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MERCY AND TRUTH.

Mercy and Truth are met together.

MISERICORDIA ET VERITAS OBVIaverunt sibi.

Psalm LXXXV. ver 10.

TAYLOR'S EDITION

OF

CALMET'S GREAT DICTIONARY

OF THE

HOLY BIBLE,

IN FOUR VOLS. QUARTO.

THE TWO LAST CONTAINING A COPIOUS COLLECTION OF CURIOUS AND INTERESTING

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AND ABOUT ONE HUNDRED AND FIFTY ENGRAVINGS,

FORMING, ALL TOGETHER, A LARGE BODY OF

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CALMET'S
GREAT DICTIONARY

OF THE

HOLY BIBLE,

HISTORICAL, CRITICAL, GEOGRAPHICAL, AND ETYMOLOGICAL.

WHEREIN ARE EXPLAINED, ALL THE PROPER NAMES IN THE

OLD AND NEW TESTAMENT,

OF

MEN, WOMEN, CITIES, COUNTRIES, RIVERS, MOUNTAINS, &c.

ALSO,

MOST OF THE SIGNIFICANT AND REMARKABLE APPELLATIVES.

WITH ACCOUNTS OF THE

NATURAL PRODUCTIONS, ANIMALS, VEGETABLES, MINERALS, STONES, GEMS, &c.

THE

ANTIQUITIES, HABITS, BUILDINGS, AND OTHER CURIOSITIES OF THE JEWS.

WITH

AN AMPLE CHRONOLOGICAL TABLE OF THE HISTORY OF THE BIBLE, JEWISH CALENDAR,

TABLES OF THE HEBREW COINS, WEIGHTS AND MEASURES, REDUCED TO OUR OWN, &c. &c.

*Revised, Corrected, and Augmented, with an entirely New Set of PLATES, Explanatory, Illustrative,
and Ornamental: under the direction of C. TAYLOR.*

IN FOUR VOLS.....VOL. I.

"UNDERSTANDEST THOU WHAT THOU READEST?"

"HOW CAN I, EXCEPT SOME ONE SHOULD GUIDE ME?"

ACTS VIII. 31

CHARLESTOWN,

PRINTED AND SOLD BY SAMUEL ETHERIDGE, JUNR.

1812.

TO THE READER.

IF the quick sale of any Work, and the many Impressions and Translations of it, may be admitted as an argument in its favour, this Work must appear with great advantage ; for, within a few years after its publication, there were several editions of it, in French, in Latin, in Dutch, in Italian, in Spanish, and in other Languages. The encouragement with which it has been constantly received throughout Europe, has been very great ; and, from the time of its first Publication to the present, the authority of Father CALMET has ever been looked upon with great respect. Nevertheless, there has not been an Edition of it in England for above Sixty Years, and the Work becoming scarce, and being sold at a very high Price, we have ventured to hope that an Edition of it, revised and improved, would certainly be acceptable to all who read the Bible, and who cannot but desire to understand what they read in that sacred Volume.

INTRODUCTION

TO

THE SECOND LONDON EDITION.

IT is universally acknowledged in all Christian countries, and by all Christian persons, that a just understanding of the Bible, which is the foundation of Christianity, is a most desirable acquisition; it is an acquisition, in pursuit of which, numbers of learned men in all ages, since it has been given to mankind, have cheerfully passed their lives, and engaged their learning; and numbers in all countries throughout Christendom are constantly employed in the present day, no less than former ages were, in illustrating and enforcing the doctrines and the precepts of this important volume. But this volume is important, not to men of learning only, or principally to those whose professional pursuits lead them to more intimate acquaintance with it; it is of equal consequence to the unlearned, as to the learned; to the simple, as to the wise. The duties it enjoins, the doctrines it delivers, are of universal concern; no one is so exalted in rank or station, as to be above a knowledge of the Bible; no one is so humble or depressed in situation of life, as to be condemned to ignorance of its interesting contents.

It may be justly said of the Bible, that it ennobles the noble, it enriches the rich, it supports the poor, it guides the ignorant, and by exhibiting the bright prospects of immortal happiness, it consoles the mind of man, under the inevitable, the necessary evils, which, in this state of probation, he is called to endure.

The Bible is addressed to every man's own heart and bosom; it appeals to every man's sense and conscience; it calls on every individual, and enforces its call, by the most awful sanctions; it proposes no trifle, no unnecessary business; but it offers life or death, blessings or curses, heaven or hell.

We cannot wonder, that a volume of so great consequence to the happiness and welfare of mankind, should have employed many in the study of it: many, whom it has amply rewarded, both by pleasure and profit, as their knowledge of it has increased: and so copious is this volume in its nature, that it will still continue to be studied, and still continue amply to reward its students.

The Bible has this remarkable character belonging to it, its doctrines and its precepts are clear as light; open at once to the unprejudiced understanding; and approved at once by the unbiassed mind: even though delivered in distant ages of the world, by different persons, and on various occasions, its principles are wonderfully uniform and similar, wonderfully energetic and impressive. But though the character of its doctrines and precepts be clearness and plainness, yet we cannot be surprised if some of its historic relations, and accounts of local matters, should appear, in some degree, confused: it certainly would be infinitely surprising if they were not so; especially when we reflect that many of them date very early, and some of them from the birth of time itself. The very antiquity of these may render them difficult to us of the present day, without any imputation on the original writer. Others refer to customs familiar to the people to whom they were addressed; but these may be obscure to us in England, though entirely free from obscurity to the inhabitants of the parts where their author wrote. Others refer to persons of whom it is necessary to know more than these volumes have recorded, in order to judge by the whole of such persons' character, of the propriety of so much as they incidentally offer; the sacred accounts may be perfect for the purpose to which they were designed, while imperfect in respect to what may be gathered from other quarters. Others refer to cities, once great and populous, now ruined and deserted; of these we wish geographical and historical information, more, perhaps, than the Bible affords. In short, it is notorious that Empires, Kingdoms, and States, that Emperors, Kings, and Statesmen, have flourished, and have ceased to flourish; they have risen to greatness, and have sunk to oblivion, during the course of the Bible history: by the further knowledge of their story, as collected from ancient authors, who incidentally or purposely mention the same subjects, we clear many particulars, which, in the Bible being only glanced at, appear intricate or perplexed.

There are, in the prophetic parts of this book, many which relate to particular Persons and States. The completion of these prophecies is not always recorded in the Bible; but we know from other histories that they were fulfilled; and a knowledge of when, or how these were fulfilled, directs us to the confidence to be placed in others of the same kind, and justifies our regard to the sacred predictions in general.

There are many persons of whom we could wish to know more than is related in the Bible; and of whom we may know more, by diligent study: for example; I suppose there never was a Christian who read his Bible, who did not wish to know the end of CAIAPHAS, of PONTIUS PILATE, of HEROD, of the PHARISEES, the SADUCEES, &c. &c. all concerned in the crucifying of JESUS, our Lord: or, who did not wish to know the particulars of that punishment which fell on the Jews, and on Jerusalem, for their rejection of the MESSIAH: or, who would not feel a satisfaction in reading the history of the accomplishment of our Lord's predictions, respecting that holy place which was to be trodden down by the Gentiles: or, on another subject, I suppose every Christian, without exception, must feel a pleasure in tracing the progress of the Gospel among all nations, and its influence in reforming, humanizing, and blessing mankind.

Now, if on these comparatively recent events, we desire information, and exert our industry to acquire it; if these, to be properly understood, must be studied, what shall we say of events which date thousands of years before them; which, in consequence, are liable to more considerable ambiguity, if not obscurity; and from the manner in which they are related, are difficult to us now, though of no difficulty to their original readers? If we find it necessary, by perusing history, to transport ourselves eighteen hundred or two thousand years back, into past ages of time, surely it cannot be less necessary, that on articles of double that antiquity, we should use every means of information, and embrace every possible method of obtaining a competent acquaintance with them, of understanding them, and of viewing them in their true light.

Add to these considerations, the different languages in which the sacred books are written, and the necessity of intimate knowledge with the things they describe, in order to comprehend correctly the description given of them, and we shall readily acquiesce in the conclusion, that however an attentive perusal of the Bible may make a Christian reader spiritually wise, yet there will remain many things of which he will desire to be informed; many things will appear uncouth, which he could wish were regulated; many will seem difficult, which he could wish were explained; and many on which his judgment is capable of receiving further satisfaction, even while his admission of them is frank and ready.

The manners, and customs, and modes of life, are so various in various countries, that with great difficulty they are explained to each other; and with still greater difficulty, their propriety is respectfully admitted. The common and ordinary occurrences of life are, in their relation, extremely embarrassing to those accustomed to a domestic economy, entirely different, perhaps directly opposite: in a cold country, that desire of shade which animates the inhabitants of a hot country, appears perfectly ridiculous; in a country almost daily watered by showers, the mention of rain twice a year, the first and the second rain, or the early and the latter rain, is quite unintelligible; in a country of houses, every allusion to the properties of tents is lost, or even, perhaps, is misunderstood and misemployed.

The same reasoning may be applied to the natural history of the Bible: the *LEVIATHAN* and *BEHEMOTH* may be very finely described; but who, in England, is the wiser for the description? who ever saw either of these creatures, to judge of its propriety? and for want of information on this subject, what impertinent remarks have been made! what false opinions have been vented! Some have called *BEHEMOTH*, the *elephant*; some the *hippopotamos*; creatures equally foreign to us; some have called him the *buffalo*; the *wild-ox*; the —; and some have called him the devil!!! Amid such uncertainty, it is desirable, if possible, to procure a just and determinate idea of the natural history of the sacred Scriptures; and to demonstrate the proper application of the description to the creature or subject described.

Without pursuing this train of argument further, there is no need to instance in numerous particulars our proposition, that a clear and concise illustration of Holy Writ is desirable, it is sufficient, that it must be acknowledged, that, however clear and express the Scriptures may be on their principal subjects, yet on others, information is much wanted, to enable the reader to understand them, as they were originally meant, and as he could wish.

Now, though Notes on passages of the Bible, where these or other difficulties occur, may be of some use, yet, to demonstrate their general insufficiency, it is enough to reflect, in the *first* place, that Notes cannot illustrate articles, though appertaining to the Bible, unless expressly mentioned in the passage they are designed to explain. *Secondly*, that they can never allow the room, the proportion, to certain subjects, which is due to their importance; and, *Thirdly*, they are of necessity unconnected in their nature, and never present to the reader the whole of a subject together.

To remedy these defects, the author, *DOM CALMET*, composed his Comments at large, and afterward this Dictionary. As the present Edition of it is an entire revision of the Work, let us hear the sentiments of the original author, extracted from his own preface: “When we engaged in this undertaking, we considered these two things; *first*, the general duty of one employed about a Dictionary; and, *secondly*, what it is that distinguishes a Dictionary of the Bible from all other works of the like nature. As to a Dictionary in general, whoever would succeed in writing one, should take care, that the notions to be given of the terms and things spoken of, should be clear and distinct; that an account should be inserted of their Etymologies, Definitions, Descriptions and Divisions; that confusion, a too great enlargement upon things, and an excessive brevity, are to be avoided;

INTRODUCTION.

that what is advanced, be maintained by good and succinet arguments; and, because it is not proper that things should be discoursed on at their full length, such authors should be directed to, as have written best upon them, and the readers referred to the originals. *Lastly*, though in Works of this kind, a world of things are heaped together, and facts very different from one another, yet it should be so managed, that the same system of Chronology, Geography, Divinity, and Philosophy, should visibly prevail throughout; and, particularly, that conjectures should not be offered as certainties; for the first idea of a Dictionary supposes it to be the standard of language, and a rule whereby to judge of the truest and most common notions.

“As the matter of the Bible is almost infinitely extensive, it either might be all entirely comprehended in a Dictionary, or some part of it only may be reserved for such a design. The Hebrew Dictionaries, are Dictionaries of the Bible, inasmuch as they explain the Hebrew words which are to be found in the original text of the Old Testament. Pasor’s does the same for the Greek text of the New.

“The several Hebrew, Greek, and Latin Concordances of the Old and New Testaments, may be reduced to the same class, since they severally include all the words of these texts in an alphabetical order.

“We proposed, therefore, to publish a Dictionary of the Bible, after the method of our Comment upon Scripture; that is to say, we confine ourselves principally to the letter, history, and criticism of the Bible; we explain difficult terms, compare the text of the Vulgate with the Hebrew, show exactly the situation of such provinces, cities, towns, mountains, and rivers, as are spoken of in Scripture; we settle the true Chronology of the most Memorable Events, and endeavour to explain the names of Plants, Precious Stones, Animals, and Fruits; to relate what we know of the Customs, Festivals, and Ceremonies of the Hebrews; of their Coins, and Measures of length and capacity; so that this Dictionary may be looked upon, not only as an Abridgment of our Comment, but even as a Supplement to it, and may serve instead of Prolegomena and Introductions to the Scripture, and supply the want of those books which treat of the Chronology, History, and Geography of the sacred Writings; of the Polity, Commonwealth, Laws, Manners, and Ceremonies of the Jews; of their Plants, Precious Stones, Animals, and Diseases. So that this work may be considered as a library for those in meaner circumstances, and a very useful repertory for all others who would read the Scripture with advantage. Men of learning will find here, an epitome of what they have read in different authors; and they who have not many books, will see here a summary of what is generally said upon every subject.

“In that part which belongs to history, we have given the Lives of the chief persons, whose names are set down in Scripture and Josephus; and this, as much as possible, in the very words of the sacred and original authors, without omitting any considerable circumstance. Experience hath taught us, that this way of relating things is both the shortest and most certain. By following this track, the whole work is interspersed with historical passages taken from the books of oriental authors, which relate to the history, and the sacred antiquities of the Old Testament, as also with traditions from the old Arabians, descended from Abraham and Ishmael, who preserved some footsteps of the truth, though in many circumstances altered and disguised.

“The authors of Dictionaries generally do no more than shew in gross, at the end of every article, the chronological marks of such facts as they report, without giving themselves the trouble to fix these marks to every particular fact. To avoid this inconveniency, we thought ourselves obliged, as the history requires it, to cite the authors from whom we borrow what we relate; and to note at the same time, not only the year of the world, but the years likewise before Jesus Christ, and before the vulgar era. We not only relate what we learn from Scripture of the Patriarchs, but have set

down too what we find concerning them in apoeryphal authors ; not forgetting to say something of the books, whether genuine or spurious, that are attributed to them.

“ When we speak of the Bible in general, we treat of the texts, and several versions of it ; and when we consider every book of Scripture in particular, we give a summary of each, with an account of the authors of them ; of their being received in the canon of Scripture, of the difficulties started concerning the person, time, and other circumstances of the Work. We have explained at large, whatever relates to the Hebrew text, the Polyglots, Septuagint, Vulgate, Targums and Talmud ; and we have said enough of them to give those a competent knowledge of these matters, who have not leisure to go so far as the spring-head in their inquiries. We have been exact in the constant citation of our authors, that others might be able to compare or see those things at length, which the compendiousness of a Dictionary engages us to abridge. When any thing has appeared to us to be of consequence, we have at the end of the article relating to it, expressly named the books and authors that are more particular upon it.

“ In treating on the Festivals, Laws, and Ceremonies of the Jews, we have not only shewn what is to be found in Scripture on these articles, but likewise, what both Jewish and Christian authors say of them ; and farther, we have given some account of the Customs of the present Jews.

“ We have included in this Work, the substance of many dissertations and particular treatises ; we have inserted lists of the several Judges of Israel, of the Kings of Israel and Judah, of the Princes of the Asmonean race, of the Governors of Judah under the Romans, of the Kings of Egypt and Syria, from the time of Alexander the Great, and of the Jewish High-Priests ; together with a Genealogical Table of Herod’s descendants, Tables of the Coins and Measures of the Hebrews, and reductions of them to the standard of our own coins, weights and measures.

“ We have chiefly followed the chronology of Usher, which hitherto hath been esteemed the most accurate that we have, and has been followed by the generality of modern writers. With this, we have all along joined the years of Jesus Christ and those of the vulgar era, that the reader at one view might discern the relation that these epochs have to one another. At the end of all, we have added an Hebrew Calendar, wherein we have observed, the principal Feasts, Fasts, and Solemnities that are taken notice of, not only in common calendars, but likewise in the most ancient that the Jews have. Many things also concerning Chronology, may be seen in the body of the Dictionary, under the articles, *Years, Months, Days, Jubilee* ; besides the lists of kings, priests, and princes already spoken of which have some relation to chronology, we have further prefixed to this Work, an Universal Chronological Table, from the beginning of the world, to the destruction of Jerusalem by the Romans ; and wherever the dates have been omitted, that defect may be supplied by this table.

“ One thing whereof we were particularly careful in this Work was, to clear the geography of holy Scripture, the knowledge of this being, as we are persuaded, indispensably necessary, in order to the making any progress in the study of the Scriptures. But as we have very few lights on this article, and ignorance is preferable to error, we have set down so much only as we know, and may declare as certain. The geographical Maps, Plans, and Descriptions of Places, that are here inserted, have all along their proofs with them, which will be found under every article of the Dictionary. We are very much obliged to the labours of M. Reland, who has written two volumes in quarto upon the geography of Palestine. When the places we describe are famous and considerable, we give a kind of history of every thing remarkable which hath happened to them, and of all the revolutions to which they have been subject ; examples of this are to be seen in Jerusalem, Samaria, Tyre, &c. But as the design of this Dictionary is only to facilitate the understanding of the Bible, we have generally confined ourselves to represent the condition of such places and cities no farther than to the taking of Jerusalem by the Romans, and to the end of the first century.

"Very little concerning morality will be expected here. Preachers have their common Latin Concordances, and their moral Dictionaries, which, in this particular, will abundantly supply them. The letter, history, and criticism of Scripture, are the principal objects of our care. There are few names of places or persons that are passed by unobserved; if some have been omitted, it was because there was nothing to be said concerning them, the Scriptures having transmitted nothing to us but their names. We have seldom said any thing of the etymologies and signification of proper names, having chosen to reserve that for a distinct Dictionary, which we have placed at the end of this.

"*Lastly*, That pleasure and profit may be joined together in this Dictionary, several persons of consideration have obliged us to represent the Antiquities of the Hebrews, and ceremonies of the Jews, in figures, so that let the explanation of them be what it will, the prints will be sure to make things more sensible and clear, and by this means contribute to the better understanding of the holy Scripture, and satisfy the reader's curiosity.

"We, therefore, employed the ablest masters in delineating and engraving the principal antiquities of the old Hebrews, and the modern Jews; such as Noah's Ark, the Tower of Babel, the Tabernacle and Utensils of it, Solomon's and Ezekiel's Temples, the same rebuilt by Herod the Great, the House of Cedar, built by Solomon, for his queen; Monuments, Habits, and chief Ceremonies; Plans and Views of the most celebrated Places in the Holy Land; and many other things besides, which we have represented according to the descriptions that we have of them in Scripture, or the Jewish writers.

"As to those things whereof there is either no mention at all in Scripture, or not a very clear one, we have taken our account of them from the old historians, particularly Josephus, from travellers and commentators, supplying this way what to us appeared to be most probable, and most agreeable to truth, relating to the Times, Countries, Manners, and Customs of the Ancients. We do not therefore affirm every thing which we have had thus represented in figures to be absolutely certain; but we hope at least that we have come as near to truth as is possible in matters so remote and obscure, and that we have, in some degree, cleared and explained the Jewish Antiquities. And though all that has been thus engraved by our direction be not new, the public, notwithstanding, is obliged to us for collecting in this Dictionary, not only many things that are new, but almost every thing besides most curious, that is elsewhere to be met with on this subject."

It is now necessary to attend to what is proposed in this edition :

In the *first* place, as the original, by CALMET, was intended for the service of those who used the *Vulgate Latin Version*, the author had introduced perpetual references to that version; and had paid more attention to it, than it can justly demand, considered simply as a version: these references, and that attention, are in this edition diminished; and, instead of passages of Scripture being given in *Latin*, they are, for the most part, given in the words of our English translation. In some places, indeed, a few words are exchanged for others esteemed more correct; and in many more places, for the sake of conciseness, the general sense is given, without a minute attention to the very words.

Secondly, considerable retrenchments are made from the author's relations of certain stories: it might be proper in him, writing in a country where Bibles were not in such plenty as they are in England, to suppose his reader little, if at all, acquainted with Scripture; and he did right to counteract, in some degree, the scarcity of Bibles, by enlarging on some of the contents of that sacred volume. But we have supposed, that no such management was necessary to us, that most of our readers were not now for the first time perusing these accounts, but that they desired *farther* satisfaction, rather than initiatory information; and, indeed, it seemed an unnecessary incumbrance to include in this Work, the verbatim relation of a story which may be purchased in its proper place in the Bible, and with so much important accompaniment, at whatever rate, from cheapness to splendour, may be

desired. Nevertheless, in justice to ourselves, we must remark, that we have not cancelled any story : we have only abridged it ; neither have we omitted any of its peculiarities, if it have any ; we have neither, to our knowledge, flinched from its difficulties, nor shrunk from an endeavour to explain them : on this particular, we must, however, suggest, that many things may seem difficulties to those, to whom the consideration of these subjects is new ; which, being familiar to us, are so easy, we perceive no necessity of explanation : just as a person visiting a foreign country, observes immediately on his arrival, a variety of little peculiarities, which vanish from his notice after he has resided there a time ; this we have experienced, and this, if our readers will bear it in mind, will often times excuse a seeming omission, while it encourages the reader to prosecute his inquiries, in expectation that ere long, what he now considers as an omission, his better knowledge would have regarded as a superfluity.

Thirdly, we have transposed many of the original articles under other words, and into other places, from their original situation ; this we have done in conformity to the genius and course of our language, to the expressions used in our translation, to the familiar phrases which are common to the Christian world, and are in constant use, and to our own opinion of general propriety : this has been a great labour ; but will be found by the reader a great improvement.

Fourthly, We have wholly transposed the Hebrew and Greek names, with their explanations, and have inserted them, and those of some other words, in the regular alphabet, instead of forming a division by themselves : as thereby a reader may obtain very useful information by accident, while no injury is done to him who is seeking any particular subject, as the word still preserves its alphabetical order.

Fifthly, As the author had mingled in his remarks, sentiments which Protestants in general justly reject, we have endeavoured, uniformly, to omit all such ; and while we would not willingly either neglect, or impair truth, we have thought it our duty not to insert opinions for the sake of confuting them, unless on account of some peculiarity, whether whimsical or plausible, but rather by offering what we esteem to be the genuine, undisguised, unmingled, representations, doctrines, or inferences of the Bible, to render THAT standard more intelligible, more familiar, more easy, and in consequence, more pleasant, to whoever wishes to read it with understanding, and to profit.

We have to regret the necessity which the present time has laid us under, to add, that some such work as this Dictionary is peculiarly requisite, when the doctrines, the histories, the principles, and the authority of the Bible, have been misunderstood, misrepresented, both as to their nature and to their influence ; we say no more on this subject, it is too painful ; but the reader will give it its due importance.

But the principal object, and that which has engaged most of our concern, is, the ADDITIONS which it has been thought necessary to make, and which have been made, in innumerable places : for these we are altogether responsible ; and upon these, we have exerted our best judgment, and we hope to good effect. These might have been very much enlarged, but, not being willing to extend them too far under their articles, or at least, supposing that many of them would be more acceptable in another form, we have allotted a separate division of our Work as a kind of Miscellaneous Repository, for articles of several kinds, such as the following : 1. For those which assume more the appearance of DISSERTATIONS, than of articles for a Dictionary ; which yet we thought we could not alter without injury. 2. For those on which we had doubts ; or, at least, had not formed a decisive opinion ; and on which we request the sentiments of our Correspondents, by way of further elucidation. 3. For those sent us by correspondents, whose assistance, and whose remarks, we solicit, and to which we shall pay all proper respect : for, however any person may use all his endeavours, and all his skill, in conducting so copious a Work as the present, there will still be some slips, and some deficiencies, which may strike a stranger, (a fresh eye) and which, hereby, may be corrected as the work

proceeds. 4. For a number of little accounts, hints, explanations of phrases, &c. &c. which will not easily range under any head in a Dictionary; yet, which are pleasing to know, if not absolutely necessary to be known. 5. For attention to the relations of travellers, in a manner distinct from what is possible in the regular order of the Dictionary; here they may be referred to repeatedly, and here a single account may illustrate five or six articles in the Dictionary: now it would be improper to repeat this five or six times, and equally improper to give the reader the trouble of so many references, (and most of all improper to omit it) if it may be avoided, and we hope it will by this part of our plan; while yet we must own the pleasure to be enjoyed in the perusal of these extracts, (no small object to the younger part of our readers) and the satisfaction testified by the public with those on the same plan, by the late Mr. HARMER, have been principal considerations in inducing us to adopt this mode of disposing of them.

In mentioning Mr. HARMER, we embrace the opportunity of paying a tribute of respect to that gentleman's memory; he has done much toward turning the attention of the public into a right channel: we desire to be understood as very, very sensible of his merits, and under obligations to him; nevertheless, we flatter ourselves we may have corrected some things in him, and have set other things in a clearer light than he has done; and this will not appear presumptuous, we hope, when we hint that, before we had seen his works, we had for our private use, adopted his idea, and had noticed how well the Scriptures might be illustrated by the accounts of travellers; how far we are worthy of being his successors, the public will determine.

As to our Plates, they shall speak for themselves; Father CALMET was a man of learning, but no artist; his plates, are ill chosen, and for the most part, void of authenticity: they are not to be depended on. He saw the propriety and utility of Plates, but knew not from what sources to draw them; and he confesses, he could not warrant their genuineness. Mr. HARMER has no Plates of any kind. We claim the merit of first offering to the British public, a set of Plates, capable of illustrating and embellishing the Bible: to say more on what must be seen to be judged of, would be useless; to say less, would be injustice to the Artist who has had the direction of this part of our undertaking. This department has been engaged in, under a very great expense, as indeed has the whole of the Work, and we now call on the Public, on the Professors of Religion, and on the Christian world at large, to honour this Work with their support, if they consider its subject as worthy their esteem, and if the execution of it meets their approbation.

CALMET'S GREAT DICTIONARY

OF THE HOLY BIBLE.

A.

A & **Α**. This letter is the first, or leader, in most, if not in all, alphabets. At present, we only remark, that it is first in those of the Hebrews and the Greeks; which explains, Rev. ch. i. 8. xxi. 6. xxii. 13, where our Lord says, he is (**A**) *Alpha*, and (**Ω**) *Omega*, the beginning and the end (*i. e.* of the divine dispensations) and so, in a sense, analogous to the first, and to the last, letter of the alphabet. “**A** and **Ω**.” ch. i. v. 11. The repetition of these words is omitted in some MSS. in the Vulgate, and in some other versions: some editors reject them.

Beside this, the Hebrew (**א**) *Aleph*, **A**, signifies chief, Gen. xxxvi. or leader; or guide, Mic. vii. 5. or conductor; a friend on whom reliance may be placed, Prov. xvi. 28. Taking it in the former, which is the most general and usual sense, it applies very expressively to our Lord, CHRIST. Moreover, as it is a thought after the Jewish manner, it forms one of the arguments for the *Revelations* being written by a person of that nation; as such a thought would not perhaps have occurred to a stranger who might have attempted the forgery. Though it must be owned that sometimes the Greeks distinguished persons of rank by calling them letter **A**, yet I recollect

none in which they have included *Omega* (the last letter of the alphabet) in such a character. Indeed the Jews had mysterious significations, derived from, or applied to, every letter of their alphabet; and this formed no inconsiderable part of what was called the cabala, or cabalistic science: the numbers expressed by letters, the words which expressed the powers of letters, and many other fanciful combinations arose from this science. Such science (falsely so called) is the foundation of the following apocryphal tale; which may serve as a specimen of the nature of their inventions:

A. The spurious gospel of the infancy of Jesus
^a Christ (but not written till some centuries after his death) relates, that the schoolmaster who had requested our Saviour might be taught by him, was preparing to shew him his alphabet, but that Jesus repeated it entire to him, before he had learned it of him, and began even to explain the prophets to him. Another copy of the same gospel imports, that his master having pointed out to him the letter *Α*, or *Aleph*, Jesus desired to know of him what the letter *Aleph* meant, *i. e.* the mysterious signification of it? His master then reproving him with threats, Jesus discoursed

to him concerning the several letters of the alphabet, of their figures, power, and signification, in a manner which so much surprised him, that he sent him back to his parents, as beyond his instruction.

This story is evidently imitated from that of Jesus among the doctors, Luke ch. ii. 46. It shews how anciently that account was misunderstood, and may well stand as an instance of the folly of being wise above what is written. Thus have the deficiencies in the history of our Lord's life which divine Providence has permitted, been supplied, and ill supplied, by the invention of men.

AARON, אהרן, *Lofty*, or *mountainous*, from אר, *Har*, a mountain. According to St. Jerom, *mountain of strength*.

AARON, son of Amram and Jochebed, of the tribe of Levi, Ex. vi. 20. born A.M. 2430, ante A.D. 1574. He was three years older than his brother Moses, ch. vii. 7. being born the year before Pharaoh's edict, which enjoined the destruction of the Hebrew male infants, ch. i. 22. God having revealed himself to Moses in the burning bush, and directed him to deliver the Israelites from the oppression of the Egyptians, Moses would have excused himself, by representing the natural impediment of his speech; but God, in reply, told him, that his brother Aaron should be his prophet and interpreter, and should deliver what they had to say. Of this God gave Moses a sign, which he accomplished by inspiring Aaron at the same time with the design of meeting Moses on his return into Egypt. Aaron advanced as far as the Mount of God, ch. iv. 27. where Moses related to him all that God had said; after which both went together into Egypt, A.M. 2513, ante A.D. 1491.

Soon they assembled the elders of Israel, and communicated to them the will of God, to free them from their bondage. Afterward, they presented themselves before Pharaoh, declared to him the orders they had received, and wrought several miracles, according to their commission from God, ch. iv. 29, 30, 31. But this prince hardened himself; expelled them from his presence, and commanded his officers to withhold the straw used by the Hebrews in making bricks for him. Overwhelmed with despair, the Hebrews bitterly complained to Moses and Aaron; who, in the name of God, encouraged them; assured them he would overcome the opposition of the Egyptians, and the obstinacy of Pharaoh, by so many plagues and prodigies as should eventually compel them to dismiss the Hebrews; which in effect he accomplished. See **MOSES**.

After the Exodus of Israel, and during their stay in the wilderness, Aaron and his sons were ap-

pointed by God to exercise in perpetuity the office of priests, in the tabernacle, ch. xxix. 9. & *vid.* ch. xix. 22, 24. Aaron was respected in Israel as in dignity after Moses.

When the Amalekites attacked Israel, Moses went up a hill, with Aaron and Hur, and while Joshua was engaging the enemy below, Moses on the hill was lifting up his hands, which Aaron and Hur supported, to prevent his being tired.

Moses being gone up the mountain to receive the law of God, after the ratification of the covenant made with Israel, Aaron, his sons and seventy elders, followed him, not indeed to the top, and here saw where the Lord was present, without receiving any prejudice. But during the forty days of Moses's continuance in the mount, the people, become impatient, tumultuously addressed themselves to Aaron, saying, *Make us Gods which shall go before us: for us for this Moses, who brought us up out of the land of Egypt, we wot not what is become of him*, ch. xxxii. 1. & *seq.* Aaron bid them bring their pendants, and the earrings of their wives and children; these melted down, were made into a golden calf, which being placed on a pedestal the people danced, and diverted themselves, about this idol, saying, *These be thy Gods, O Israel, which brought thee up out of the land of Egypt*.

The Lord informed Moses of the sin of the Israelites, ch. xxxii. 7. Moses immediately descended, having in his hands the tablets of the law, which, as he came near the camp, and observed what passed there, he threw on the ground, and broke, reproaching the people with their transgression, and Aaron with his weakness. Aaron excused himself, humbled himself, was pardoned, and continued in the priesthood.

After the tabernacle was built, Moses consecrated Aaron with the holy oil, and invested him with the sacred ornaments.

Aaron and his sister Miriam having murmured against their brother Moses, on account of his wife, who was (an Æthiopian, in our translation rather) a Midianite, a Cushite, Numb. xii. 1. & *seq.* Miriam was immediately struck with a leprosy; which punishment having convinced Aaron, he acknowledged his fault, and asked forgiveness of Moses both for himself and his sister.

Some time after, Korah, Dathan, and Abiram revolted against Moses and Aaron, ch. xvi. A.M. 2015, ante A.D. 1489. Korah pretended that the priesthood belonged to him as much as to Aaron, both being of the tribe of Levi; and Dathan and Abiram being of the tribe of Reuben, aspired to share with Moses in the sovereign authority and government. God discovered his

indignation against these rebels in a remarkable manner ; for the earth opening, swallowed up them and their faction.

The next day, the people accusing Moses and Aaron of this slaughter, the Lord caused a plague to break out among them, which seized on the camp, and consumed many of them, Numb. xvi. 41. but Aaron running with his censer, placed himself between the living and the dead, and the plague was stayed. Another miracle God wrought to secure the priesthood to him : Moses having taken twelve rods, or small twigs, of an almond tree from the princes of the twelve tribes, and one from Aaron, he placed them in the tabernacle, having written upon each the name of that tribe whereunto it belonged, and upon Aaron's the name of this high priest. The next day, when the rods were taken out and inspected, Aaron's rod appeared bearing leaves, blossoms, and fruit at the same time, but the rest were barren. This rod therefore was placed within the most holy place, to perpetuate the remembrance of this prodigy.

Aaron married Elisheba the daughter of Amminadab, of the tribe of Judah, Ex. vi. 23. by whom he had four sons, Nadab and Abihu, Eleazar and Ithama, Lev. x. 1, 2. The two first were killed by fire from heaven, as a punishment for presuming to offer incense with strange fire in their censers. From the two others the race of the high priests was continued in Israel.

Aaron with Moses not sufficiently expressing their confidence in God, when he commanded them to strike the rock at Kadesh, he declared they should not enter the promised land ; and soon after, the Lord ordered Aaron to ascend Mount Hor, at the foot whereof the Hebrews were encamped, there to be gathered to his fathers. Here he stripped himself of his pontifical ornaments in the view of all the people, and put them on Eleazar his eldest son, and successor in the high priesthood ; this done, he died, aged a hundred and twenty three years, and was buried, by Moses, and his son, in a cave of this mountain. Israel mourned thirty days for him.

For further particulars of the life of Aaron, the reader may consult *Exodus*, *Leviticus*, and the book of *Numbers*, as far as the twentieth chapter, and twenty fourth verse of this last book, wherein we have a relation of his death. The author of *Ecclesiasticus* enlarges greatly on his character, ch. xiv. v. 7. The Hebrews fix the day of his death, and the feast which they observe upon it, to the first day of their fifth month, *Ab*, which answers pretty nearly to our July, O.S. supposing the year to begin at *Easter*.

Aaron's sepulchre has hitherto continued unknown. The scripture tells us, Deut. x. 6. that Aaron died at Mosera ; and elsewhere, Numb. xxxiii. 38. that he died upon Mount Hor ; Mount Hor being near the encampment at Mosera. He died in the arms of Moses his brother, and of Eleazar his son, and successor in the high priesthood. They buried him in some cave belonging to this mountain, and concealed the place of his interment from the knowledge of the Israelites ; perhaps fearing lest in after ages they might pay superstitious worship to him.

REMARKS ON THE HISTORY OF AARON.

- I. In reviewing the life of Aaron, the first subject worthy of notice is, the manner of his introduction into the history : he at once appears as a kind of assistant, and so far an inferior to his brother Moses ; yet Aaron had some advantages, which seem to entitle him to prior consideration. He was the elder brother, was an eloquent speaker, and was favoured by divine inspiration. Why he was not preferred to Moses in respect to authority we have no cause assigned ; and it is not now for us to assign any other than the divine good pleasure.
- II. Among the most confirming signs given by God to Moses, no doubt, we must reckon the interview with his brother Aaron ; which being predicted by God, and *directly* happening, was very convincing to Moses. See something similar in the case of Jeremiah, ch. xxxii. v. 8. It should seem also, that Aaron would not have undertaken a journey of two months, from Egypt to Mount Sinai (Shaw's Travels) at great hazard, and at much expense, unless he had been well assured of the authority which sent him ; neither could he have expected to find Moses where he did find him, unless by divine direction ; since the place, afterward called the Mount of God, was then private, and unfrequented. In as much, therefore, as Aaron was a sign to Moses, by meeting him there, so Moses was a sign to Aaron. Aaron seems to have joined Moses after the affair of Zipporah ; no doubt, he narrated to Moses, the events in Egypt, the death of the former, Pharaoh, &c.
- III. It should seem that Aaron was in Egypt, in circumstances superior to those of the lower class of people ; one from among such as were kept to their daily bondage, could ill have spared time and money for a journey to Horeb ; his family and his task would have missed him too much. I think we may suppose, that though the family of these brothers had no pretension to sovereign authority by descent, they were probably of con-

sideration by their property, or their office, or by some other way.

It seems every way probable, that Aaron was a governor over the Israelites, while building the pyramids. See PYRAMID. Whether he was the chief ruler, or whether subordinate, cannot be determined; perhaps the former: he was certainly under the authority of Pharaoh's officers, yet might be the head of his own people; for it is customary in the east, for all societies, trades, &c. to have a head, who is responsible to government: and I rather think somewhat of this kind was the case, because we do not read of any *intrusion* of Aaron into office, or any *election* by the people, or any charge of such *assuming* brought against him by Pharaoh; but, both Moses and Aaron seem to be acknowledged by Pharaoh himself, and evidently by many of his servants, to be of great consideration, and, apparently, to be the proper persons who should remonstrate, &c. on behalf of the Israelites to the king.

Aaron performed the miracles before Pharaoh, such as changing his rod into a serpent, &c. without any (recorded) wonder expressed by Pharaoh how a person kept to his daily labour, should acquire such skill, such eloquence, &c. Had Moses and Aaron been merely private persons in the estimation of Pharaoh, a jail had punished their impertinence.

IV. Aaron was left in charge of Israel, in conjunction with Hur, while Moses was in the mount receiving the law; and in this character we find him guilty of a crime, which certainly his authority should have been exerted to prevent. His violation of his duty is not to be palliated; yet, that it was not so gross as is usually represented, see, under CALF. But it may be asked, as to Aaron's personal concern in this matter, was his own faith or patience exhausted? If so, and he also supposed Moses to be dead, then there could be no collusion between them. Would Aaron have dared to have done as he did, had he expected the return of Moses?—his near return? It is true, he lays the fault on the people; but, if he had had any late information respecting Moses (by Joshua, or otherwise) would he have ventured on what he knew would certainly be punished? The activity of Aaron, in building the altar, &c. to the calf, and his after submission to Moses, are utterly inexplicable, had not a divine conviction been employed on this occasion: a whole revolting nation obedient to a single returning ruler! Nevertheless, though he was blameably active, Aaron seems more to have suffered and tolerated the evil, than to have promoted it; the expression is remarkable, ch. xxxii. 35. "The Lord

plagued the people because *they made the calf, which Aaron made.*"

N.B. Nothing is said of Hur, the coadjutor of Aaron in the government of the people, respecting his interference in this affair; perhaps, he thought it not his business: but Aaron should have engaged Hur's (and the elders') authority, also, had he been hearty in his refusal of the people's request. He seems to have flinched from his duty of resistance to the proceedings of the people, fearing their disposition as "set on mischief," which he pleads in his excuse, v. 22.

V. The quarrel and sedition of Aaron and Miriam, against Moses, Numb. xii. 1. affords another argument against the supposition of any collusion between Moses and his brother. Aaron, it is true, assumes at first, a high tone, and makes high pretensions, to no less gifts than his brother; but afterward, he owns his folly, and with Miriam, submits. Aaron was not visited with the leprosy, but he could well judge of its reality on his sister; it was his office to exclude her from the camp for seven days: and by his expression of "flesh half consumed," it should seem, this was a very inveterate kind; and, therefore, the more signal. Aaron's affection, interest, and passion, all concurred to harden him against any thing less than full conviction that this case was an interposition from above; as he must have well known it could not be in the personal power of Moses to produce this disease.

For the priesthood of Aaron, see PRIEST. See also MOSES, BIBLE, CALF, PYRAMIDS, EGYPT.

VI. The departure of Aaron for death, has something in it very impressive, and altogether singular. In the sight of all the congregation, he quits the camp for the mountain, where he is to die: on the way thither, Moses, his brother, and Eleazar, his son, divest him of his pontifical habits; thither they attend him to the last, there they bury him, and that so privately, that his sepulchre continues unknown. We view, in imagination, this feeble old man, ascending the mount, to a convenient height, there transferring the insignia of his office to his son; then proceeding beyond the sight of the people, and giving up the ghost, with that faith, that resignation, that meekness, which became one who had been honoured with the Holy Spirit, and with the typical representation of the great HIGH PRIEST himself.

VII. The general character of Aaron has in it much of the meekness of his brother Moses; he seems an easy, good natured man, willing to serve his brethren, too easily persuaded against his own judgment, as appears when the people excited him to make the golden calf, and when Miriam

urged him to rival his brother; for it should seem to have been principally Miriam's intermeddling, as well from, no uncommon characteristic of her sex, dislike to a foreign woman, as from her being named before Aaron;—"Miriam and Aaron spake against Moses;"—and from the disease which afflicted her, while Aaron was less punished; probably, because he was less guilty, and because he was punished by sympathy with his sister, as well as on the commonly suggested reason, the importance of his priestly office.

VIII. Upon the whole, I think, we may add to the express history of Aaron, these ideas: 1. That he was in authority before the return of Moses to Egypt. 2. That, part at least, of his authority was overseeing the buildings carried on by the Israelites; though it does not appear that he was among the officers beaten, ch. v. 14. but see this accounted for under PYRAMID, (*i. e.* it was not his turn to be at work.) 3. That he greatly assisted in ordering the people, at the Exodus, and perhaps was appointed general inspector, or perhaps treasurer to the whole Caravan. 4. That he was a good writer, as well as an eloquent speaker. 5. That he had his particular department in the camp; and that his authority extended little or nothing beyond this department. See CARAVAN No. 1, FRAGMENTS. 6. That although he received the earrings from the people, yet, whether the calf was made by his own hands or under his express direction, may be doubted, from the order of the relation, ch. v. which stands thus: he took the earrings, &c. bound them in a bag or bags (or valued and placed them, as purses, according to the present Turkish phrase;) then, he made that a calf by fusion (compare v. 35. THEY made the calf;) then, THEY said, these be thy gods;—"and when Aaron saw it;"—(*i. e.* as I understand, the calf; for it was that to whose face, (Heb.) he built an altar; which appears to be the same object which he saw;) now had Aaron made it himself, personally, he could not have seen it AFTER the people had saluted it as their God; but he must have seen it BEFORE the people. It should seem, therefore, that Aaron had given the gold of which he had the custody, to a workman, appointed by the people, and that he followed the people throughout the whole of this transaction; and, that he endeavoured to guide (perhaps, even contradicted their opinion, in varying and appointing to the honour of JEHOVAH, what many, at least (the mixed multitude) would refer to the honour of the gods they had seen in Egypt. In this view, his expression deserves notice;—"tomorrow is a solemnity to JEHOVAH:" not to Apis, or to any other god, but to JEHOVAH.

Such was the sentiment of Aaron, whatever might be that of some of the people; and in this view his confession to Moses, v. 24. may be taken: "I cast it," *i. e.* I gave it to be cast. Certainly, this making of the calf was a work of time, it was not cast in a moment, nor in the midst of the camp, but in a proper workshop, or other convenient place; and even perhaps was forwarded more briskly than Aaron knew, or wished. I conceive, he used all means of delay, though he sinfully yielded at last to a prevarication, or to a worship of JEHOVAH, by an image; an impure medium of worship; but Aaron could not be said to sin against a positive law, because, while Aaron was thus occupied in the camp, Moses was receiving the prohibition; consequently, Aaron was uninformed of this injunction, and though not innocent, was ignorant. What means of resistance to the people he might have, we cannot tell; nor whether the people was so excessively guilty as some have supposed, since, they also, so far as we know, had yet had no public prohibition of worshipping God by such mediatorial representations: or symbols of his presence.

IX. When we consider the talents of Aaron, his natural eloquence, and what were his probable acquirements in knowledge (for certainly he knew much, if not so much as Moses) that God often spake to him in conjunction with Moses; and that Egyptian priests were scribes, as part of their profession; is it a very unlikely suggestion, that he assisted his brother in writing some parts of the books which now go under the name of Moses; or, at least, that he also kept journals of transactions; that he transcribed, perhaps, the orders of Moses, especially, those relating to the priest's office? If this be not improbable, then we account at once for any difference of style visible in these books; and for such smaller variations in different places as would naturally arise from two persons recording the same facts, I say, we account for this at once, without, in any degree, lessening the authority, the antiquity, or the real value of these books. It accounts also for the third person being used when speaking of Moses; (perhaps too, for some of the praise and commendation of Moses, which is most remarkable where Aaron is most in fault.) In *Deuteronomy*, Moses uses the pronouns, I, and me, "I said," "the Lord said to me," which are little, or never used in the former books. The remarks on the Caravan, its orders, officers, &c. illustrate much of the history of Aaron.

AB. The eleventh month of the civil year, according to the Hebrews; and the fifth of the ecclesiastical year, which began with Nisan. The

month *Ab* answers to the moon of July: it has thirty days. On the first day of this month the Jews fast, on account of Aaron's death; on the ninth, because on this day the temple of Solomon was burnt by the Chaldeans; and the second temple, by the Romans. The Jews also believe, that on this day the spies returning to the camp, engaged the people in rebellion. They fast likewise on this day, in memory of the edict published by Adrian, wherein they were forbid to continue in Judea, or even to look back from a distance on Jerusalem, with an intention to lament its ruin. On the eighteenth they fast, because the lamp in the sanctuary was that night extinguished, in the time of Ahaz.

ABAGARUS, or *Abgarus*, king of Edessa. Though this prince be not strictly entitled to a place here, because his name does not occur in the bible, yet as there is something curious in the story, and as it is, at least, one of the reports current in early ages, concerning our Lord **JESUS**, we shall continue it. We may here observe, that there have been, doubtless, many such histories, which, though justly held apoeryphal, yet had originally some foundation in truth; and when such do not offend against the analogy of faith, or the rules of good morals, they may be viewed with the sensation of simple curiosity only. To build any argument upon them, would be highly pernicious; as, on the other hand, to avoid altogether an acquaintance with them, seems to be unnecessarily scrupulous, as well as incurious.

This king being afflicted with a grievous disease, for which he could find no remedy; was informed of the miraculous cures performed by Jesus Christ in Judea; thereupon he sent a courier to him, whose name was Ananias, with a letter, conceived in these terms:

Abagarus, king of Edessa, to Jesus, the merciful Saviour of mankind, who has appeared clothed with human flesh, in the country of Jerusalem, wishes health. I have been made acquainted with the prodigies and cures wrought by you, without the use of herbs or medicines, and by the efficacy only of your words. I am told that you make cripples and the maimed to walk; that you force devils from the bodies of the possessed; that there is no disease, however incurable it may seem to be, which you do not heal; and that you restore the dead to life. These wonders persuade me, that you are some God descended from heaven, or that you are the Son of God. For this reason, I have taken the liberty to write this letter to you, beseeching you to come and see me, and cure me of the indisposition under which I have so long laboured. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here

a beautiful and agreeable city, which, though it be not very large, will be sufficient to supply you with every thing that shall be necessary.

To which, it is said, Jesus Christ returned him an answer in these terms:

You are very happy, Abagarus, thus to have believed in me without having seen me; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me, shall believe and be saved. As to the desire you express of receiving a visit from me, I must tell you, that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him who sent me. And when I am departed hence, I will send one of my disciples to you, who shall cure you of the disease which you complain of, and give life to you and those that are with you.

^b Eusebius says, he took these letters out of the records of Edessa; and adds, that Thomas, after the resurrection of our Saviour, sent Thaddæus, one of the seventy disciples, to preach Jesus Christ in this city, and to heal king Abagarus. Some believe that, beside the letter given above, our Saviour sent his picture to him, printed on a handkerchief. But the generality of critics reject this whole story, and look upon the letters as spurious.

D'Herbelot, *Biblio. Orient.* article **ABAR**, says, the city of Edessa where Abagarus reigned, goes generally by the name of Orfa; and that it is a tradition among the eastern people, both Christians and Mahometans, that this prince wrote a letter to our Saviour, and received an answer from him, together with a handkerchief with the impression of our Lord's face upon it. But many difficulties are alleged to destroy Eusebius's story, and they are without doubt very solid; but should they oblige us to reject both this history and the letters, yet, perhaps, there may yet be some truth at the bottom of this relation. To me, says Calmet, it seems out of all dispute, that a certain king of Edessa was converted in the earliest years of Christianity by one of the seventy disciples, and that after his example the whole city embraced the same faith. As to other circumstances, people, if they please, may look upon them as no more than embellishments and popular traditions.

It is related that Abagarus, king of Edessa, who had contributed to the defeat of Crassus, was obliged to submit to Augustus, who deprived him of the title of king, and left him only that of *Toparch*, or governor, and carried him to Rome, to secure his fidelity. Abagarus, weary of abiding in this city, bethought himself of a stratagem, whereby to prevail on Augustus to grant permission for his return to Edessa. When hunting,

^b Euseb. l. 1. Hist. Eccl. c. 13, p. 32, 33.

he caught several wild animals alive, and having directed some of the earth to be taken from the holes where each had been used to inhabit, he caused each parcel to be spread separately in different places of the amphitheatre. On letting loose these animals, each went immediately toward the earth belonging to his den. The emperor easily understood Abagarus's meaning, and sent him back to his little kingdom.

ABAGATHA, אבגתא, *Abagathā*, a Median or Persian word; an eunuch of Ahasuerus, king of Persia, Esth. i. 10. In Hebrew, it may signify, *father of the press*, or *the press of the father*; from גת *Gath*, a *press*, and אב *ab*, a *father*: but is more probably a Persian word, and if so, of unknown import.

ABANA, אבנה *made of stone*, or *a building*; from the word אבן *aben*, a *stone*, or from בנה *bana*, *he built*.

ABANA, a river of Damascus, mentioned by Naaman, 2 Kings, ch. v. 12. *Are not Abana and Parphar, rivers of Damascus, better than all the waters of Israel?* Probably this river is a branch of the part of the Barrady, or Chrysorroas, which derives its source from the foot of mount Libanus, toward the east, runs round Damascus, and through it, and continues its course till lost in the wilderness, four or five leagues south from that city.

ABARIM, עברים, a mountain of Moab, Numb. xxxiii. 48. *Passages*, or *passengers*, from עבר *abar*, or *avar*, to *pass*; or *the passes*.

ABARIM, these mountains beyond Jordan, spread far into the tribe of Reuben, and the country of Moab, on both sides the river Arnon. They were composed of many little hills, under different names. It is impossible to define exactly their extent; Eusebius and St. Jerom speak of them in several places. Eusebius fixes them at six miles west of Heshbon, and seven east of Livias. The mountains Nebo, Pishgal, and Peor, were parts of Abarim. On Nebo, Moses died, Deut. xxxii. 49. xxxiv. 1.

ABAROOM, אבארום, *Abaroom*, *passing away*, *passionate*, *angry*; from the Hebrew עבר *Habur*, to *pass*, to *be angry*.

ABARON, the surname of Eleazar, fourth son of Judas Maccabeus. Josephus calls him Auran or Avran, and the first book of *Maccabees*, Sauran, 1 Mac. vi. 43. He got great renown by his death, being crushed under an elephant, which he slew by piercing him with his sword, 1 Mac. vi. 43. *Joseph. Antiq. l. 12. c. 14.*

ABBA, אבא, *father*, Mark xiv. 36. This word is Syriac; the Hebrew is אב *ab*, *father*.

ABBA, St. Paul says, Rom. viii. 15. *"Ye have received the Spirit of adoption, whereby we cry abba, (father.)"* It deserves notice, that the title

abba, was not allowed to be used by slaves, when addressing the head of the family, nor the corresponding title *imma*, when addressing the mistress, which adds great force to the apostle's expression. Jesus, praying in the garden, says, *Abba (father) all things are possible unto thee.* It also deserves notice, that both St. Paul, and the evangelist Mark, writing to foreigners, and in a foreign language, have translated these terms, from the Syriac, their natural language, in which they were used. אב *Ab*, a *father*, in Hebrew, is derived from a root, which signifies *acquiescence*, or *satisfaction*, a natural parental emotion. Isaiah seems to use this title in its utmost simplicity, ch. v. "Before the child shall know to cry *ab*, and *im*, the Lord, &c." as if imitating the lisping accents of infancy.

ABDA, עבדא, (or *Aubda*, or *Obda*) father of Adoniram, 1 Kings iv. 6. *Servant*, or *servitude*; from עבד *abad*, or *avad*: or *obed*.

ABDI, עבדי, (*Aubdi*, or *Obdi*.) son of Malluch, 1 Chron. vi. 44. *He is my servant*; from עבד *obed*, a *servant*, and the pronoun *I*, *my*.

ABDIEL, עבדאל, (or *Aubdial*, or *Obdial*) son of Guni, of the tribe of Gad, 1 Chron. v. 15. Also father of Shelemiah, Jer. xxxvi. 26. *Servant of God.* Otherwise, *cloud of the abundance of God.*

ABDON, עבדון, (or *Aubdon* or *Obdoon*) *servant*, or *cloud*, of *Judgment*; from עבד *Obed*, a *servant*, or *abda*, a *cloud*, and דון *dun*, *judgment*.

1 **ABDON**, son of Hillel, of the tribe of Ephraim; tenth judge of Israel. He succeeded Elon, A.M. 2840, ante A.D. 1164. He judged Israel eight years, and was buried at Pirathon, in the land of Ephraim. He left forty sons and thirty grandsons. He died in 2856, ante A.D. 1148.

2 **ABDON**, of the tribe of Benjamin, son to Jehiel, 1 Chron. ix. 36.

3 **ABDON**, son of Abigabaon and Maachah, 1 Chron. viii. 29.

4 **ABDON**, son of Micah, sent by king Josiah to Huldah the prophetess, to ask her opinion concerning the book of the law, lately found in the temple, 2 Chron. xxxiv. 20. Some think him to be the same as Achbor son of Micajah, 2 Kings xxii. 12.

ABDON, a city of the tribe of Asher, given to the Levites of Gershon's family, Josh. xxi. 30. 1 Chron. vi. 74.

ABEDNEGO, עבדנעגו, (*Aubednegoo* or *Obednegoo*) *servant of light*; from עבד *obed*, a *servant*, and נגה, *nageh*, to *shine*, to *be bright*; otherwise, *servant of Nego*, who is thought to have been a deity of the Babylonians.

ABEDNEGO, a Chaldee name given by the king of Babylon's officer to Azariah, one of Daniel's companions, Dan. i. 7. This name imports the

* *Procopius De Bello Persico* 2 cl. 12.

* *Maundrell's Journey from Aleppo to Jerusalem.*

servant of Nago, or Negro, (perhaps the sun, or the morning star, so called because of its brightness.) Abednego was thrown into the fiery furnace at Babylon, with Shadrach and Meshach, for refusing to adore the statue erected by command of Nebuchadnezzar, Dan. iii. [Daniel was perhaps at that time absent from Babylon, or probably in no public employment (*vide DANIEL*) for no mention is made of him.] The condemnation of Shadrach, Meshach, and Abednego, redounded to the divine glory; for God did not suffer them to be injured by the flames, but sent his angel to protect them; and rescued them out of the furnace.

ABEL, אָבֶל, or *Hebel: Vanity, Breath, Vapour*.

ABEL, the second son of Adam and Eve, born in the second year of the world. Some have thought that he and Cain were twins: others, that Abel was the younger brother; others, that he was born fifteen years after Cain; others, thirty years after him. Cain and Abel being instructed by their father Adam in the duty of worship to their Creator, offered each the first fruits of his labours. Cain, as an husbandman, of his corn; Abel, as a shepherd, of the fatlings of his flock. God was pleased to accept the offering of Abel in preference to those of Cain. What marks of preference God gave to Abel is not known, whether by fire from heaven, which consumed his offering, or by any other means; but we know, that Cain, perceiving this distinction, sunk into fits of melancholy, and giving himself up to envy, formed the design of killing Abel: and at length Cain, having invited Abel to go with him into the field, there murdered him, Gen. iv. 8, 9.

It should be remarked, that in our translation no mention is made of Cain inviting his brother into the field; but in the Samaritan text the words are express, and in some Hebrew copies is a kind of chasm, thus; "and Cain said unto Abel his brother;"—"and it came to pass, &c." without inserting what he said to his brother. The blood of innocent Abel crying toward heaven, the Lord demanded of Cain where Abel was; to which he answered, *Am I my brother's keeper?* Thus at once died Abel, and all the posterity which he might have begotten: a murder surely of the most atrocious nature! including a great person, and part of the then human race. Some have explained what is said of Abel's blood crying unto God from the ground, as meant of his posterity: others suppose he died before he was married; and hence, under the emperors Arcadius and Honorius, certain heretics arose in Africa, who condemned marriages, and who called themselves *Abelites*, or *Abelonites*, from Abel; not that they thought this state of life in

itself blameable; but they condemned the use of wedlock, and abstained from commerce with their wives, saying they would not bring creatures into the world polluted with original sin. That their sect might not perish, they adopted the sons and daughters of their neighbours. This sect was of no long continuance.

St. Paul, speaking in commendation of Abel, tells us, Heb. xi. 4. *that by faith he offered unto God a more excellent sacrifice than Cain; and that he was declared righteous, God himself having testified that he had accepted his gifts, and that by reason of his faith he still speaketh, even after his death: but, comparing the voice of Abel's blood to that of Christ, he observes how much better is the latter than the former.* Our Saviour places him at the head of those saints who had been persecuted for righteousness' sake, Mat. xxiii. 35. Luke xi. 51. and distinguishes him by the name of *righteous*. Certainly, he may be properly reckoned the first martyr to truth and piety; but this will not justify the invocation of him in worship, or the recommendation to him of souls deceased, as in the church of Rome: in fact, the worship of him does not appear to be of any great antiquity; and his name is not in any of the martyrologies of the Latins before the tenth century. Some calendars commemorate him on the 25th. of March, on the very day of our Saviour's death, as many have fixed it; others, on the 2d. of January; others, on the 30th. of July. It is said that he is honoured among the Ethiopians, upon the 28th. of December.

ABEL, אָבֶל, a city, 1 Sam. vi. 18. *Mourning; but, a valley or plain*, according to Pagninus. Thus *Abel-majim*, the *vale of waters*: perhaps *abatement*, or the city that lies low.

ABEL, Abila, Hobal, or Hoba, or Abel-beth-Maach, or Abel-main, a town situated north of Damascus, between Libanus and Antilibanus: the same with Abila, under the government of Lysanias, mentioned, Luke iii. 1. Joab besieged it, during the revolt of Sheba, son of Bichri, 2 Sam. xx. 14, 15. Eusebius places this town between Paneas and Damascus. Antoninus, in his *Itinerary*, fixes it between Damascus and Heliopolis. Josephus and others call it sometimes Abilla in Libanus. We are not to be surprised to see the same place described under different names; many examples of the same nature will occur in this work.

ABELA, אָבֶלָה, a city, 2 Sam. xx. 15. *Mourning, or the mourning*.

ABELA, a city in Peræa, or Batanæa (the land of Bashan) beyond Jordan, in the half tribe of Manasseh, twelve miles from Gadara, east. Eusebius

and St. Jerom observe, that it was remarkable for its good wines.

ABEL of the Vineyards, Judg. xi. 33. was, according to Eusebius, six miles from Philadelphia, otherwise Rabbath, the capital of the Ammonites. It is probably the same with Abela, between Jabez and Gadara, near to Pella. Eusebius mentions an Arbela, subject to Pella, which may be the same.

ABEL the Great, a large stone, found in a field belonging to one Joshua, a Bethshemite, on which the ark was placed, when sent back by the Philistines, 1 Sam. vi. 18, 19. A.M. 2888, ante A.D. 1116. It was called by this name, which signifies *great mourning*, probably, on account of the great number of Bethshemites smitten on that occasion. Vide BETHSHEMESH.

ABEL-MEIM, אַב־מַיִם, ἀβελμαίμ, a city, 2 Chron. xvi. 4. *The mourning of the waters*; or, *the valley of waters*; or, perhaps, *the low waters*.

ABEL-MEHOOLEH, אַב־מְחוּלָה, ἀβελμοῦλα, the name of a place, Judg. vii. 13: *the mourning of weakness, or of sickness*; from חֹלָה, *chala*: otherwise, *mourning of the chorus of singers, or dancers*; from מַחוּל, *machool*: or *of the drum or flute*; from חֶלֶל, *cheleel*.

ABEL-Mehola, or *Abel-mea*, was Elisha's country, 1 Kings xix. 6. It could not be far from Seythopolis, ch. iv. 12. Eusebius places it in the great plain, sixteen miles from Seythopolis, south. Not far from hence, Gideon obtained a victory over the Midianites, Jud. vii. 23.

ABEL-Mitzraim: *the mourning of the Egyptians*, formerly called, *the floor of Atad*, Gen. i. 2. Jerom, and some others after him, believe this to be the place afterward called Bethagla, at some distance from Jericho and Jordan, westward.

ABEL-SHITTIM, אַב־לֵבָשִׁים, ἀβελσατιμ: *mourning of the thorns*: otherwise, *prevarications*; from the word שָׁטָה, *shatah*, to decline.

ABEL-Shittim was situated in the plains of Moab, beyond Jordan, opposite Jericho. Josephus says, *Abel-Shittim*, or *Abela*, as he calls it, was sixty furlongs from Jordan. Eusebius says, it was in the neighbourhood of mount Peor. Moses encamped at *Abel-Shittim* before the Hebrew army passed the Jordan, under Joshua, Numb. xxxiii. 49. xxv. 1. Here the Israelites fell into idolatry, and worshipped Baal-Peor, seduced by Balak; and here God severely punished them by the hands of the Levites, Numb. xxv. 1, 2, &c. This city is often called Shittim only.

* In our English translation, the *Plain of the Vineyards*. Heb. אַב־לֵבָשִׁים.

† Antiq. l. 4, c. 7, and v. 1; et de Bello, l. 5, c. 3.

‡ Euseb. in *σαρων*.

ABEN-BOHAN, אֲבֵן-בֹּהַן, λίθος βοαν: *the stone of strength*. This was the boundary stone between the tribes of Judah and Benjamin eastward, in the valley which leads to Adummim, Josh. xviii. 17. It took its name from Bohan, descendant of Reuben; and might justly be rendered, "the stone of Bohan-ben-Reuben."

ABHOR (*To*.) signifies (1.) to lothe or detest, Deut. xxxii. 19. (2.) to despise, or neglect, Psalm xxii. 24. (3.) to reject, or cast off, Psalm xxxix. 28.

ABEZ, אֲבֵז, ἄβης, a city belonging to the tribe of Issachar, Josh. xix. 20: *an egg*; from the word בֵּיץ *bitj*: otherwise *muddy*; from the word בִּז *bolj*: otherwise *byssus*; from the word, בִּזְיָ, *bulj*, which, in the Chaldee and Syriac, signifies *tiresome labour*; cotton being mostly wrought by night.

ABI, אֲבִי, mother of Hezekiah, king of Judah, 2 Kings xviii. 2; called Abijah, 2 Chron. xxix. 1. *Abi* signifies *my father*; from אֲבִי *ab*, a father, and the pronoun יָ, *Jod*, *my* or *mine*. Abijah is, *God is my father*.

ABIAH, אֲבִיהָ, the same as *Abi* above, 2 Chron. xxix. 1. Also, the second son of Samuel, 1 Sam. v. iii. 2: *the father of the Lord*, or *the Lord is my father*; from יָהּ, *Jah*, *the Lord*: or, from אָבָה, *aba*, or *abe*, *will*; *the Lord is my will*, or, *the will of the Lord*.

ABIAH, second son to Samuel, and brother to Joel. Samuel having intrusted his sons with the administration of justice, and a share of the government, they behaved so ill in this employment, that they obliged the people to require a king of him. 1 Sam. viii. A.M. 2909, ante A.D. 1995.

ABI-ALBON, אֲבִי-עֶלְבֹן, the name of a gallant man in David's army, 2 Sam. xxiii. 31. He is called *Abi-al*, 1 Chron. xi. 32: *most intelligent father*; from the preposition עַל *al*, *over*, and from בֵּן *bun*, *intelligent*: or, *the father over the building*; from the word בָּנָה, *banah*, to build.

ABIATHAR, אֲבִיָּתָר, *excellent father*, or *father of him that survived*.

ABIATHAR, son of Ahimelech; the tenth high priest of the Jews, 2 Sam. viii. 17. 1 Chron. xviii. 16. When Saul sent his emissaries to Nob, to destroy all the priests there, Abiathar, who was young, was preserved from this slaughter, and retired to David in the wilderness, 1 Sam. xxii. 11. & seq. with whom he continued in the quality of high priest: while Saul, from aversion to Ahimelech, his father, who, as he thought, had betrayed his interests, transferred the dignity of high priest from Ithamar's family, into

that of Eleazar, by conferring this office upon Zadock. Thus there were, at one time, two high priests in Israel; Abiathar with David, and Zadock with Saul. Things continued thus from the death of Ahimelech, till the reign of Solomon; when Ahimelech following Adonijah, was deprived by Solomon of his priesthood, 1 Kings ii. 27. A.M. 2989, and the race of Zadock alone exercised this ministry during the reign of Solomon, excluding the family of Ithamar, according to the prediction made to Eli the high priest, 1 Sam. iii. 11, &c.

ABIATHAR. This name is sometimes given to Ahimelech, the father of Abiathar, of whom we have been just speaking, Mark xi. 26. So says Father CALMET; but the probability is, that the expression in the evangelist is merely one of the short modes of quotation used by the Rabbins; and is equivalent to "in Abiathar;" "in the history of Abiathar;" or that section of the history, in which Abiathar is the principal person. N.B. Chapters and verses were not then in use. Vide ABIMELECH.

ABIB, אֲבִיב, the name of a month: it signifies *green fruits, or ears of corn.*

ABIB, the name given by the Hebrews to the first month of their ecclesiastical year; this month was afterward called Nisan. It answered nearly to our March, O.S. but not altogether. Abib signifies green ears of corn, or fresh fruits, according to St. Jerom's translation of Exod. xiii. 4. and to that of the LXX. It was so named, because *corn*, particularly *barley*, was in ear at that time. It was an early custom to name times, such as months, from observations of nature; and the custom is still in use among unlettered nations: thus the Hurons, and other American nations, give the name *wormmonth* to our March, because then the reptiles begin to show themselves: April they call *plant moon*; and May, *swallow moon*; the same was the custom of our Saxon ancestors; and, perhaps, the same idea gave names to the signs of the Zodiac, which certainly are very ancient.

ABIDA, אֲבִידָא, son of Midian, son of Abraham, Gen. xxv. 4: *father of knowledge, or the knowledge of the father*; from יָדָע *judah, to know*, and אֵב *ab, a father.*

ABIDAN, אֲבִידָן, אֲמִדָּן, son of Gideoni, Numb. i. 11: *father of judgment, or my father is judge*; from דָּן *dun, and אֵב father.*

ABIDAN, the son of Gideoni, of the tribe of Benjamin. He was prince of his tribe, when the tabernacle was built, after the Israelites came out of Egypt. His offering was similar to that of other principal persons of the several tribes. Vide Numb. vii. 60.

ABI-AL, אֲבִי-אֵל, son of Zeror, 1 Sam. ix. 1. He is called Abialbon, 2 Sam. xxiii. 34: *God my father, or my God the father*; from the word אֵל *abi, my father*, and אֵל *el, God.*

ABIEL (or Jehiel) father of Kish and Ner, and grandfather to Saul, the first king of the Jews.

ABIEZER, אֲבִיעֶזֶר, son of Manasseh, Josh. xvii. 2. Also, one of the stout men of David's army, 2 Sam. xxiii. 27. Also, another mentioned Judg. vi. 34: *father of help, or help of the father, or my father is my help*; derived from the word עֲזָרָה *hazar, or olzar, to help or assist.*

ABIEZER, of the tribe of Benjamin, and town of Anathoth, one of the thirty gallant men of David's army, 1 Chron. xi. 28.

ABI-GABAON, אֲבִי-גִבְעֹן, πατήρ γαβαῶν, the husband of Maachah, 1 Chron. viii. 29. *Father of the hill*; from the word גִּבְעָה *gibboa*: otherwise, *father of the cup or chalice*; from the word גִּבָּע *gabah*: otherwise, *father of Gibeon*, or the first of the Israelites that inhabited Gibeon.

ABI-GABAON, otherwise called Ner, the father of Abdon and Kish; one of Saul's ancestors, and a principal inhabitant of Gibeon, 1 Chron. viii. 29.

ABIGAIL, אֲבִיגַיִל, *joy of the father*; from the word גִּיל *gul, or גִּיל gil, to rejoice.*

ABIGAIL, was first wife to Nabal of Carmel, and after his death, to David. After the ingratitude of Nabal to David (for particulars of which, vide NABAL, or 1 Sam. xxv. 15, &c.) Abigail being informed what an unkind answer her husband had returned to David's messengers, made all haste to repair his fault: some of her asses she loaded with provisions, and went herself to meet David, attended by several of her domestics: by her presents, and her discreet conversation, she so won upon David, that he conceived a great esteem for her, accepted her presents, and returned. Nabal died ten days after. When this was known to David, he sent to demand Abigail for his wife: and when the days of mourning for her husband were over, she went to David's camp, and was married to him. The issue of this marriage was two sons, Chileab and Daniel, 2 Sam. iii. 3, &c. and 1 Chron. iii. 1; but it may be, that Chileab and Daniel are but one and the same person; for 2d. of Samuel, which speaks of Chileab, says nothing of Daniel; and 1st. of Chron. which mentions Daniel, says nothing of Chileab. Daniel, signifies a *mighty judge*; and Chil-ab, *an imprisoner*: so that it is very possible, the idea of their names is the same; especially, if one was a popular name given him for some particular cause.

ABIHAIL, אֲבִי-חַיִּיל, ἀβιχαῖαλ, or Abichail, because of חֵלֶת *cheth, in the penultima: father of strength*;

from the word חַיַּל *hail* or *chail*, which signifies *valour, riches, defence, army, fortifications*; or *father of trouble*; from the word חֵיל *hil*, or *chil*.

I. ABIHAIL, son of Huri, and father of Michael, Meshullam, &c. 1 Chron. v. 12, 14.

II. ABIHAIL, father of Zuriel, of the family of Merari, Numb. iii. 35.

III. ABIHAIL, father of queen Esther, and brother of Mordecai, Esth. ii. 15.

ABIHAIL, אֲבִיחַיִל, אֲבִיחַיִל, or Abihil, with הָ *he* in the *penultima*: *father of light, or of praise*; from the word הִלּוּל *hillul*, which signifies *to glister*, and הָלַל *halal*, which signifies *to praise*.

ABIHAIL, daughter of Eliab, David's brother, and wife to Rehoboam, king of Judah: she was the mother of Jeush, Shamariah, and Zerah, 2 Chron. xi. 18.

ABIHU, אֲבִיחֻ: *he is my father, or his father*; from the pronoun הוּ *hu*: otherwise, *Father of the Lord*, abridged from אֲבִי יְהוָה *ab Jehovah*.

ABIHU, son of Aaron the high priest, was consumed, with his brother Nadab, by fire from God, because they offered incense with strange fire, instead of taking it from the altar of burnt offerings.

This misfortune happened within eight days after the consecration of Aaron and his sons, and the dedication of the tabernacle, Lev. x. 2. Many commentators are of opinion, that Nadab and Abihu were overtaken with wine, and so neglected to take the sacred fire in their censers. This conjecture is founded on the command of God, immediately afterward delivered to the priests, forbidding them the use of wine all the time they were employed in the temple service. If it was perverseness, it was a heinous crime, especially under their recent consecration.

I. ABIJAH, the son of Jeroboam, who was the first king of the ten tribes of Israel. This young prince being seized with a very dangerous disease, his mother disguised herself, to inquire of the prophet Ahijah, whether he might recover; Ahijah answered, "he would die; and that he would be the only person of his family who should receive funeral honours, and be lamented by Israel; whereas all other descendants from Jeroboam should be either eaten by dogs, or devoured by birds, as a punishment of his impiety and ingratitude," 1 Kings xiv. 10.

II. ABIJAH was king of Judah, and successor to Rehoboam: his mother's name was Maachah, or Micaiah, the daughter of Uriel, or Absalom. Her son Abijah, he advanced above all his other

sons. Abijah succeeded his father, A.M. 3046, *ante* A.D. 958. He reigned three years, and imitated the impiety and bad conduct of his father. Died A.M. 3049, *ante* A.D. 955.

III. ABIJAH, king of Judah, and Jeroboam the first king of Israel, being at war, Abijah, having assembled an army of 400,000 men of Judah and Benjamin, encamped on mount Zemaraim, on which Samaria afterward was built. Jeroboam marched against him at the head of 800,000 men, collected out of all his dominions, 1 Kings xv. 5. 2 Chron. xiii. 1, 2, 3, 4, &c. [N.B. Many MSS. and printed bibles read only forty and eighty thousand, instead of 400 and 800 thousand men, as in our translation; but the Heb. LXX. Josephus, the best Latin bibles, both MSS. and printed, agree in this place with the larger number.] Abijah harangued the enemy's army, in hope of engaging them to submit again to the house of David, and return to the worship of the Lord; but while he was speaking, Jeroboam ordered part of his troops to file off behind the mountain, without Abijah's perceiving it, designing to inclose his army, which was much inferior in number. Abijah and his people seeing this, began to cry to the Lord for assistance. The priests sounded their holy trumpets; God struck the hearts of the enemy with terror, and the army of Judah attacked them with so much fury, that they killed 500,000 men. Abijah pursuing his victory, took several cities; and the Israelites were humbled under the hand of Judah. The Rabbins reproach Abijah with neglecting to destroy the profane altar which Jeroboam had erected at Bethel; and with not suppressing the worship of the golden calves there.

IV. ABIJAH, wife of Ahaz, and mother of Hezekiah, king of Judah. Some have thought she was the daughter of Zechariah, who was killed by the command of Joash, between the temple and the altar. 2 Chron. xxiv. 21.

V. ABIJAH, a descendant of Eleazar, the son of Aaron, was chief of one of the twenty four companies of priests whom David distributed into classes. 1 Chron. xxiv. 10. Zechariah, the father of John Baptist, was of the course of Abia, or Abijah, which was the eighth of the twenty four, Luke i. 5.

VI. ABIJAH, king of the Parthians, who made war against Izates, king of the Adiabeniens, at the solicitation of the grandees of his kingdom, who were in arms against him, because he had embraced the Jewish religion. Abijah was routed,

* Some believe, that this fire came from the altar of burnt offerings; others, that it proceeded from the altar of perfumes.

* Rabbini, Lyran. Cajet. alii.

and compelled to shut himself up in a castle, where, in despair, he killed himself, to prevent falling into the enemy's hands.

ABIJAM, אֲבִיָּא, *abiam*; father of the sea; from אֲבִי, *ab*, a father.

ABILA, the same as Abela, capital of Abilene.

ABILENE, Ἀβιληνη, Luke iii. 1: the father of the apartment, or of murmuring. It is thought this word comes from *abela*, mourning or weeping.

ABILENE, a small province in Cælo-Syria, between Libanus and Antilibanus, whereof Lysanias was some time tetrarch. Abela or Abila, the capital of Abilene, was north of Damascus and Paneas, and south of Heliopolis. *Vide ABEL.*

ABIMAEEL, אֲבִימַעֵל, *abimeel*; a father sent from God, or my father comes from God; from the preposition מֵ, *mem*, from, and אֵל, *el*, God.

ABIMAEEL, the son of Joktan, according to some authors, dwelt in Arabia, according to others, in Armenia, and the neighbouring countries. It is certain, that many tribes in Arabia at present, derive from Joktan.

ABIMELECH, אֲבִימֶלֶךְ; father of the king; from מֶלֶךְ, *melech*; otherwise, my father the king, taking יָדָה, *jod* to be the affix of the first person.

I. ABIMELECH, king of Gerar, having taken Sarah, the wife of Abraham, with design to make her his wife, God appeared to him in a dream, and threatened him with death, unless he restored her to her husband. Abimelech pleaded ignorance in excuse, saying, he took her as the sister, not as the wife of Abraham. The next day, therefore, he sent her back early, and complained of being thus deceived by him. Abraham acknowledged her as his wife, but as his sister also, being of the same father, but by another mother. Abimelech made presents to him, and gave to Sarah, through her brother Abraham, a thousand pieces of silver, directing her to purchase a veil with this money, for a covering to her face; by which generous and polite behaviour, Sarah was reprov'd, and Abraham was interested in the restoration to health of Abimelech's family; and the wives of this prince, by the favour of God, recovered their fertility. It appears, Gen. xxv. 17. that Abimelech himself was seized with some indisposition, which produced impotency; *vide v. 6. A.M. 2107, ante A.D. 1897. Vide Remarks on the History of Abraham.*

II. ABIMELECH, king of Gerar, and son of the former; but some interpreters think this to be the same Abimelech, which is not absolutely impossible; yet it is every way more probable that this is his son. This prince, having one day

seen Isaac sporting with his wife, Rebecca, whom he called sister (as Abraham his father had formerly called his wife Sarah) Abimelech sent for him, and said to him, *it is evident that this woman is your wife, why then do you call her sister?* Isaac answered, *because, I said, lest I die for her.* Whereupon, Abimelech highly offended, as if the honour of his people was insulted by such suspicion of their misbehaviour and cruelty, forbade any communication with Isaac and his wife, saying, *“He that toucheth this man or his wife, shall surely be put to death.”* (*Vide the Remarks on Abraham.*) Afterward, as Isaac grew rich and powerful, his prosperity excited the envy of the Philistines; and Abimelech said to him, *Go from us, for thou art much mightier (or much wiser) than we.* Isaac retired to the valley of Gerar, and afterward to Beersheba, where Abimelech visited him (to make an alliance with him) together with Ahuzzath, his favourite, and Phicol, his general. Isaac said, *wherefore come ye to me, seeing ye hate me, and have sent me away from you?* Abimelech replied, *“that observing how much he was favoured by God, he was come to make a covenant with him.”* Isaac entertained them splendidly, and the next day made a treaty with them; after which they returned; *A.M. 2200, ante A.D. 1804.*

III. ABIMELECH, son of Gideon, was begotten of a concubine, at Shechem, Judg. ix. 18. *A.M. 2768, ante A.D. 1236.* After the death of his father, he assumed the government, Judg. ix. 9. and procured himself to be acknowledged king; first, by those of Shechem, where his mother's family had an interest; afterward, by a great part of Israel. The Shechemites made a present to him of seventy shekels of silver; with this money, he levied a troop of vagabond followers. At his father Gideon's house in Ophrah, he killed seventy sons whom he had left, on one stone; so that only the youngest, Jotham, remained, who was concealed from his cruelty. Soon after, the inhabitants of Shechem, with those of Millo, being assembled near the oak of Shechem, to make Abimelech, the son of Gideon, king, Jotham appeared on the top of mount Gerizim, and reproved them by his famous fable of the trees. *Vide JOTHAM.* A division very soon arose among the inhabitants of Shechem, who, reflecting on their injustice, and detesting the cruelty of Abimelech, while he was absent, revolted from him, and laid an ambuscade in the mountains, with design to kill him on his return to Shechem. Of this, Abimelech had intelligence from Zebul, his governor of Shechem.

Those of the city had invited one Gaal to their assistance, with whom, at a great entertainment, they uttered many imprecations against Abimelech; who, having got troops together, marched all night toward Shechem: in the morning, it was perceived that people were descending from the hills, and it was discovered to be Abimelech, with his forces. Gaal went out of Shechem, and gave battle to Abimelech, but was defeated, and as he was endeavouring to re-enter the city, Zebul obliged him to retire. Afterward, Abimelech defeated the Shechemites, destroyed the city, and burnt the tower; but going from thence to Thebez, a town about three leagues to the east, a woman from the top of the tower, threw an upper millstone on his head, and broke his skull, so that his brains issued from it. He immediately called his armour bearer, and said, "*Draw thy sword and slay me, that men say not of me, a woman slew him.*" A.M. 2769, ante A.D. 1235.

ABIMELECH, the priest of the Lord, who gave Goliath's sword to David, when he fled from the persecutions of Saul. Several Latin copies read Abimelech; the LXX. do the same; but in the Hebrew it is Achimelech, 1 Sam. xxi. 1. אכִימֶלֶךְ, and this is the true reading. *Vide* **ACHIMELECH**. In the gospel of St. Mark, ii. 26. the story is quoted as part of the history of Abiathar. To explain this, there needs only to consult any copy of the Hebrew Bible, which has the subjects noted in the top of the margin; or Arias Montanus will do as well: it will directly appear, that the words (ἐπι ἀβιάθαρ) are a reference to such a title, which refers also to the story in the column or page below, where it would naturally signify, "about Abiathar;" consequently, it is not a name given to Abimelech, as has been improperly supposed. *Vide* **ABIATHAR**.

ABINADAB, אֲבִינָדָב, *avivadab*: father of willingness; from נָדַב *nadab*, he was willing: or, my father is a prince.

I. ABINADAB, David's brother, son of Jesse, 1 Chron. ii. 13.

II. ABINADAB, son of Saul. *Vide* **AMINADAB**.

III. ABINADAB, a Levite, of Kirjathjearim. *Vide* **AMINADAB**.

ABINOAM, אֲבִינוֹם, *avinoam*: father of Barak, commander of the army of the Jews, Judg. iv. 6: father of beauty, or comeliness: or, my father is beautiful; from נָחַם *noham*, handsome, agreeable.

ABIRAM, אֲבִירָם, father of elevation, from אִירָם *iram*, high: or otherwise, of fraud; from רָמָה *ramah*, to cheat, to deceive.

I. ABIRAM, eldest son of Hiel the Beth-clite. Joshua having destroyed the city of Jericho,

pronounced this curse: *Cursed be the man before the Lord, that riseth up and buildeth this city, Jericho: He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gate of it.* Hiel, or Bethel, about 537 years after this imprecation, undertaking to rebuild Jericho, while laying the foundation of it, lost his eldest son Abiram; and Segub, his youngest son, when they hung up the gates of it: a remarkable instance of a prophetic denunciation fulfilled, perhaps, on a person who would not credit the report, or the truth of the prediction. *Vide* **FRAGMENTS**, No. V.

II. ABIRAM, one who conspired, with Corah and Dathan, against Moses, in the wilderness. Abiram was son of Eliab, and grandson to Phallu, of the tribe of Reuben. A terrible punishment was, by God, inflicted on these rebels; they being swallowed up alive by the earth, which opened to receive them, Numb. xvi.

ABISHAG, אֲבִישָׁג, *my father has seized, has taken, is arrived*; from נָשָׂה *nashag*, to seize, to take possession of.

ABISHAG, a young woman, a native of Shunam, in the tribe of Issachar. David, aged about seventy, finding no warmth in his bed, was advised by his physicians to procure some young person, who might communicate the heat he wanted. To this end, Abishag was presented to him, who was one of the most beautiful young women in Israel. The king made her his wife, but did not know her: she continued near him one whole year. After his death, Adonijah demanded her in marriage, but Solomon believing, with reason, that he might affect the regal power when married to one of the late king's wives, had him put to death, 1 Kings xi. 17.

ABISHAI, אֲבִישַׁי, *the present of my father*; or, *the father of the present*; from שַׁי *shai*: otherwise, *the father of the sacrifice, or the sacrifice of my father*.

ABISHAI, son of Zuri, and of Zeruiah, David's sister, one of the most valiant men of his time, and principal general in David's armies. Abishai vanquished Ishbi-ben-ob, a giant, descended from the Rephaim, who bore a lance, the head whereof weighed 300 shekels of brass. This giant was on the point of killing David, when Abishai slew him, 2 Sam. xxi. 16. This Abishai, having one night entered Saul's tent, in company with David, and finding him asleep, would have pierced him with his sword; but David would not suffer it, 1 Sam. xxvi. 7. When David, flying from Absalom, was obliged to leave Jerusalem, Abishai showed an inclination to kill Shimei, who insulted David in very offensive language; but David checked his zeal, 2 Sam.

xvi. 9. Abishai commanded the third part of David's army against Absalom. He commanded likewise part of the army when his brother Joab engaged the Ammonites. It is said, he lift up his spear against three hundred, and slew them; but it is not known on what occasion: neither is the time or manner of his death known.

ABISHALOM, אבישלום: *the father of peace*; or, *the peace of the father*; from שָׁלוֹם *shalom*, peace, and אב *ab*, a father; or, *the accomplishment, or recompense of the father*.

ABISHALOM, father of Maacha, who was mother to Abijah, king of Judah, 1 Kings xv. 2.

ABISHUA, אבישוע, אֲבִישׁוּעַ: *father of salvation, or of magnificence*; or, *the salvation of my father*; from שׁוּעָה *shuah*, which also signifies, *one that cries*; or *clamour*; *the father of clamour*.

ABISHUA, son of Phinchas, and the fourth high priest of the Hebrews, 1 Chron. vi. 50. He was succeeded by Bukki. No particulars of his life are known. The Chronicon of Alexandria places Abishua under Ehud, judge of Israel, Judges v. He is called Abiezer, in Josephus, *Antiq.* l. v. c. ult.

ABISHUR, אבישור: *father of the wall, or of the bull*; from שׁוּר *shur*, or *sur*: or, *father of uprightness*: or, *my father is upright*, by deriving it from יָשָׁר *jashar*, to be upright.

ABITAL, אביטל: *father of the dew*; from טל *thel*, according to the Hebrew: or, *the father of the shadow*, according to the Syriac. In this language, the letter ט *teth* is often changed into צ *tzade*.

ABITAL, sixth wife of David, mother of Sheptiah, 1 Chron. iii. 8.

ABITUB, אביטוב: *father of goodness*; or, *my father is good*; from טוב *tob*, (thub) good, and אב *ab*, father.

ABIUD, אביהוד, אֲבִיהוּד: *father of praise*; or, *the glory of my father*; from הוד *hud*, glory.

ABIUD, son of Zorobabel; one of our Saviour's ancestors, according to the flesh. Matth. i. 13.

ABNER, or *Abener*, אבנר, אֲבֵנֶר: *father of light*; or, *the lamp of the father*; or, *the son of the father*; from נֹר *nur*, or נֶר *ner*, a lamp, light, a son.

ABNER, the son of Ner, general of Saul's armies, preserved the crown to Ishbosheth, the son of that prince, and supported him at Mahanaim, beyond Jordan, seven years, against the forces of David, who then reigned at Hebron, in Judah. There were skirmishes from time to time, between the parties of David and Ishbosheth, wherein David had the advantage. The two generals, Joab and Abner, one commanding the troops of David, the other those of Ishbosheth, marching one day at the foot of Gibeon, sat down on each side of the pool; Abner said to

Joab, *let the young men now arise and play before us*: and Joab said, *let them arise*. Immediately, twelve men of Benjamin on the side of Ishbosheth, and twelve of the servants of David, fought together and slew each other; and there was a sore battle that day, and Abner was beaten before the servants of David. The three sons of Zeruiah, David's sister, Joab, Abishai, and Asahel, were in the battle. Now Asahel being extremely swift, pursued Abner; Abner persuaded him to attack some other person, but observing him obstinate, he struck him with the hinder part of his spear, and killed him. Joab and Abishai persisted to follow Abner till sunset; when Abner's army being gathered about him on an eminence, he called to Joab, and said, *shall your sword be never satisfied with blood and slaughter? Don't you know it is dangerous to make an enemy desperate?* Joab replied, *as the Lord liveth, if you had spoken sooner, the people had long since retired*. At the same time he sounded a trumpet for retreat.

Some time after, Ishbosheth accusing Abner of familiarity with a concubine of Saul, the late king, Abner was so offended, that he sent messengers to David, made a party for him, and visited David, who received him with open arms; made him a great entertainment, and bade him go and endeavour to reduce all Israel, as he had promised. He was scarce got out of Hebron, when Joab and his people returned thither from an expedition: they were told, that Abner had been with David, and had made an alliance with him. Joab thereupon immediately applied himself to the king, saying, *what have you done? why have you let Abner go? do you know what sort of a man he is, and that he came only to deceive you, and to observe your motions?* At the same time, he went out of the king's presence, and without his knowledge, sent after Abner, desiring him to return. Accordingly, Abner being come to Hebron, Joab took him aside in the gate, as if he had a design of speaking to him privately, and stabbed him in the groin, to revenge, by this murder, the death of his brother Asahel. David being informed of what had passed, showed publicly his concern at it, made a solemn funeral for Abner, attended it himself in person, composed a mournful song in honour of him, and swore that he would eat nothing till the evening. Abner died A.M. 2956, ante A.D. 1048.

ABOMINATION signifies (1.) a thing hateful and detestable, as shepherds were to the Egyptians, Gen. xliii. 32; or as the sacrifices of the Hebrews must have been to the Egyptians, Exod. viii. 26. who could not but have beheld with

anger, those creatures whom they venerated as symbols of deity, slain and consumed.

N.B. The superstition of the Egyptians was so strong, that even to kill by accident one of their sacred animals, was not to be expiated but by the death of the party guilty. Egypt was divided into parts, each of which had its peculiar representative deity; as in one place a bull, in another a goat, in some a cat, and in others a monkey, &c. &c. Undoubtedly these were strange creatures to promote to deity, or to adore as symbols of deity; the choice of such has in it, certainly, something abominable to our very nature and feelings. (2.) Moses calls those animals abominable, whose use was prohibited to the Hebrews, Lev. vii. 21; xi. 18, 43. (3.) Sin in general, Isaiah lxvi. 3. (4.) Evil doctrines and practices, Rev. xvii. 4. (5.) An idol, 2 Kings xxiii.

The Scripture generally terms idolatry and idols, *abomination*, not only because the worship of idols is, in itself, something abominable; but likewise, because the ceremonies of idolaters were almost always attended with licentiousness, and actions of an infamous and abominable nature. These idols are particularly called *abomination*; how justly, *vide* the articles **ASHTOR-ETH**, **CHEMOSH**, **MILCOM**, &c.

The ABOMINATION of Desolation, foretold by Daniel, Dan. ix. 27. according to the best interpreters, may denote the idol of *Jupiter Olympius*, erected in the temple of Jerusalem by the command of Antiochus Epiphanes, 2 Mac. vi. 2. and 4 Mac. vi. 7. But principally, by the *abomination of desolation* seen at Jerusalem, during the last siege of that city by the Romans, under Titus, is meant the ensigns of the Roman army, with the images of their gods and emperors upon them, which surrounded the city, and which were lodged in the temple, when that and the city were taken. The evangelists, Matt. xxiv. 15. and Mark xiii. 14. add, "whoso readeth, let him understand;" hereby intimating, that this event was about to take place, and that the reader would do well to retire as speedily as might be from the city, which was thus threatened with the execution of the divine anger. Certainly, therefore, these passages were written before Jerusalem was destroyed, and, no doubt, were instrumental in warning many believers, and perhaps unbelievers too, to escape the coming wrath.

ABRA, or **Habra**, Ἀβρά, a general term used to signify a maid of honour, waiting gentlewoman, or maid servant of a woman of quality. By this name are called the young women of Rebecca's retinue, Gen. xxiv. 61; those of the daughter of Pharaoh, king of Egypt, Exod. ii. 5; those of queen Esther, Esth. ii. 9; iv. 4; and Ju-

dith's waiting woman, Judith viii. 33. **Abra** is said to signify properly, a milliner, dresser, or tire woman.

ABRAM, אַבְרָם: *the father of elevation*; from אָרַם *ram*, *exalted*, אָב *ab*, *a father or high father*. **ABRAM**, afterward called **ABRAHAM**, son of Terah, was born at Ur, a city of Chaldaea, A.M. 2008, *ante* A.D. 1996, Gen. xi. 27. He spent his early years in his father's house, where they adored idols. Many have supposed, that he himself at first engaged in this error, but that God giving him a better understanding, he renounced it; and for this cause, suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously saved him, while Haran perished in it. The Vulgate rendering of 2 Esd. ix. 7. expresses that he was delivered from the *fire of the Chaldeans*, and the Jews generally teach the same. But this opinion seems to be founded only on the ambiguity of the word Ur, which signifies *fire*; and the city of Ur, was the place from which God directed Abraham into the land of promise. It is very likely, that his father also was convinced of the vanity of idolatry, since he accompanied him from Ur, where he was settled, to that place whither the Lord had called Abraham. They first came to Haran, in Mesopotamia, where Terah, Abraham's father, died. From thence Abraham went into Palestine, then in the possession of the Canaanites. Here God promised to give him the property of this country, and to bless him. The patriarch, however, did not acquire one inch of ground here, but lived here always as a stranger. Some time after his settlement in this country, a great famine obliged him to go into Egypt; where being afraid that the Egyptians would be struck with the beauty of Sarah, and might not only force her from him, but take away his life too, if they knew she was his wife, he desired her that he might call her sister. To this Sarah consented; and when in Egypt, her beauty being reported to Pharaoh, he took her forcibly away, designing to have made her a wife: but God afflicted him with great plagues, and he was obliged to restore her. After the famine, Abraham returned to Canaan, accompanied by his nephew, Lot; there he pitched his tents, between Bethel and Hai, where some time before he had raised an altar. Now, as both Abraham and Lot had large flocks, they could not conveniently dwell together, therefore they separated; Lot retiring to Sodom, and Abraham to the plain of Mamre, near Hebron, A.M. 2084, *ante* A.D. 1920.

Some years afterward, Lot being taken prisoner, in a war which Chedorlaomer and his allies carried

on against the kings of Sodom, &c. Abraham, with his own people, pursued the conquerors, overtook them at Dan, near the springs of Jordan, defeated them there, retook the spoil, together with Lot, and brought it back to Sodom. At his return, as he passed near Salem (supposed to be the same city afterward called Jerusalem) Melchisedeck, king of this city, and priest of the most high God, met him, and blessed him, and presented him with bread and wine for himself, and for the service of his army; or else, offered bread and wine to God as a sacrifice of thanksgiving, as some have thought.

After this, the Lord renewed his promises to Abraham, and gave him fresh assurances that he should possess the land of Canaan, and that his posterity should be as numerous as the stars of heaven.

As Abraham had no children, and could no longer expect any by his wife Sarah, he complied with her solicitations to marry her servant, Hagar; imagining, that if he should have children by her, God might perform the promises which he had made to him of a numerous posterity; Sarah also designing to adopt such children, and educate them as her own; which was a common custom in those times. Under these circumstances, Abraham married Hagar; but she, finding she had conceived, assumed a superiority, and treated her mistress with contempt; whereof Sarah complained to Abraham, who told her Hagar was still her servant. Hagar, therefore, being ill used by Sarah, fled; but an angel appearing to her in the wilderness, commanded her return to her master, and submission to her mistress: she returned, therefore, and was delivered of Ishmael, A.M. 2094, ante A.D. 1910.

Thirteen years after the birth of Ishmael, the Lord renewed with Abraham his covenant and promises. He changed his name from Abram, or *an elevated father*, to Abraham, or *the father of a great multitude*; and that of Sarai, which signifies *my princess*, into Sarah, *the princess*. As a mark and confirmation of the covenant now entered into, he enjoined him to be himself circumcised, and to circumcise all the males of his family: he also promised him expressly, a son by Sarah his wife, and that within a year.

Shortly after, the sins of Sodom, Gomorrah, and the neighbouring cities, being completed, God determined to destroy them. Abraham sitting at the door of his tent, in the heat of the day, saw three persons walking by; as soon as he saw them, he ran to them, invited them to eat, washed their feet, and hastened to prepare meat for them, while Sarah made cakes. When they had

eaten, they asked Abraham, "where Sarah his wife was?" Abraham answered, *in the tent*. Then said one of them, *I will certainly return unto thee, according to the time of life, and lo, Sarah thy wife shall have a son*. Sarah, hearing this, laughed. Whereupon, he said to Abraham, *wherefore did Sarah laugh? Is any thing too hard for the Lord? In a year I will return, as I promised, and Sarah shall have a son*.

When they resumed their journey, Abraham waited on them going toward Sodom, whither two of them (who proved to be divine messengers) advancing with more haste, the third remained with Abraham, and discoursing with him, said, *the cry of Sodom and Gomorrah is great, and their sin is very grievous; I will therefore go down thither, and see whether they have done altogether according to the cry of it, which is come up to me*. Abraham, fearing lest his nephew, Lot, should be involved in the misfortune of this city, said, *Lord, wilt thou destroy the righteous with the wicked? If there be found fifty righteous in the city, wilt thou destroy them with the others, and not spare this city for the fifty righteous that are therein?* The Lord answered, *I will spare it for their sakes*. Abraham added, *if there shall lack five of this number, wilt thou destroy all the city for lack of five?* No, said the Lord. Abraham continuing to speak, reduced the number, by degrees, to ten righteous persons, and God promised not to destroy the city for ten's sake; but there were not ten to be found! Lot, Abraham's nephew, was, by God, preserved from the calamity of Sodom; as we shall relate in another place.

Sarah having conceived, according to God's promise, and Abraham having left the plain of Mamre, he went farther south, and dwelt as a stranger at Gerar, where Abimelech reigned. Abraham, who again feared lest Sarah should be forced from him, and he himself be put to death, called her here, as he had in Egypt, sister: so Abimelech took her to his house, with design to marry her; but God having, in a dream, informed him that she was Abraham's wife, he returned her to him with great presents. This year Sarah was delivered of Isaac; Abraham circumcised him, according to God's order; and also made a great entertainment when he was weaned. Sarah, having observed Ishmael, the son of Hagar, teasing her son Isaac, said to Abraham, *Cast out this bondswoman and her son, for Ishmael shall not be heir with Isaac*. Whatever reluctance Abraham might have to this, directly as God had declared to him that it was his will, he complied.

¹ אֲבְרָם Abram, *High father*; אֲבִרָהָם, as if it were אֲבִי רַב הָעַם, *Father of a great multitude*.

About the same time, Abimelech, king of Gerar, came with Phicol, his general, to visit Abraham, and make an alliance with him. Abraham made him a present of seven ewe lambs out of his flock, in consideration that a well he had opened should be his own: and they called the place Beer-sheba, or *the well of swearing*, because of the covenant there ratified with oaths. Here Abraham planted a grove, built an altar, and continued some time. More than twenty years after this, A.M. 2133, God directed Abraham to sacrifice his son Isaac, on a mountain which he would show him. Abraham, therefore, took his son, with two servants, and conducted him toward Mount Moriah. On their journey, *Behold the fire and the wood*, says Isaac to his father, *but where is the victim for a burnt offering?* Abraham answered, *My son, God will provide one.* When within sight of the mountain, Abraham left his servants, and ascended it with his son only; and there having bound him, he prepared to sacrifice him; but as he was about to give the blow, an angel from heaven cried out to him, *Lay not thine hand upon the lad, neither do thou any thing to him. Now I know that thou fearest God, since to obey him thou hast not spared thine only son.* At the same time, Abraham seeing a ram entangled in a bush by his horns, offered him up as a burnt offering, instead of his son Isaac. This place he called *Jchozah-jireh*, or *the Lord will see*.—or, *provide*.

Twelve years after this, Sarah, the wife of Abraham, died, in the city Hebron, otherwise Arba. Abraham came to mourn, and to perform the last offices for her. He presented himself before the people at the city gate, entreating them to allow him to bury his wife among them; for, being a stranger, and having no land of his own, he could claim no right of interment in the sepulchres of that country, without the consent of the proprietors. He, therefore, bought of Ephron, one of the inhabitants, the field of Machpelah, with the cave and sepulchre in it, at the price of four hundred sheekles of silver; (about 45*l.* sterling.) And here Abraham buried Sarah, after he had mourned for her, according to the custom of the country.

Abraham perceiving himself to be grown old, sent Eliezer, the steward of his house, into Mesopotamia, with directions to bring a young woman of his own family, for his son Isaac. Eliezer executed his commission with prudence; and brought Rebecca, daughter of Bethuel, granddaughter to Nahor, and, consequently, Abraham's niece, whom Isaac married. Abraham afterward married Keturah; by whom he had six sons, Zimram, Jocksham, Medan, Median, Ishbock, and Shuah; who were all heads of dif-

ferent people, whose habitations were in Arabia, and in the neighbourhood. After he had lived a hundred and seventy five years, he died, worn out with age, and was buried with Sarah, his wife, in the cave of Machpelah, which he had purchased of Ephron, A.M. 2183, *ante* A.D. 1821.

REMARKS ON THE HISTORY OF ABRAHAM.

I. Abraham is introduced somewhat suddenly to the reader, in the sacred Scriptures:—"And JEHOVAH said to Abram," Gen. xii. 2; but it may rationally be concluded, that before a man would undertake a long, fatiguing, and uncertain journey, at the command of another, he would be well assured of the authority which commanded him. We may infer, that God had previously spoken to Abraham; perhaps often, though by what means we know not. However, in addition to what the scriptures have recorded, we are able to ascertain, from other information, that about this time Chaldea became polluted with idolatry (and this we know, independent of any reference to Terah, as a maker of idols, which some have supposed from the name Teraphim, as related to Terah, and of which a story is told by the Jews.) It appears, therefore, every way credible, that a principal reason of Abram's quitting his own country, was his dread of this evil. Now this evil was at this time not prevalent in Egypt; and the parts which were at a distance from the great cities, were little, if at all, infected with it. This idea also accounts for Abram's going northward, instead of the direct road, which communicated through Canaan, between Babylon and Egypt.

Undoubtedly, the *providence* of God called Abraham to seek for his own personal quiet and that of his family, a country less polluted than Nineveh; and so far, were this all, he may be said to have had divine direction; but every thing leads us to suppose, that he had *also* a communicated direction to the same purpose. He was probably long offended with the evils around him, before he moved away from them, waiting for divine orders to that effect.

II. Abram's estate previous to his journey, was that of a man of substance. "He took Sarah his wife, Lot his nephew, and all his property;" so that he was no adventurer for a fortune, but was already rich in worldly wealth; and had many people his dependants, most of whom, it is likely, accompanied him to his new residence, and many of whom were among the "servants born in his house."

III. The next circumstance deserving notice, is, his calling Sarai his wife, "sister," Gen. xii. 13, &c. instead of "wife;" and as this is liable to some ambiguity, and has suffered by being

placed in false lights, to the greater discredit of Abraham than is just or necessary. We shall endeavour to place it in its true light.

It deserves consideration, how far this might be a primitive custom: for, as in the infancy of humanity, so also, in the second infancy of the human race, the relations of life were so very few, and so very intimate, that it was little short of inevitable, for the nearest in blood to intermarry; and it is by no means incredible, that some families had made a point of maintaining themselves distinct from others by this custom; and that they chose to be thus restricted to the branches of their own family, cousins, &c. as afterward among the Jews, the restriction was enlarged to their own tribe.

But, independent of the sentiment above, we observe, that every nation, and oftentimes, every family, has its own manners; which appear odd to those not accustomed to them, and, occasionally, are mistaken by casual observers. It is not the custom in England (as it also appears not to have been in Egypt, or in Canaan) for a husband to call his wife—sister; but it seems to have been the custom of the Hebrew families, not only to use this term, and others of near consanguinity, for a more general relation than it strictly imports (*vide* FATHER, BROTHER, SISTER;) but also for a wife, a companion: for example,

We find Abram twice using this mode of speech, and twice experiencing inconvenience from it. We find Isaac using the same title, with, at least, equal apparent art; and under the same apprehension in the same place where Abram had used it. I recollect no other equally ancient instances of this custom; but it is very observable, that the bridegroom, in the poem usually called the Canticles, does not call his bride—wife, but always—sister. Now, whatever allowances, or of whatever kind, the poetical style may require, it must, at least, possess as essential to it, a correspondence to the manners it depicts; this peculiarity, then, certainly, was founded on these manners. It is a peculiarity of the same nation; and, moreover, not of the vulgar, but of the king of that nation; and of the wisest king that nation ever had. It seems very probable, therefore, that it may even be taken as a mark of high breeding and delicacy. In later ages, we find Tobias calling his wife sister; Tobit, ch. viii. 4. “Sister arise, and let us pray:” and again, verse 7. “I take not this my sister, for lust.” I think these instances prove, that it was nothing unusual for husbands to express fondness for their wives, by calling them sister in familiarity, and in private.

If this be true, then the emphatic *hua* (חָוָה) THAT my sister, is a mark of extreme affection; and is used by Abram, Gen. xx. 2, 5, &c. and by Isaac, xxvi. 7, 9. as expressive of very tender regard. After these hints, I know not how far it may be thought that the custom continued among the Jews, from the expression of St. Paul, 1 Cor. ix. 5. “to be accompanied by—a sister—a wife,” but it seems not unlikely; and certainly, the general semblance, or probability of the thing, justifies our translators against the Romanists, who would render *γυναίκα*, a “woman:” could a sister be otherwise than a woman? but she might be a sister without being a wife; an idea, against which, the apostle guards by this addition.

To return to Abraham, there seems to be no need for supposing, that this custom commenced with Abram when about to enter Egypt with Sarai. It was his general request long before, Gen. xx. 13; but he now afresh desired Sarai to use the title—brother (as had been customary between them in private) in ordinary discourse, when speaking to him, or of him, to the Egyptian women, with whom she might converse (for, according to the custom of the East, she conversed with no men;) and these Egyptian women reporting of her beauty, with such accidental sight of her as might casually occur to the chiefs of Pharaoh’s house (for though the women in the East are very reserved, they are not locked up) induced Pharaoh to take her into his palace (*i.e.* to give her apartments in his haram;) but it does not appear that he ever saw her. Thus then, Sarai’s calling Abram—brother, was as likely to have been the immediate cause of her being taken from him, as his calling her sister. The original says, “The Lord struck the house of Pharaoh with a great stroke, because of the word of Sarai, the wife of Abram.” Now, independent of any reference this word might have to her calling him brother, as above, it probably refers to her *complaints* to God of the hardship and injury she suffered, and the violence done to her; for, had she been only Abram’s sister, by what right did Pharaoh detain her against her consent, and that of her brother, who was her natural guardian? (*vide* the instance of LABAN and REBEKAH.) His behaviour, or at least that of his officers, seems too much to justify Abram’s former suspicions of the Egyptian manners. Upon the whole, then, so far as relates to this transaction in Egypt, we may admit, that the fear of Abram induced him to use art and management in this affair; but then, his fear was well founded; nor does it seem to have overcome his faith, as is usually said, nor to have put him out of the regular custom of his life,

but to have suggested what he thought a prudential application in public of what had been his usual manners in private, though, perhaps, by this very prudence, he ran at least as great a risque from the anger of Pharaoh, when he turned him out without delay, as he might have done had he trusted entirely to the ordinary course of things, and to the simple way of his duty.

As the same effects seem to follow the same circumstances in the story of Abimelech, Gen. xx. 2. we shall now advert to that account; observing, that the original will bear the idea, that Abraham said to his wife—my sister; as well as of her—that my sister, *i. e.* my dear sister, emphatically; *i. e.* in the hearing of some of Abimelech's people, he thus addressed Sarah: Abimelech thinking to do Abraham and himself too honour by a near connection, *sent* and took her. He behaved differently from Pharaoh; he meant rather good than harm; therefore, he is expostulated with; and to him Abraham apologizes, by discovering their true relation, and his general request—"at every place to which we journey, call me brother." These circumstances are very different from those suggested of the haughty, the oppressive Pharaoh.

If the custom of women's wearing veils were not so ancient and so universal, as we know it to be in the East; and if it did not so expressly occur but a little later in time in the story of Rebekah, who came from the country of Sarah, one might be almost tempted to think, that the fashion was not popular in Chaldea, when Sarai left it: or, that she had not been used to this mode of dress. It is certain, that the Arab women, at this day, when at home in their tents, do not wear the veil, though those in cities do. *Vide FRAGMENTS, No. 159, 41.* Whether they do not on other occasions also lay it aside, *vide REBEKAH.*

As Sarah had been accustomed to dwelling in tents only, might not that circumstance be taken into our consideration in explaining this history?

IV. The dignity and power of Abraham, is incidentally stated in the story of his rescuing Lot. He must have been a man of no trifling possessions, who had three hundred and eighteen servants *born in his house*, whom he could intrust with arms; it implies, that he had many *not* born in his house; some also who must have been old; some were women, and some children: add these together, they make a considerable tribe. In fact Abraham appears to correspond exactly to a modern Emir; to possess many of the rights of sovereignty, in no small degree; and to be little other than an independent prince, even while dwelling on the territories of sovereign princes, who greatly esteemed him.

V. Abram's affection for Sarah seems to have been so great, that, however customary a plurality of wives might be among the nations around him, he took no other wife than that of his youth; and this, as it should seem, from his very great affection for her. His connection with Hagar was not proposed by himself, but by Sarah; and Abram was, in this, obedient to Sarah, yielding to her wishes rather than to his own. [The event of this connection serves to show, that the deficiency which occasioned want of issue, was not in Abraham; therefore, the miracle which preceded the conception of Isaac, was principally, if not totally, in Sarah.] It should, however, be recollected, that the custom of more than one wife, especially if the first be barren, is of very ancient origin, and is practised in the East at this day, both by Jews and Arabs; so that in taking Hagar, Abraham did no more than was common among his neighbours. As to his treatment of Hagar, perhaps, after she was his wife, he ought not to have left her so entirely under the power of Sarah; but as to his sending away Ishmael and his mother, we observe, it appeared hard to Abraham himself, and he was very reluctant, till God had promised his protection to Ishmael. In his manner of sending them away, there is much caution and management; for we find that it was very early in the morning, *i. e.* before Sarah, perhaps, or many of his family, could be spectators; also, before the heat of the day, at the very best time for travelling, that he sent away Hagar and Ishmael; Ishmael being about thirteen years old, and well able to carry either the loaves or the skin of water. By this privacy, he avoided all farther harshness and bickerings between Sarah and her servant; and did all he could to ensure the safety of Hagar and her son. *Vide HAGAR and ISHMAEL.*

VI. The covenant made with Abraham, is a subject well worthy consideration, whether we regard the solemnity, the occasion, or the contents of it. Its history is related in two parts; the first is previous to the birth of Ishmael; the second previous to the birth of Isaac. The *first* foretells, that he should have a numerous posterity, and that he need not to make a stranger his heir;—the *second*, promises a son by Sarah: a son, with whom the covenant was to be established. For the ceremonies of the covenant, *vide COVENANT*; for the contents of the covenant, 4. as they relate to his posterity:—the family of this patriarch has long been extremely numerous; from him are derived many tribes of Arabs, descending by Ishmael, and by Keturah: to say nothing of the Jews, there is not on the face of the earth, any man to whom so many nations

refer their origin; others may have begotten families, but Abraham is the father of nations. 2. The change of name, Abram into Abraham; and of Sarai into Sarah; *vide* NAME. 3. The sign of the covenant, circumcision. This had reference to posterity; as all the posterity descending from a circumcised person, must be begotten by the part which bore the sign of conformity to the covenant, so the issue of such was considered as sacred to God; not because of its relation to a holy or sacred mother, but because it was derived from a part of the father, become holy or sacred: and I conceive, that had the part circumcised been the finger, the ear, or any other part than what it was, the attributed holiness to the posterity, had not been valid: *i. e.* the relation between the sign and the offspring had been neither appropriate, consequential, nor even apparent.

VII. The story of Abraham's entertaining the angels, deserves, I think, and is capable of, illustration. We find the patriarch, like a modern hospitable Arab of dignity, sitting in the door of his tent, in the heat of the day; where a draft of refreshing air passed through, and where the shade was comfortable and invigorating. He was not, however, so selfish or so lazy, but what at the sight of strangers, travelling during those sultry hours, he felt for their fatigue; he did not stay till they came to him, as if he valued his ease more than their entertainment, but ran toward them, invited, pressed them, then hastily (disregarding the heat of the day, now he could serve his company) accommodated them, and stood by them under the trees, while they ate. He gave them a noble repast, a repast accountable noble, a liberal meal: and that his guests might want for nothing, he himself attended them. Such is still the hospitality, and such the politeness of the East.

So far concerns Abraham; but, to obtain accurate ideas of this story, we should observe, that these guests were eating, not in the tent of Abraham, but under the shadow of the oaks: that Abraham's tent was not the same as Sarah's tent, but placed at some little distance from it; as is the custom of those parts (and as is clear in the original; "and Abraham hastened to the tent to Sarah;" *i. e.* he went from the tent, at whose door he had been sitting, to the tent where Sarah at that time was; there was no need for this, had Sarah's tent been that wherein he had been sitting:) that the guests gradually open themselves to Abraham, *e. g.* *where is Sarah, thy wife?* how should entire strangers know his wife, and her name? and therefore interfere in his domestic matters? "Sarah," says Abraham, "*is in her tent.*" No doubt this excited Sarah's attention—to which it was adapted, and for which it

was meant. Then, says one of them, *When I come this way again next year, I shall find her better engaged; she will not then be so much at leisure; but caressing a son: such I conceive to be the import of the expressions freely taken: upon this, Sarah laughed.* The laughter of Sarah may be supposed to proceed from her conviction that this stranger knew nothing about her: *q. d.* "he supposes Abraham has got a wife much younger than I am: he has heard my name by some accident, but he does not know me; if he did, he would not thus talk of a woman of my age." And now, for the first time, "the Lord" speaks, reasoning, that the Lord could do any thing; and repeating that Sarah *should have a son*: thus, by Sarah's detection, a token of somebody, as the speaker, superior to mere human nature, was given to her, and to Abraham; and the circumstances, though not altogether openly miraculous as yet, are well calculated to make a deep impression on the minds of those interested; especially if Abraham, who had so lately received the covenant from God, understood any allusion to it, or any confirmation of it, under these ambiguous expressions, which greatly resemble those used but a little while before, perhaps but two or three days, perhaps even but one day: if so, then Abraham could not by this time, but suspect the dignity of his guests. The words, "*Nay, but thou didst laugh,*" are also capable of a future sense, "*Aye, but thou shalt laugh,*" which were fully accomplished when Sarah called her son's name Isaac (laughter.) I suppose that certainly now, if not before, Abraham began to regard his guests as extraordinary personages; but what has passed hitherto, does not demonstrate that they were superhuman; they might be prophets, &c. Abraham, therefore, pleased and interested with their conversation, and desirous, perhaps, of farther information, as well as of doing honour to his courteous and well wishing guests, accompanies them part of the way toward Sodom; and about the dusk of the evening, (for the preparation of the repast itself, the conversation that followed, &c. must have taken up some hours, since the heat of the day) when the day was closing, he perceived on one who staid with him, the others having taken their leave, those splendid tokens of the Shekinah, in their mildest lustre, yet brightening as darkness came on, which betokened the quality of his guest. Some have thought, that beside the person spoken to, the Shekinah appeared, it might be so; but it seems more probable, that this person gradually displayed, or suffered to appear, the tokens of the Shekinah, and, without leading Abraham to suppose he had seen Jehovah, might yet leave no doubt on his mind, that he had seen his messenger. If

such honours might be gained by hospitality, the apostle was right to recommend it, by the example of such as had UNAWARES entertained angels: such an afternoon, such an evening, amply repaid the most liberal hospitality!

This kind of ambiguity, brightening into certainty, seems well suited to the circumstances of the subsequent conversation between Abraham and his glorious guest: had he conceived he was speaking immediately to JEHOVAH, that had left no room for reasoning, or representation, in abatement of his anger; and he could not address a mere stranger traveller, by such honourable terms as he bestows on the person with whom he converses. The principle of this manner of representing this part of the story, seems to be strongly confirmed by the accuracy of distinction observed in the original. The narrator says, "Abraham stood before JEHOVAH," v. 23. and "JEHOVAH spake," v. 26, &c. but Abraham never uses this term in addressing his guest, but merely ADONAI, behold I have spoken to ADONAI, v. 27, &c. It seems, therefore, that here was a farther instance of the "unawareness" with which Abraham entertained angels; since, though he supposed the dignity of his guest to be great; it was, in reality, much greater than he supposed: he saw the human part of this appearance fully; but he saw the celestial part of it very imperfectly, and ambiguously: as, indeed, that was all of which flesh and blood was capable.

VIII. Abraham's faith, respecting his son Isaac, when called out to offer him for a burnt sacrifice, has been so often urged and illustrated, that I shall not here enlarge upon it. I shall, however, remark, that under the circumstances of Abraham, as having a son in his old age, born after the covenant, on whose issue depended valuable promises; who was now arrived at man's estate; who was his heir; who was his mother's darling: he must have been well convinced, that he followed no idle phantasy of his own brain, in proposing to slay him: the common feelings of human nature, the uncommon feelings of the aged patriarch, all argued against such a deed. The length of the journey, the interval of time, the discourse of Isaac, all augmented the anguish of the parent; unless that parent was well satisfied in his own mind, that he acted under direction no less than divine. We may here remark, that neither the prophets nor the apostles, the patriarchs nor the saints, have left us any description of what was the impulse they felt, or what was the *afflatus* which they experienced; but they have left us in their actions sufficient proof, that they believed it to be real, and divine.

Had they described it, fancy might have imitated it; but as they show *their* sense and conviction of it by their actions only, they evidently decline to occasion any mistakes in others, from whatever cause arising: they did not esteem themselves examples to following ages, though following ages have thus viewed them.

As to the other particulars of Abraham's life, which seem capable of farther illustration, *vide* the articles of the several persons to whom they refer; and in the FRAGMENTS, No. 6.

The Eastern people, Christians, Mahometans, Indians, and Infidels, have a knowledge of the patriarch Abraham, and speak with great commendation of him. The Arabians, who are descended from this patriarch, inform us, that Abraham was the son of Azar, and grandson of Terah; in this account all their historians agree. Terah, therefore, whom the Scripture mentions as the father of Abraham, was likewise named Azar; it is a customary thing in the East, for a person to have two names, or different names at different periods of his life (*vide* NAMES;) whereof we have divers instances in Scripture. If our chronologers, remarks M. D'Herbelot, had been acquainted with this Arabian genealogy, they would never have had recourse to the expedient of Abraham's transplanting himself a second time, to reconcile thereby the date of his departure from Ur with the years of his age; they might have easily disengaged themselves out of these difficulties, by admitting two Terahs, one surnamed Azar, the father of Abraham; the other his grandfather; which no way contradicts the sacred text.

A History of the Life of Abraham, might be extracted from the traditions of the East. I shall present a short specimen: Nimrod, the celebrated Nimrod, son of Canaan, and the mighty hunter, thought to have been the first king after the deluge, resided at Babylon, which was built by him. This prince, in a dream, saw a star rising above the horizon, whose light eclipsed that of the sun. The soothsayers being consulted, foretold, that a child should be born in Babylon, who shortly should become a great prince, and that he had reason to fear him, though he was not yet conceived. Nimrod, terrified at this answer, immediately gave orders, that the men should be separated from their wives; and appointed an officer over every ten houses, to prevent their intercourse. Azar, Nimrod's guide, deceived his guards, and lay with his wife Adna. The next day the Magi, who continued their observations every moment, informed Nimrod, that the child with whom he was threatened, had been con-

ceived that very night : this prince then issued orders, that all women with child should be guarded with great care, and all children born of them should be put to death. Adna, who did not appear by any outward signs to be with child, was not put under guard ; but was suffered to go into the country, where she was delivered in a cave, the mouth whereof she closed very diligently ; and at her return, told her husband, that she had brought a son, who died immediately after his birth.

Adna, however, went frequently to the cave to her son, to give him milk ; but she continually found him sucking the end of his fingers, one whereof furnished him milk, the other honey. This miracle surprised her, but relieved her of her concern for the nourishment of the child ; and as she saw that Providence had taken this care on itself, she was satisfied with going thither from time to time to visit him. She soon perceived, that he grew as much in three days as other children in a month ; so that fifteen moons were scarce passed, before he appeared to be as large as a boy of fifteen years : hereupon, Adna declared to Azar, that the son of whom she had been delivered, and who was reported by her to be dead, was living, and that God had provided miraculously for his subsistence.

Azar ran immediately to the cave, where he found his son, and desired his mother to convey him to the city, being resolved to present him to Nimrod, and place him about the court. In the evening, Adna brought him forth out of his den, and conducted him through a meadow, where herds of cattle were feeding. This being a sight entirely new to young Abraham, he was inquisitive to learn their names of his mother, and by her was informed of their names, qualities, and uses. Abraham continued his inquiries, and desired to know who produced all these ? Adna told him, that all things in the world had their Lord and Creator. *Who then, says he, brought me into the world ?* I, says Adna. *And who is your Lord,* replied Abraham ? She answered, Azar. *Who was Azar's Lord ?* She told him, Nimrod. He showed an inclination to carry on his inquiries, but she checked him, telling him, that it was not convenient to search farther into matters, for fear of danger.

At last, he came to the city, which he saw deeply engaged in superstition and idolatry. After this he returned to his grotto, continually possessed of a desire to know his Creator. One evening, as he was going to Babylon, he saw the stars shining, and, among others, Venus, which was adored by many : he said, within himself, *Perhaps, this is the God and Creator of the world :*

but observing sometime after, that this star was set, he said, *This certainly cannot be the master of the universe, for it is not possible he should be subject to such a change.* Soon after, he noticed the moon at full, and thought this probably might be the author of all things ; but when he perceived this also to pass over the horizon, his judgment of it was the same as before of Venus. At length, near the city, he saw a multitude adoring the rising sun, and was tempted to follow their example ; but having viewed this star declining like the rest, he from thence concluded, that it was neither his Creator, his Lord, nor his God.

Azar presented Abraham to Nimrod, who sat on a lofty throne, with a number of beautiful slaves of both sexes about him. Abraham asked his father who that person was, so far exalted above the rest ; Azar answered, *the king, Nimrod ; whom all these people acknowledged for their God.* *It is impossible,* replied Abraham, *that he should be their God, since he is not so beautiful, and, consequently, not so perfect, as the generality of those about him.* Abraham, from hence, took an opportunity of speaking to his father concerning the unity of God ; which afterward drew him into great contests with the principal men of Nimrod's court, who would by no means acquiesce in the truth which he declared to them. Nimrod, informed of these disputes, commanded him to be thrown into a burning furnace, out of which he came without receiving the least hurt. Abraham, it is said, distributed all the corn in his granaries to the poor, during a great plague ; he also sent to a friend in Egypt, for a supply ; but he, understanding from Abraham's people the occasion of their journey, told them, a famine was likewise feared in that country : *Beside,* says he, *I know that Abraham wants not provisions for his own family ; and the corn which he desires is not for himself, but for the poor only ; for which reason, I do not think it just to send him that which we may want ourselves for the subsistence of our own people.*

This refusal, though seasoned with fair speeches, extremely afflicted Abraham's messengers ; and when they approached their master's dwelling, fearing lest the people of the country, seeing in what condition they returned, might ridicule them, and from hence take occasion to despise Abraham, they determined to disguise their confusion, by filling their sacks with a very fine sand, which they found in their way. Upon their arrival at home, the principal of the company, related to their master what had happened to them, and what they had done. Abraham, without showing any concern at it, went into his oratory, to comfort himself with God on this disappointment.

In the mean time, Sarah, his wife, ignorant of all this, seeing the camels returned, took a sack, which she found full of excellent meal, and of it made bread for the poor. When Abraham had finished his devotions, he came out of his closet, and perceiving the smell of new baked bread, he asked Sarah, of what meal she had made it? She replied, *Of your Egyptian friend's, which your camels brought hither.* Say rather, answered Abraham, *of our faithful friend, God, who never forsakes us in our necessities.* From this time, Abraham was styled the friend of God; a name given him in the prophets, and by which he is generally called by the Mahometans. Hence Hebron, where he was buried, is termed by them the city of the friend of God. Nevertheless, they place him much below their false prophet, Mahomet: Abraham, says one of them, *was only an officer in his army, and the Messiah is no more than the master of the ceremonies at his court.*

As to the number of angels received by Abraham in his tent, they are not agreed. Demiathi acknowledges three, Gabriel, Arraphel, and Michael; the first was commissioned to destroy Sodom, the second to declare the birth of Isaac to Abraham, the third to preserve Lot. Abraham, having received them in his tent, entertained them with a roasted calf, says Mahomet, in his Alcoran, but observing they did not eat, was in great consternation, apprehending them to be enemies (for, according to the custom of the Eastern people, there is no greater sign of enmity, than to refuse eating and drinking with one who invites them;) the angels, therefore, encouraged him, saying, *Fear not, for we are sent to Lot's people:* Sarah, who was present, fell a laughing, continues Mahomet (who being unacquainted with the true history of Abraham, relates it after his own manner.) His interpreters tell us, that the cause of Sarah's laughing was either her joy to find Abraham delivered from his fears, or the desire of seeing the Sodomites punished; or her admiration to behold angels in a human form. The angels observing her laughter, communicated the good news that she should have a son called Isaac, and that Isaac should be the father of Jacob. To this Sarah answered, *How can this be, that I who am old, my husband also being far advanced in years, should be delivered of a son? this would indeed be very wonderful!* But the angels replied, *Why should you be surprised at what is God's doing? this is a blessing to you and Abraham, for you are chosen to be the heads of*

a great family. After this, the angels proceeded on their way to Sodom, and Abraham debated with God a long time, endeavouring to divert him from the destruction of Lot's people, saying to them, *You are going to lay several cities in ruin, in each of which, perhaps, there may be a hundred righteous persons.* Such is the history in the Koran.

The story of Hagar and Ishmael, is likewise altered in the Koran; for here we read this prayer made by Abraham, *Lord I have placed one of my sons in a barren valley near thy sacred house.* The interpreters hereupon relate, that Sarah being unable to endure Hagar, or her son Ishmael, in Palestine, entreated Abraham to send them into the wilderness, where there was no water. This request gave Abraham uneasiness; but the angel Gabriel, convincing him that he ought to acquiesce in Sarah's will, he obeyed; and taking the mother and her child, he transplanted them into the territory of Mecca, which at that time was barren, and destitute of water: but the angel caused a spring to rise under Ishmael's feet; and this is now the well of Zemzem, so famous among the Turks, and the only one in the district. At the same time, God poured forth his blessings on the country, and it became so fertile, that we see the fruits of the four seasons, growing together, in abundance.

There was then no temple at Mecca, but only a large edifice, called Sorah, erected, they say, like a temple, by Seth, ever since the time of Adam. It was respected for its antiquity, and all the inhabitants of the country visited it out of devotion: Abraham and Ishmael rebuilt this temple, which had been destroyed by the deluge. The Mahometans call it Cabah, or the square house; they should visit it at least once in their lives, out of devotion: and, in whatsoever part of the world they be, they turn themselves toward it at their prayers.

There is great probability, that the ancient Arabians and Ishmaelites paid idolatrous worship in this temple to Bacchus and Urania, or the celestial Venus. Herodotus assures us, that they adored only these two deities, whom they called—Bacchus, Urotalt, and Urania, Alilat. Strabo says, that they had no other deities but Jupiter and Bacchus. Amianus makes Cœlus and Bacchus to be their gods. Philostorgius, in Photius, tells us, that they sacrificed to the sun and moon, and to demons. Nilus, in his History of the massacre of the Monks at Mount Sina, affirms, that they sacrificed to the sun and morning star.

^a Herodot. l. 6, c. 8.

^o Strabo l. 16.

Maximus Tyrius speaks of a great square stone, to which they paid divine honours; and when the Saracens were converted to *Christianity*, they were obliged to anathematize this stone, which, before, was the object of their worship.

- ^p It is related, that the tribe of Arabians, called Gioram, having been obliged to surrender Mecca, and its temple, to the Ishmaelites, the prince of the Gioramides threw the black stone, and two antelopes of gold into the well Zemzem, above-mentioned, and closed the mouth of it so carefully, that, for a long time, no one could discover it.

Abdalmotleb, Mahomet's grandfather, drew the stone out of the well, and restored it to its place in the temple, from whence it had been taken.

- ^q It is still, at this day, inserted in the wall of the temple of Mecca; and the Turkish pilgrims would think their pilgrimage deficient, if they did not kiss this stone several times; to which they ascribe a thousand miraculous qualities. This black stone is not the only one to which the Arabians pay a superstitious worship. The old Ishmaelites, who frequented the temple built at Mecca by Abraham, pulled out several stones, which they carried with them, and placed under a tent, toward which they turned at their devotions. As the worship of the temple of Mecca consisted in a diversity of whirlings, or turnings round, they called these stones *Dasuar*, which signifies the same thing; and observed the same ceremonies about these, which they did about the temple. Thus an extreme respect for the memory of Abraham, has engaged these people in superstition and impiety. All they say of the temple of Mecca, built by Abraham, is, probably, no more than a fiction, added to Moses's account of the altar erected by this patriarch at Beersheba, and of the grove planted round about it, Gen. xxi. 33.

- ^r They tell us farther, that Abraham one day prayed to God, *Lord, show me how thou raisest the dead*. The Lord answered, *Hast thou not faith? Yes, Lord, but this request I make only for my own satisfaction*. At the same time, the devil observing the carcass of a man thrown by the sea on the shore, part whereof had been devoured by the birds, wild beasts, and fishes, thought this was a fair opportunity to ensnare men with regard to their belief of the resurrection. At that time, Abraham, by God's appointment, appeared on the shore, and the devil immediately accosted him,

in the shape of a man, under surprise, asked him how it was possible the members of that carcass, dispersed in the bellies of so many different animals, should be reunited, at the resurrection? Abraham replied, "He who had power to form all the parts of our bodies out of nothing, may be very well able to reunite them from the several places where they are scattered: the potter crushes an earthen vessel, and, when he pleases, fashions it again of the same clay." God, afterward, says to Abraham, *Take four birds, tear them in pieces, and lay the divided parts of them on four separate mountains; then call them, and you shall see all these four birds immediately come to you*. This is an imitation of what is said, Gen. xv. 9, 10, 11. concerning the sacrifice of an heifer, a she goat, and a ram, each of three years old, of a turtle dove and a young pigeon, which Abraham divided, and placed on different altars; but the Turks have added different circumstances. They tell us, that the four birds mentioned by Mahomet, were the cock, the pigeon, the raven, and the peacock; that Abraham, after he had divided them, dissected them, then mingled them together: some add, that he even pounded them in a mortar, and composed but one mass of them, of which he made four portions, which he placed on the tops of four different mountains; then holding up their heads, which had been reserved by him, he called them separately by their names, and each of them immediately returned, and rejoined its head, and flew away. Thus God convinced Abraham of a resurrection.

One of the greatest prerogatives of Abraham, as the Mussulmen assert, is his being the stock from which sprung the glorious Virgin Mary, and her son, whose miraculous conception and birth are acknowledged by them.

The Magi, or worshippers of fire (still subsisting in Persia) have equal respect for Abraham with the followers of Mahomet. They believe Zoroaster, their great master, to be the same with Abraham, and that he was called Zerdoust, or Zoroaster; *i. e.* "the friend of fire," because, when thrown by Nimrod into a fiery furnace, he came out of it unhurt; the fire having, so to say, caressed and treated him as a friend, instead of injuring him.

It is very well worth remarking how greatly inferior, in all respects, are the stories told respecting Abraham, by these his Arabian descendants, when compared with the simplicity of the Mosaic

^p D'Herbelot. Bibl. Orient. p. 219. Cabah. Perse, t. 2, p. 451. ■ Alcoran, c. 2. ^q Idem, p. 16.

^r Idem, voce Hagiar alassorad. ^t D'Herbelot. Bibl. Orient. p. 15.

^u Idem, p. 15, & Chardin Voyage de ■ Alcoran, loc. cit. ^w D'Herbelot. Bibl.

narration: however, these accounts serve to confirm the excellence of Abraham's character, the certainty of many particulars of his history, as of his date, of his place of birth, of his travels from thence, of his marriage with Hagar, and his having Ishmael for his son (from whom the Arabs descend) and of many other facts which demonstrate the general history, and the dignity of this venerable patriarch.

Mr. David Levi relates, in his *Lingua Sacra*, the following story of Abraham, which we give as a specimen of Jewish narrations:

- ‘ I cannot omit taking notice of what is related in *Medrash Bereshith*. concerning this patriarch; especially, as it shows his fortitude, and firm reliance on the protection of the Supreme Being; and at the same time, exhibits the rational method which he pursued in endeavouring to wean mankind from that gross idolatry and superstition into which they were plunged. Terah, the father of Abraham, was an idolater, and likewise a dealer in, and maker of idols. It chanced one time, that Terah went on a journey, and left Abraham to take care of and dispose of the idols during his absence.
- ‘ When a man came to purchase an idol, Abraham asked him his age. When the man had answered him, Abraham replied, “Can it be possible, that a person of your years can be so stupid, as to worship *that* which was made but yesterday?” The man being quite overwhelmed with shame, hung down his head, and departed. In this manner he served several. At length, there came an old woman, with a measure of fine flour in her hand, which she told him she had brought as an offering to all the idols. Abraham at this was exceedingly wrath, and took a large stick and broke all the idols, except the largest, which he left whole, and put the stick into his hand.
- ‘ When Terah returned, and perceived all the idols broken, he asked Abraham how that came to pass? Abraham informed him, “That there came an old woman and brought an offering of fine flour to the idols: upon which, they immediately *fell together by the ears* for the prize, when the large one killed them all with the stick which he held in his hand.
- ‘ Terah feeling the full force of the satire, was greatly exasperated; and immediately had Abraham before Nimrod, in order to have him punished for the contempt shown to his gods.
- ‘ Nimrod commanded him to worship the fire; but Abraham answered him, “that it would be more profitable to worship the water, which extin-

guishes the fire.” “Why then,” says Nimrod, “worship the water.” “No,” says Abraham, “it were better to worship the clouds, which sustain the water.” Nimrod bid him worship them; but he told him, “It would be better to worship the wind, which disperses the clouds.” Nimrod then bid him worship the wind. Abraham answered, “It would be preferable to worship man, who was able to endure the wind.” “Well,” says Nimrod, “I see it is your intention to deride me; I must therefore tell you, briefly, that I worship none but the *fire*, and if you do not do the same, my intention is to throw you therein; and then I shall see, whether the God you worship will come to your relief;” and immediately had him thrown into a fiery furnace.

‘ In the interim, they questioned his brother Haran, concerning his faith, who answered, “If Abraham succeeds, I will be of his; but if not, of Nimrod’s.” Upon which, Nimrod ordered him to be immediately thrown into the furnace likewise, where he was presently consumed; but Abraham came out of the furnace without receiving the least injury.

‘ This agrees with the 28th. verse of the 11th. chapter of Genesis: “And Haran died in the *presence* of his father Terah, in the land of his nativity, in the *fire* of the Chaldees;” for it was by means of the accusation which Terah exhibited against Abraham, that Haran suffered death; so that he may justly be said to have died in the presence of his father. Here is an admirable lesson for mankind: and clearly points out the difference between those who serve the Lord in truth and sincerity, and those who are lukewarm, and easily turn to that which seems most profitable in this world. This transaction, the author of *Shalsheleth Hakabala* says, happened in the seventieth year of Abraham.’

‘ We are told, that, A.D. 1119, Abraham’s tomb was discovered near Hebron, wherein Jacob likewise, and Isaac, were interred. The bodies were very entire, and many gold and silver lamps were found in the place. The Mahometans have so great a respect for this tomb, that they make this their fourth pilgrimage (the three others being Mecca, Medina, and Jerusalem.) The Christians built a church over the cave of Machpelah, where Abraham was buried; which the Turks have changed into a mosque, and forbidden Christians from approaching.

The place where Abraham received the three angels, the oak of Mamre, was likewise honoured by Christians, and even by the Jews and

† Ben. Scholmah, *ibid*.

‡ Quaresm: *Elmid*. t. 2, p. 772.

Pagans. There is a chapel on mount Moriah, at Jerusalem, on the supposition, that here Abraham intended to have sacrificed his son Isaac.
 Our Saviour assures us, John viii. 56. that Abraham desired earnestly to see his day, that he saw it, and was glad. Elsewhere, Matt. viii. 11. he represents the happiness of the righteous as a sitting with Abraham, Isaac, and Jacob, in the kingdom of heaven; also, Luke xvi. 22. a reception into Abraham's bosom, as into a place of rest; opposed to the misery of hell. The emperor, Alexander Severus, who knew Abraham only by the wonders which the Jews and Christians related, conceived so high an idea of him, that he ranked him, with Jesus Christ, among his Gods.
 Many fabulous tales are told of Abraham, and his history has been embellished with variety of fictions. Some have averred, that he reigned at Damascus; that he dwelt long in Egypt; and that he taught the Egyptians *astronomy* and *arithmetic*, that he invented letters, and the Hebrew language, or the characters of the Syrians and Chaldeans. He is said to be the author of several works, among others, of the famous book entitled *Jezira*, or the creation. It is mentioned in the *Talmud*, and some Rabbins set great value on it: but those who have examined it without prejudice, speak of it with great contempt. In the first ages of Christianity, the heretics, called Sethians published Abraham's Revelations. Athanasius, in his *Synopsis*, speaks of the assumption of Abraham. Origen notices an apocryphal book of Abraham's wherein two angels, one good, the other bad, dispute concerning the damnation or salvation of Abraham. The Jews attribute to him the Morning Prayers, the 89th. Psalm, a treatise of idolatry, and other works. The Magi, or worshippers of fire, affirm he was the author of the books which they call *Zend*, *Pazend*, and *Vostha*, wherein their religion is comprehended.

^a Idem, t. 2, p. 767, 768.

^b Lamprid. in Severo.

^c Nicol. Damasc. apud Joseph. l. 1, c. 7. Justin. l. 36.

^d Artapan. &

Eupolem. apud Euseb. Præpar. l. 9, c. 17, 18.

^e Joseph. Antiq. l. 1, c. 8.

^f Suidas in Abraham.

^g Isidor. His-

pal. l. 1, c. 3. Origen.

^h Epiphani. hæres. 39, c. 5.

ⁱ Origen in Luc. homil. 35.

^k Rab. Salem in Bava Bathra, c. 1.

^j Vide Gemar. Codic. Talmud. Aboda Zarah. c. 1.

^m Herbelot's Bibliot. Orient. p. 16.

ⁿ See M. le Pelletier, of Roan,

his Dissert. upon the Weight of Absalom's hair. The Journal of Trevoux, 1702, p. 176.

^o This book, whereof the patriarch Abraham is said to be the author, has been published, with a Comment, written by a celebrated Rabbini of the same name. In it there are two and thirty ways described, and fifty gates, which lead men to the knowledge of all mysteries.

Liber Jezirah Abrahami Patriarchæ cum Commentario super xxxii. semitis Sapientie, a quibus Liber Jezirah incipit, cum Not. Rittangel. p. 1, &c.

^p Dr. Prideaux calls this book *Zendavista*, and by contraction *Zend*. The vulgar, he says, pronounce it *Zundavestor* and *Zund*. The word originally signifies, *a fire kindler*, which name the impostor gave it, because, as he pretended, all that would read this book and meditate thereon, might from thence, as from a fire kindler, kindle in their hearts the fire of all true love for God and his holy religion. This book, Zoroaster pretended to have received from heaven, as Mahomet his *Alcoran*; and in every oratory and fire temple, a copy of it is kept at this day, in the old Persian language, out of which, at certain stated times, the priests read a portion of it to the people. Prid. Connect. &c. P. 1, B. iv.

Not only the Jews, Magians, and Mahometans, but the Sabians, and also the Indians, all challenge him to themselves, as the great patriarch and founder of their several sects; every one of them pretending that their religion is the same which Abraham professed, and by his reformation, established among them; and to restore this reformation, was all that Zoroaster, Mahomet, and the author of the Sabian sect, who ever he was, pretended to.

ABSALOM, or Abeshaloom, אבשלום, ἀβεσαλὼν: *father of peace*; or, *the peace of the father*, or of *consummation*, or of *recompense*; from שָׁלוֹם *shalom*, *peace*, *accomplishment*, *recompense*; and אב *ab*, *father*.

I. ABSALOM, son of David, by Maacah, daughter of Talmai, king of Geshur, was the most beautiful man in Israel, and had the finest head of hair, 2 Sam. xiv. 25. When he had his hair cut at a certain time, because it incommoded him by its weight, it weighed two hundred shekels, by the king's weight; which might be about thirty one ounces, which is, indeed, extraordinary, but not incredible; since, by the relation of hair-dressers, some women have thirty two ounces of hair on their heads. It is uncertain after what interval of time Absalom's hair was cut; whether after a vow, as was customary, or whether only when he found it too heavy to be any longer borne: there is no need to suppose it was every year; but that it was of an extraordinary weight, is evident from the notice taken of it.

Absalom had a sister named Tamar, for whom Amnon, the son of David, by another mother, conceived a violent passion, and, by artifice, procured her company, and ravished her. After this outrage, Absalom received her, and resolved to revenge the injury. He took no notice of it to Amnon (expecting, perhaps, that the king his father should punish so great a crime:) but two years after, Absalom invited all the royal family to a sheepshearing feast. When warmed with wine,

Amnon, by Absalom's direction, was assassinated. Absalom retired to king Talmai, his mother's father, in the country of Geshur. Here he continued three years, during which, David gave himself no trouble in pursuing him; but Joab, Absalom's uncle, observing a fondness in the king's heart for his son, found means, by the interposition of a woman of Tekoah, to procure his consent for Absalom's return. Absalom came back to Jerusalem, but David forbade him his presence. He continued two years in disgrace; at length, he sent for Joab, purposing to use his intercession with the king; but he refusing to come, Absalom commanded his servants to set on fire a field of barley belonging to him: being informed of this, he came and complained to Absalom. Absalom confessed, that this was done by his orders, with the hope of an opportunity whereby to desire his mediation, to entreat the king entirely to forgive him. Joab related what had passed, to David, who received Absalom into favour as before.

After this, Absalom set up a magnificent equipage, looking on himself as presumptive heir to the crown; and every morning he came constantly to the palace gate, where, calling to him familiarly all who had business, and came to demand justice, he kindly inquired, saying, *Whence are you?* and when they had reported their business, he told them, *Your matters, indeed, seem good and right, but there is no man deputed of the king to hear you: O that I were made judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice!* And when any man was about to do him reverence, he put forth his hand, and took him and kissed him. He was thus, during four years, subverting the minds of the people, and winning them by degrees; when he thought he might declare himself, he desired permission from the king to go to Hebron, under pretence of performing some vow, which he had made during his abode at Geshur.

He went, therefore, to Hebron, attended by two hundred men, who followed him in the simplicity of their hearts, without the least knowledge of his wicked design. At the same time, he sent particular persons of his party, through all the tribes of Israel, with orders to sound the trumpet, and proclaim that Absalom was king at Hebron. There was soon a great resort of people to him, and Absalom was acknowledged by the major part of Israel. David, therefore, and his officers, fled from Jerusalem, 2 Sam. xvi. Absalom

went directly to Jerusalem, where he was received. Ahitophel advised him publicly to abuse his father's concubines, that the people might infer from this action, that the breach was beyond reconciliation. Ahitophel proposed also, that troops might be sent in pursuit of David; but Hushai, David's friend, who pretended to be of Absalom's party, diverted him from this council.

Absalom the next day, marched against David with all his forces, and having crossed the river Jordan, disposed himself to attack the king, his father. David, on his part, ordered his troops to march under the command of Joab; Absalom's army was routed, and twenty thousand were killed. Absalom was mounted on a mule, and fled into the forest of Ephraim, where, as he was passing under a large oak with very thick boughs, his hair was entangled in the branches, and his mule going on swiftly, there he hung, unable to extricate himself, so that his hair proved his distraction. A soldier seeing him, informed Joab, who took three darts, and thrust them through the heart of Absalom. And while he was yet breathing, and hanging on the oak, ten young men of Joab's armour bearers, smote him and slew him. His body was thrown into a great pit in the wood, and a large heap of stones was laid on him. David lamented him with excessive grief.

Absalom, in his lifetime, erected a pillar in the king's valley, saying, *I have no son, and this shall be a monument to perpetuate my name*, 2 Sam. xviii. There is a monument shown at present east of Jerusalem, in the valley of Jehoshaphat, said to be this of Absalom. Josephus, speaking of Absalom's monument, says, it was a marble column, distant about two furlongs, or three hundred paces from Jerusalem. Travellers assure us, that all who pass by Absalom's pillar throw a stone at it, to show their abhorrence of the son's rebellion against his father. There is so great a heap of stones near it, that they almost hide the lower part of this monument.

The Scripture intimates, that when this prince erected it, he had no son. It is said, however, 2 Sam. xiv. 27. that he had three sons and one daughter of exceeding beauty, whose name was Tamar: but, probably, these children, at least the sons, did not live; for some believe that Tamar, his daughter, married Rehoboam, king of Judah. The death of Absalom happened A.M. 2980, ante A.D. 1024.

II. ABSALOM, of Jerusalem, induced Manahem, son of Judas, the Galilæan, to think of making

* The text reads forty years, but several Latin MSS. Josephus, and Theodoret, read only four.

* himself king of the Jews, in the twelfth of Nero, A.D. 66.

III. ABSALOM, uncle and father in law to Aristobulus, king of the Jews; made prisoner by Pompey at the siege of Jerusalem, A.M. 3941, *ante* A.D. 63.

ABSALON, ambassador of Judas Maccabæus to Lysias, general of Antiochus's army, surnamed Eupator, 2 Macc. xi. 17.

ABSTINENCE. Many have supposed, that the antediluvians abstained from wine and from flesh as food, because the Scripture expressly notices, that Noah, after the deluge, began to plant a vineyard, and that God permitted him to eat flesh; whereas, he gave Adam no other food than herbs and fruits, Gen. ix. 20. The contrary opinion is supported by other learned interpreters, who believe, that men, before the deluge, abstained from none of the pleasures of wine and good cheer; and the Scripture, in few words, intimates, to what excess of profligacy they were arrived, when it tells us, that *all flesh had corrupted its way upon the earth*; whence we may reasonably infer, that if God had forbidden the use either of flesh or wine, they would have taken very little notice of his prohibition.

N.B. Nevertheless, it must be owned, the Scripture seems to represent violence, as the prevailing crime before the deluge; *i. e.* the unjustifiable taking away of human life: and the precepts given to Noah, against shedding of blood, seem to confirm this idea. Perhaps, it may be true, that the pious before the deluge, used very little, if any, flesh as food; while the impious indulged in it. This may somewhat account for the long lives of the antediluvian patriarchs.

The Mosaic law ordained, that the priests should abstain from wine during the time of their being employed in the temple service, Lev. x. 9. The same abstinence was enjoined on the *Nazarites*, for the whole time of their *Nazariteship*, or separation, Numb. vi. 3. The Jews abstain from several sorts of animals, as ordered by the law; as do several other nations. *Vide* ANIMALS. In conformity to such ideas, among the primitive Christians, some abstained from meats prohibited by the law, and from flesh sacrificed to idols. Others disregarded these acts of forbearance, and used that liberty which Jesus Christ had procured for his followers. St. Paul has laid down rules as to this, in his Epistles to the Corinthians and Romans, 1 Cor. viii. 7, 10; and Rom. xiv. 1, 2, 3.

The council of Jerusalem, which was held by the apostles, enjoins believers, converted from hea-

thenism, to *abstain* from blood, from meats strangled, from fornication, and from idolatry, Acts xv. 20.

St. Paul says, that wrestlers *abstain from all things*, in order to obtain a corruptible crown; *i. e.* they abstain from every thing which might weaken them. In his Epistle to Timothy, iv. 3. he blames certain heretics, who condemned marriage, and the use of meats, which God hath created. St. Paul requires Christians to *abstain from all appearance of evil*, 1 Thess. 21; and with much stronger reason, from every thing really evil, and contrary to religion and piety.

ABUBUS: father of Ptolomy, by whose procurement his father in law, Simon Maccabæus, was assassinated in the castle of Doceus, 1 Macc. xvi. 15, 16, &c. A.M. 3869, *ante* A.D. 135.

ABUMA, a city of Judah, the place of Zebudah's birth, mother of king Jehoiakim. But, 2 Kings xxiii. 36. this city is called Rumah.

ABYSS, or *Deep*. 1. Hell is called by this name in Scripture, Luke viii. 31; Rom. x. 7; Rev. ix. 1; xi. 7, &c. as are likewise, 2. the deepest parts of the sea; and, 3. the chaos, which, in the beginning of the world, was unformed and vacant.

ABYSS, in the New Testament, denotes the common receptacle of the dead; the grave, the deep (or depth) of earth, under which the body being deposited; the state of the soul corresponding thereto, still more unseen, still deeper, still farther distant from human inspection, is, that remote country, that "bourn, from whence no traveller returns." *Vide* Rom. x. 7. "who shall descend into the abyss?"

ABYSS, a deep place of punishment. "The devils besought Jesus, that he would not send them into the abyss," a place which they evidently dreaded; Luke viii. 31. the same idea arises from Rev. ix. 12.

The Hebrews were (and the generality of the Eastern people at this day are) of opinion, that the abyss, the sea and waters, encompassed the whole earth; that the earth floated upon the abyss, almost, say they, like a watermelon swimming on and in the water. They believe that the earth was founded upon the waters, Ps. xxxiii. 2; xxxv. 6. or, at least, that it had its foundation on the abyss, and under these waters, at the bottom of this abyss, the giants were groaning, and suffering the punishment of their sin. There the Rephaim are confined, those old giants, who, when they were living, made the people round about them tremble; and in these

* Joseph. de Bello, l. 2, c. 39.

* Joseph. Antiq. l. 14, c. 8.

* Joseph. Antiq. l. 14, c. 8.

dark dungeons, the prophets describe the kings of Tyre, Babylon, and Egypt, as lying down, *i. e.* buried, yet suffering under the punishment of their pride and cruelty. *Vide* HELL, HADES.

I saw, says St. John, Rev. ix. 1, 2. *a star fall from heaven, and to him was given the key of the bottomless pit (the abyss.) And he opened the bottomless abyss, &c. and, v. 11. the angel of the bottomless pit, whose name is the Destroyer. And xi. 7. the beast is represented as ascending out of the bottomless pit (the abyss) and making war against the two witnesses of God. And, xx. 1. the angel of the Lord descends from heaven, with the key of the bottomless pit (the abyss) wherein he shuts up the dragon for a thousand years.*

Fountains and rivers, in the opinion of the Hebrews, are derived from the abyss, or sea, Eccl. i. 7. issuing from thence through invisible channels, and returning through others of their own forming, upon the earth.

ACCEPT: to take pleasure in; either in whole, or in part.

To meet = favourable reception; as Malachi i. 8.

“if thou offerest the lame or sick to thy governor, will he accept thy person?” will he take the present kindly from thee? *Vide* FRAGMENTS, No. 98.

“No prophet is accepted in his own country,” Luke iv. 24. *i. e.* his countrymen do not value, or honour him, as they ought; as we say, “familiarity breeds contempt.”

“Neither acceptest thou the person of any,” Luke xx. 21. *i. e.* thou hast no partial regard to any in thy decisions; so, Job xiii. 10. “He will surely reprove you, if ye do secretly accept persons.”

“An acceptable time,” Psalm lxxix. 13. a time of good pleasures, a favourable opportunity; a time when thou art bestowing favours.

ACABARES, or Chabaras: a castle, or city, on a rock, which Josephus fortified, during the war between the Jews and Romans.

ACCAD, אכד, אֶכְאֶקְא: a vessel, a pitcher; from כד *cad*: otherwise, a sparkle; from כידוד *kidood*.

ACCAD: a city, built by Nimrod, Gen. x. 10. Its situation is not well known. The Septuagint read Archad; whence it is conjectured, that it was situated on the river Argad, in the Sittacene.

ACCHO, or Auchoo, אָכּוּ: close, enclosed; from עָק *ouk*, to squeeze; or, from עָקָה *oukeh*, to enclose.

ACCHO: called since, Ptolemais; situated north of Mount Carmel, with a harbour for ships. It belonged to the tribe of Asher, *vide* Judg. i. 31. & Jos. xix. 25. in Gr. The crusaders who were employed in the holy wars, called it Aera. The river Belus falls into the Mediterranean, at the foot of Accho, toward the north of this city. The Israelites would not extirpate the inhabitants of Accho; and it continued in the hands of the Canaanites, or Phœnicians. It is often mentioned in the books of the Maccabees, under the name of Ptolemais.

ACCOMPLISH, *vide* FULFIL.

ACCURSED, *vide* CURSE, CHEREM. ANATH-EMA.

ACELDAMA, חֶקֶל-דָּמָה, ἀγρὸς αἱματος: a Syriac word, compounded of two others, חֶקֶל *chakel*, which signifies a field, or inheritance; and דָּמָה *dam*, or דָּמָה *dama*, which signifies blood.

ACELDAMA, or rather *Chakel-dam*: the inheritance, or portion, of blood. By this name was that field called, which the priests purchased with the thirty pieces of silver that had been given to Judas Iscariot, as the price of Jesus Christ's blood, Matt. xxvii. 8; Acts, i. 19. Judas having brought this money back to the priests, and they not thinking it lawful to use it for sacred service, because it was the price of blood, they bought the potter's field with it, to be a burying place for strangers. This field is south of Jerusalem; and is at this day shown to travellers. The place is very small, and covered with an arched roof. The bodies deposited in it, are, it has been said, consumed in less than three or four days. Drutmar, a monk of Corbie, says, that in his time there was an hospital in this place for the entertainment of French pilgrims in their journey to the Holy Land.

ACHAIA, Ἀχαΐα: grief, or trouble.

ACHAIA, a province of Greece, whereof Corinth was the capital. St. Paul preached at Corinth, and in Achaia, Acts xviii. 12. It is worthy of remark, that Luke, Acts xviii. 12. calls Gallio deputy, (*i. e.* proconsul) of Achaia; which, indeed, was the title of the proper officer there, at the time he wrote; but which had not long been so, and did not long continue so; which accuracy confirms the general tenor and date of his relation in no small degree. The Acts of St. Andrew, relate how he suffered martyrdom in the same province.

* Lib. 2, de bello, c. 25. *Vide* & in ejus vita, p. 1013. Χαρίβη.

is thought, by some, not to be accurately either Hebrew or Syriac; but an instance of the corruption which the Hebrew language, in our Lord's time, had suffered. It is compounded of Heb. חֶקֶל a field, and דָּמָה blood; but the Hebrew is, perhaps, by transposition from חֶקֶל a portion.

* חֶקֶל-דָּמָה or חֶקֶל דָּמָה. Hæreditas Sanguinis. The word *Aceldama*, is thought, by some, not to be accurately either Hebrew or Syriac; but an instance of the corruption which the Hebrew language, in our Lord's time, had suffered. It is compounded of Heb. חֶקֶל a field, and דָּמָה blood; but the Hebrew is, perhaps, by transposition from חֶקֶל a portion.

ACHAICUS, a disciple of St. Paul, recommended in a peculiar manner to the Corinthians, 1 Cor. xvi. 15, 17. He, with Stephanus and Fortunatus, carried St. Paul's First Epistle to the Corinthians, A.D. 56.

ACHAN, or *Aucan*, אָחָן: *he that troubles and bruises*; from אָחַר *achar*, *oucar*: otherwise, a snake.

ACHAN, son of Carmi, of the tribe of Judah; having seized a handsome Babylonish cloak, an ingot of gold, and two hundred shekels of silver, among the spoils of Jericho, concealed them, against the express prohibition of God, who had devoted the city of Jericho, Josh. vii. 17. Some days after, Joshua sent three thousand men to take the little town of Ai, distant three or four leagues from Jericho; but they were obliged to fly, thirty six Israelites being killed. At this loss, they were much discouraged: Joshua and the

* Elders rent their clothes, and put dust upon their heads, crying to the Lord. The Lord said, *Israel hath sinned, and transgressed my covenant; has stolen, and dissembled, I will be with you no more, unless ye destroy the accursed from among you. Tomorrow, the lot shall discover this crime, and the guilty shall be burnt, with all that belongs to him.*

The next day, Joshua assembled Israel, and the lot fell on the tribe of Judah, then on the family of Zarhi, then on the house of Zabdi, and at last, on the person of Achan; to whom Joshua said, *My son, give glory to the Lord, confess what you have done, without concealing any thing.* Achan replied, *It is true, that I have sinned against the Lord. Having seen among the spoils, a handsome Babylonish cloak, and two hundred shekels in silver, with an ingot of gold, of fifty shekels weight, I took them, and hid them in my tent.* Joshua sent to Achan's tent, found what he had mentioned, and having produced the things in the presence of all Israel, laid them out before the Lord. Then taking Achan, the gold, silver, furniture, tent, and all belonging to him, into the valley of Achor, said to Achan, *Since thou hast troubled us, the Lord shall trouble thee this day*; then they stoned him; his family, and all his property, was consumed by fire: and they raised a great heap of stones over him. This was A.M. 1553, ante A.D. 1451. The place was afterward called the Valley of Achor, and lies north of Jericho.

The sentence passed upon the family of Achan, might be justified by reflecting, 1. That probably

he was assisted in this theft by his family; or, if not, 2. He could never have secreted such articles *in the earth under his tent* (which implies some trouble in digging) without being observed by his family, and detected by them, who ought not to have concealed this, but immediately to have given notice of this transaction to the Elders; which, as they did not do, they became, by concealment, at least, partakers of his crime.

But, perhaps, the sense of the passage is to be understood to this effect: "They stoned HIM (Achan) with stones; and burned them (his property) with fire, and (perhaps rather, or) stoned them with stones; i. e. making a distinction in guilt between his property, and the things stolen, and raised over HIM (Achan) a heap of stones." Observe, 1. had his family been stoned, would not the heap of stones have included THEM ALSO? whereas, it is raised over HIM. 2. His sons and daughters (nothing is said of a wife) who acted, in some degree, at least, under his authority, were certainly not punished more rigorously (by burning, and stoning) than the principal criminal. 3. Was not the burning applied to such things as might suffer by burning, the tents, garments, and things of that kind; and the stoning to what the fire might have had little or no effect on, the metals, &c. or, these might have been first burned, and then stoned, as in our translation; but to what effect could the family of Achan be first burned and then stoned? Having suffered the severer punishment by burning, wherefore stone them afterward? and wherefore exclude them from the monument of this crime? Perhaps, unbelief of the effect of Joshua's curse was not confined to Achan personally; and his family were punished, in being spectators of his punishment.

ACHBOR, or *Aucboor*, *Oucboor*, אַחְבוֹר: *a rat*; otherwise, *bruising*; or, *enclosing the well*; from אָכַם *okes*, *to shut up*, and בֹּר *bor*, *a well*.

I. **ACHBOR**: father of Baal-hanan, king of Edom, Gen. xxxvi. 38.

II. **ACHBOR**: an officer belonging to king Josiah, sent by him to consult the prophetess Huldah, concerning the book of the law, recently found by the high priest Hilkiah, 2 Kings xxii. 14; A.M. 3380, ante A.D. 624.

III. **ACHBOR**: father of Elnathan, Jerem. xxvi. 22. *Vide ELNATHAN.*

ACHLAB: nephew to Herod the Great, and governor of one of the fortresses of Jerusalem. Herod

* This was an expression of sorrow in use among the ancients almost generally, and not peculiar to the Jews; that it was so among the old Latins, appears from those lines of Virgil:

It scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruinâ,
Cognitum immundo pertusam pulvere turpans.

Æneid. lib. 12.

falling sick at Samaria, Achiab prevented the design of Alexandra, the mother of Mariamne, to seize the several fortresses of Jerusalem. On another occasion, he hindered his uncle Herod from killing himself, as he attempted, in an excess of grief, with a short sword which he held in his hand. He likewise rendered ineffectual the efforts of two thousand men, who sought to attack him.

ACHIM, Ἀχιμ: *I will prepare; or, I will confirm; from אָכָה or בָּן.*

ACHIM: son of Zadock, father of Eliud, of the tribe of Judah, and family of David. Achim is in the genealogy of our Saviour. Matt. i. 14.

ACHIAUR, אחיור, ἀχίωρ: *brother of light; or, the light of my brother.*

I. ACHIOR, a friend and relation of Tobit; both he and Tobit were of the city and tribe of Naphtali, and carried by Salmaneser to Nineveh.

II. ACHIOR, general of the Ammonites, who joined Holofernes with auxiliary troops, in that general's expedition into Egypt. The inhabitants of Bethulia having shut their gates against Holofernes, he called the princes of Moab and Ammon, demanding of them, with great passion, who those people were, that opposed his passage? for, he presumed, that the Moabites and Ammonites, being neighbours to the Hebrews, could better inform him than any others. Achior answered, *My Lord, these people are originally of Chaldaea; and because they would not worship the gods of the Chaldeans, were obliged to leave their country, &c.* He related also, Jacob's descent into Egypt; the miracles of Moses; the conquest of Canaan, and that this people were protected visibly by God, while they continued faithful to him; but that for their infidelity, God never failed to take vengeance on them. *Now, therefore, added he, learn whether these people have committed any fault against their God; if so, attack them, for he will deliver them up into your hands; if not, we shall not be able to resist them, because God will undertake their defence, and cover us with confusion, Judith v. 2, 3, &c.*

At these words, the great men of Holofernes's army, moved with indignation, were inclined to kill Achior; and Holofernes, transported with fury, said to him, *Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the Defender of his people, to show you that there is no other god beside Nebuchodonozar, my master, when we have put all these people to the edge of the sword, we will destroy you likewise, and you shall understand, that Nebuchodonozar is lord of all*

the earth; and, that you may yourself experience the vanity of your own prophecy, I will have you carried to Bethulia, there to run the same risks with this people, whom you believe to be invincible. They carried him, therefore, near the city, tied his hands behind him, and fastened him to a tree, that the people of Bethulia might take him and carry him into the city, where to the elders, and the people, he declared what had happened. Then the people of Bethulia fell with their faces to the ground, and with great cries begged God's assistance, beseeching him to vindicate the honour of his name, and to humble the pride of their enemies; after which, Ozias, a leader of the people, received Achior into his house, and made a splendid entertainment for him.

Achior continued in Bethulia during the siege; and when Judith was returning to the city, with the head of Holofernes, Achior was called, and Judith showed it to him, saying, *Behold the head of that man who insulted the God of Israel, and boasted that he would put you and us to the edge of the sword.* Achior was so terrified, that he fell with his face to the ground, and his spirit failed him; but soon recovering, Achior abandoned the superstitions of the heathen, believed, was circumcised, and received into Israel.

The war with Holofernes is by some fixed to the time of Manasseh, king of Judah, A.M. 3348, ante A.D. 656: by others, after the return from Babylon. Vide JUDITH.

ACHIRAM, or Ahiiram, אחירם: *the elevation of my brother; from רָם ramam, to lift up: otherwise, the fraud of the brother; from רָמָה rama, which also signifies, to cast or throw.*

ACHIRAM, or Ahiiram, of the tribe of Benjamin, chief of a great family of this tribe, when they came out of Egypt, Numb. xxvi. 38.

ACHISH, אַכִּישׁ: *thus it is; from אַךְ ac, surely, and וְ jesh, it is: otherwise, how is this?*

ACHISH, king of Gath. David having resolved to withdraw to a distance from Saul, who sought his life, retired to Gath, a city of the Philistines, where Achish reigned, 1 Sam. xxi. 10. The officers of Achish noticing David, asked the king, whether this was not that David who was so popular in his own country; and of whom it had been said at public dances, *Saul killed his thousands, and David his ten thousands?* David hearing of these discourses, and alarmed for his life, counterfeited madness. Then Achish said to his servants, *Lo, you see the man is mad, wherefore then have ye brought him to me? Have we not mad men enough, without bringing him too hither?*

■ Joseph. Antiq. l. 15, c. 9, p. 531.

■ Ibid. l. 17, c. 7, p. 309.

▼ Ibid. l. 17, c. 10, p. 607.

David, by this stratagem, escaped this danger. A.M. 2944, ante A.D. 1060.

Three or four years after, David, having first probably acquainted Achish with his intentions, offered his services, and desired to be received, either into the city, or some other part of his dominions. Achish, who knew his valour, and the discontent between him and Saul, received him willingly in Gath, 1 Sam. xxvii. 12, &c. with six hundred men, and their families. After some time, David said to Achish, *If I have found grace in thine eyes, give me a place of retreat, in some town in the country; for why should thy servant dwell in the royal city with thee?* Achish gave him Ziklag, and there David settled. Achish confided absolutely in David, saying, *He has done so much mischief to his own people, that he will never more think of returning to them, and so will be always engaged closely in my service.*

After about two years, the Philistines took the field, to encounter Israel; and David had orders from Achish to march; he replied to Achish, *Surely thou shalt know what thy servant can do:* the king said, he would at all times trust him with the guard of his person. The Philistines being come to Aphek, a town in the great plain of Jezreel, David and his people marched in the rear, with Achish. Then said the princes of the Philistines to Achish, *What do these Hebrews here?* He answered, *Is not this David, who hath been with me these days (or these years) and I have found no fault in him?* But the princes of the Philistines being angry, obliged Achish to dismiss David. David continued but a little time with this prince after the battle of Gilboa, wherein Saul and his sons were slain. From Ziklag he came to Hebron, in Judah; from which time Achish is no more mentioned.

ACHOR, *Aucoor*, or *Ocoor*, עכור: *trouble*; from יכר *achar*, to trouble.

ACHOR, a valley in the territory of Jericho, and in the tribe of Benjamin, where Achan was stoned, Josh. vii. 24. *Vide* **ACHAN**.

ACHSAH, or *Oesch*, עכסא, ὀξᾶ: *adorned*; from עכש *ochesh*, chains, ornaments for the feet: otherwise, *bursting of the veil*; from סוה *savah*, a veil, and כסח *casach*, to beat down, cut off.

ACHSAH, daughter of Caleb, promised by her father to him who should take Kirjath-sepher, which was fallen to his lot. Othniel, his brother's son, having taken it, married Achsah. After the wedding, while they were conducting her in procession to her husband's house, Othniel having persuaded her to ask her father, Caleb, for

a field that was well watered, she stopped her ass, and refused to enter her husband's house; which impeding the procession, her father desired to know what she would have? she answered, *Father, thou hast given me a south land, give me also springs of water:* and he gave her a field which had upper springs and lower springs; a valuable acquisition, no doubt, to his gift of Kirjath-sepher.

ACHSHAPH, אכשך: *poison, tricks*; from כשך *chesh-eph*: or, *one that breaks*; from שפה *shapha*, according to the Chaldee root: or otherwise, *the lip or brim of any thing*, שפה.

ACHZIB, אכזיב: *liar, and lying*; from כזב *cazab*, to lie: otherwise, *that runs*; from רזב *zab*: otherwise, *that delays*.

ACHZIB: the town of Eedippa, situated near the Mediterranean, between Tyre and Ptolemais. *Vide* **ACKSHAPH**.

ACKNOWLEDGE: 1. as an act of the mind to know, to know appropriately: *i.e.* to own; to own the knowledge of; sometimes with regret, but generally with pleasure; 2. as an act of the person; to obey.

"I acknowledge my sin;" I admit it is mine, personally, to my sorrow, Psalm xxxii. 5; li. 3.

"In all thy ways acknowledge him," *i.e.* God, Prov. iii. 6. Admit that you see and own the hand of Providence. "Let him acknowledge the things that I write;" 1 Cor. xiv. 37; let him admit their propriety, and act accordingly.

ACKSHAPH: a city belonging to the tribe of Asher. The king of Ackshaph was conquered by Joshua, ch. xii. 20. Some are of opinion, that Ackshaph, אכשך, is the same as Eedippa, on the Mediterranean, between Tyre and Ptolemais: others, that Eedippa is described in Joshua, ch. xix. 29. under the name of Achzib, אכזיב. The Arabs call a place, three hours north from Ptolemais, Zib, which is the place where formerly stood Eedippa. It is probable, that Ackshaph and Achzib are but different names for the same town.

ACRA, is a Greek word (Ἀκρᾶ) and signifies, in general, *a citadel*. The Syrians and Chaldeans use אקרא, in the same sense. King Antiochus gave orders for building a citadel, north of the temple, on an eminence, which commanded the holy place; and for that reason was called Acra.

^a Josephus says, that this eminence was semicircular, and that Simon Maccabæus, having driven away the Syrians, who had seized on the citadel of Acra, demolished it, and spent three years in levelling the mountain whereon it was built; that

^a Joseph. Antiq. i. 12, c. 7, & 14.

^a Ibid. i. 13, c. 11, p. 446, 447.

no situation hereafter should command the temple. Upon mount Aera were afterward built, ^b the palace of Helena, queen of the Adiabeni-
^c Agrippa's palace, the place where the public records were lodged, and that where the magis-
^d trates of Jerusalem assembled.

I. ACERABATENE, a district of Judæa, extending itself between Shechem (now Naplosa) and
^c Jericho, inclining toward the east. It was about twelve miles in length. The Acerabatene had its name from a place called Akrabbim,
^f about nine miles from Shechem, eastward. Josephus speaks of the Acerabatene in several places.

II. ACERABATENE, another district of Judæa, on the frontier of Idumæa, toward the southern extremity of the Dead Sea. This district derives its name from Akrabbim, which, in the Vulgate, is translated the *Staircase of Scorpio*, 1 Macc. v. 3.

ACROSTICS: for Acrostic Writings in the S.S. *vide* LETTERS.

ACTS of the Apostles: a canonical book of the New Testament, which contains a considerable History of St. Peter and St. Paul. It begins at the ascension of our Saviour, and continues to St. Paul's arrival at Rome, after his appeal to Cæsar (about twenty eight or thirty years.) St. Luke has been always esteemed the author of the Acts. After he had given the History of Jesus Christ in his gospel, he resolved to write the Actions of the Apostles, and to relate the wonderful manner wherein the Holy Spirit established that church which Christ had redeemed.

^g **Œcumenius** calls the *Acts*, the *Gospel of the Holy Ghost*; Chrysostom calls it, the *Gospel of our Saviour's Resurrection*, or, the *Gospel of the risen Christ Jesus*. Herein we have most miraculous instances of the power of the *Holy Ghost*, attending the propagation of the gospel; as in the account of the first believers, we have most excellent patterns of true Christian life; so that though St. Luke seems to give us but a plain narrative of facts in this work, yet, herein does this divine
ⁱ physician, according to St. Jerom's expression, offer as many remedies to heal the soul's diseases, as he speaks words.

It is believed, that Luke's principal design in writing the Acts, was to give a true History of the Apostles, and of the infancy of the Christian church, in opposition to false acts and false his-

stories beginning to be dispersed in the world; and, accordingly, the fidelity and understanding of this holy evangelist have been so much valued by the church, that all other Acts of the Apostles have been despised, and his only adopted.

The time when St. Luke finished the book of the *Acts* is not known. It is agreed, that it was after his Gospel, and two years after St. Paul's abode at Rome, on his first journey thither; *i. e.* about A.D. 62, or 63. as he mentions this journey, and Paul's continuance at Rome for such a time. He might write it at Rome, while he remained with St. Paul during his imprisonment; for Luke stayed with him till his deliverance.

St. Luke wrote this work in Greek, and his Greek is generally purer and more elegant, than other
^k parts of the New Testament. Epiphanius says, this book was translated by the Ebionites, out of Greek into Hebrew (*i. e.* Syriac, the common language of the Jews in Palestine;) but those heretics corrupted it with many falsities and impieties, injurious to the apostles. Jerom assures us, that a certain priest of Asia added to the genuine Acts, the Voyages of St. Paul and
^l St. Thecla, and the story of baptizing a lion. Tertullian reports, that St. John the *Evangelist*, having convicted this priest of falsities in his relation, he excused himself, saying, he did it purely
ⁿ out of love and esteem to St. Paul. This may be seen in Jenes's Apocryphal Canon.

The book of the Acts has always been esteemed
^o canonical: the Marcionites, the Manichees, and
^p some other heretics, rejected it, because their errors were too clearly condemned by it. St. Austin says, the church received this work with edification, and read it every year. St. Chrysostom complains, that in his time, this book was too little known, and the reading of it too much neglected. As for himself, he very much extols the advantages of it, and maintains, with good reason, that it is as useful as the Gospel: he preached a course of sermons on this subject, of which some remain. *Vide* LUKE.

SPURIOUS ACTS of the Apostles, supposed to be written by Abdias, a pretended bishop of Babylon. This impostor represents himself as a bishop, ordained at Babylon by the apostles themselves, when they were on their journey into Persia. This work is neither ancient, nor au-

^b Joseph. de Bello, l. 7, c. 13.

^c Joseph. Antiq. l. 20, c. 7.

^d Joseph. de Bello, l. 7, c. 13.

^e Αρχιεὶον καὶ τὸ Βαλνυτηριον, &c.

^f Euseb. in voce ἀκρασίον Item in Ἰδαρία Vide & Joseph. de Bello, l. 2, c. 11.

^g Vide Euseb. in Akrabbim.

^h Œcumenius

in Acta, p. 20.

ⁱ Chrys in Acta, homil 1.

^j Hieronym. Ep. 103. p. 9.

^k Ephiphan. hæres. 30. c. 3, & 6.

^l Hieronym. de Script. Eccles.

^m M. Grabe, in his *Spicilegium* of the fathers, has given us a History of St. Thecla, which he believed to be the ancient History mentioned by St. Jerom.

ⁿ Tertull. de Baptismo, c. 17.

^o Tertull. l. 5. contra Marcion

c. 1, 2.

^p Aug. de utilitate credendi, c. 3, & Ep. olim 253. nunc 237, n. 2.

^q Aug. Ep. 315, novæ Edit. n. 1.

thentic: it was not known to Eusebius, to Jerom, or to any father who lived before them. The author says, he wrote in Greek, and that his book was translated into Latin, by Julius Africanus: who is himself a Greek writer. He cites Hegesippus, who lived in the second century. The lives of the apostles which he gives us, abound with such fables, that we can but look on them as a romance, and that very ill put together.

ACTS of St. Peter, otherwise called the *Travels of St. Peter*, *Periodi Petri*, which we have at present under another title, the *Recognitions of St. Clement*, are much longer now than they were formerly. This book is stuffed with visions and fables, that came originally from the school of the Ebionites.

ACTS of St. Paul, were composed after his death, as a supplement to St. Luke; continuing his narrative from the second year of St. Paul's first voyage to Rome, to the end of his life. This book, which is lost, must have been twice as long as the Canonical Acts, since in a MS. cited by Cotelierius, it is said to have contained four thousand five hundred and sixty lines, or verses; whereas, in the same MS. it is averred, that the genuine Acts has only two thousand five hundred. Eusebius, who had seen this work, says, it was spurious, and without any authority.

ACTS of St. John the Evangelist, mentioned in Epiphanius and St. Austin, contain incredible stories of this apostle: the Eneerites, Manichees, and Priscillianists, used them: it is probable, the author of the *Synopsis* (said to be Athanasius) may quote them under the title of *St. John's Travels*. These are thought to be the Acts of St. John, which are, among others, published under the forged name of Abdias.

ACTS of St. Andrew: mentioned in St. Austin, and received by the Manichees, were different from those we have at present, under the name of the priests of Achaia. The Manichees, Eneerites, and Apotaetics, used them. Vide Epiphanius, *Hæres.* 61, & 62.

ACTS of St. Thomas: St. Austin cites something out of them: he says, the Manichees, particularly, used them: part of them is in the life of St. Thomas, written by the counterfeit Abdias. M. Simon though he had found these old Acts of St. Thomas, under the name of *Travels*, *Pe-*

riodi Sancti Apostoli Thomæ, in a Greek MS. of the French king's library, No. 1832. He gives some fragments of them in his observations on the Text and Versions of the New Testament.

ACTS of St. Philip: was a book which the Gnostics used: Pope Gelasius reckons it among spurious writings. Anastatius, the Sinaite, has preserved a fragment of them in his work concerning three Lents, published by Cotelierius, among his *Monuments of the Greek Church*, tom. iii. p. 428.

ACTS of St. Matthias. Some have imagined, that the Jews long concealed the original Acts of St. Matthias, written in Hebrew; and that a monk of the abbey of St. Matthias, at Treves, having got them, procured them to be translated into Latin, and published them: but the critics will not allow them to be genuine. It is probable, the Jews abused the simplicity of the person to whom they communicated this pretended discovery.

ADADA, or *Ododeh*, עֲדָדָה, from עָדָה, *an assembly*; or, according to the Chaldee, *one that passes*: otherwise, *adorned*; from the same word: otherwise, *a prey, or booty*; from עָרָה *hedeh*; or *one that gives testimony*; from עֵד *hed*, *a witness*: or, *the prey of his prey*; or, *the eternity of his testimony*; or, *the testimony of the assembly*.

ADADA: a city, in the southern part of Judah, Josh. xv. 22.

ADAD-RIMMON, or *Eded-rimmoon*, הֲדַדְרִמּוֹן: *cry of the granate*; from הֲדַד *hedad*, *cries, clamours*; and from רִמּוֹן *rimmon*, *a pomegranate*: Rimmon was a God of the Syrians: *the invocation of the god Rimmon*.

ADAD-RIMMON, or *Hadad-Rimmon*: a city, in the valley of Jezreel. Here was fought that fatal battle, wherein Josiah, king of Judah, was killed, by Pharaoh-Necho, king of Egypt, 2 Kings xxiii. 29. Adad-rimmon was afterward called

^a Maximianopolis, in honour of the emperor Maximian. It is seventeen miles from Cæsarea, in ^{b c} Palestine, and ten miles from Jezreel.

ADAH, or *Odeh*, עָדָה, from עָדָה, *an assembly*. Vide ADADA.

I. **ADAH**: one of Lamech's two wives, mother of Jabel and Jubel, Gen. iv. 19. The names of her other children (for it is presumed she had more) are not mentioned. Vide LAMECH.

II. **ADAH**: daughter of Elon, the Hittite, and wife to Esau, the mother of Eliphaz, Gen. xxxvi. 4.

^c See what Cotelierius says of these *Recognitions*, in his *Fathers of the First Age*. See likewise M. Fabricius's *Apoc. N. T.* p. 759, &c.

^d Epiphanius. *Hæres.* 47.

^e Aug. de fide, c. 4, & 405. contra adversar. Legis & Prophet. l. 1, c. 20.

^f Aug. de fide contra

Manich. c. 38. & alibi.

^g Epiph. *Hæres.* 42.

^h Aug. lib. contra Adimant. c. 17, & lib. 22. contra Faust. c. 79. & lib.

1, de Sermon. Domini in monte, c. 20.

ⁱ Bolland, 24 Februar.

^j Vide M. de Tillemont, *T. 1.* of his *Eccl. Hist.* p. 1186;

and M. Fabricius's *Apoc. N. T.* p. 782.

^k Hieronym. ad Zach. xii. vide & ad Ose. i.

^l Itin. Jerosol. antiqu.

ADALIAH, or *Odiah*, עדיה: from עד *hed*, a witness, &c. (vide Adada) and from יה *jah*, the Lord; the witness of the Lord.

I. ADALIAH: of the tribe of Levi, son of Ethan, and father of Zerah, 1 Chron. vi. 41.

II. ADALIAH, of the tribe of Benjamin, son of Shimhi, 1 Chron. viii. 21.

III. ADALIAH, of the sacerdotal race; son of Jeroham, and father of Maasiah, 1 Chron. ix. 12.

IV. ADALIAH, a Jew, who returned from Babylon; one of those who dismissed their wives, taken, contrary to the law, from among the Gentiles.

ADALIAH, אדליא: one that draws water; from דלה *dala*, to draw water; otherwise, poverty; from דל *dal*: otherwise, cloud, vapour, death. But as this name is not Hebrew, its etymology ought not to be sought from that language.

ADALIAH: the fifth son of Haman, hanged with the rest of his brethren, by command of Ahasuerus, Esth. ix. 8.

ADAM, אדם: earthly man, red, of the colour of blood; from אדם *Adam*, red, ruddy.

ADAM, the first man created by God. It has been said, "that he was called Adam, by reason of the reddish colour of the earth of which he was formed; for Adam, in Hebrew, signifies red:" but Adam denotes likewise, man in general. "God made man of the dust of the earth, breathed into him the breath of life, and gave him dominion over all the creatures," Gen. i. 26; ii. 7. He created him after his own image, blessed him, placed him in a delicious garden, that he might cultivate it, and enjoy its fruits, leaving at the same time with him this command: "Of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof, thou shalt surely die."

God also brought all the beasts, and all the fowls, before Adam, that he might name them; and Adam gave to each its proper name; such as best suited it, and described its principal properties. Now the animals were created by pairs, male and female; and man only was without a consort of his own species. Wherefore, God said, "It is not good for man to be alone; I will make a consort for him." God caused, therefore, a deep sleep to overcome him, and while he slept, he took one of his ribs (or a piece from his side) and closed up the flesh; and of the rib, (or piece from his side) thus taken from man, he made a woman (womb-man, Saxon) or, man-ess, whom he presented to him, when he awoke. Said Adam, "This is now bone of my bone, and flesh of my flesh; she shall be called man-ess, because she

was taken out of man." This woman was seduced by the tempter, under the form of a serpent; and she seduced her husband, to eat of the forbidden fruit: when judged for this by God, Adam blamed his wife, "whom," said he, "thou gavest me:" and the woman blamed the serpent. God punished the serpent by degradation and dread: the woman by painful hopes, and submission; the man, by agricultural labour and toil; which we see fulfilling at this day. As their natural passions now became irregular, and their exposure to accidents great, God made coverings of skin for Adam and his wife: he expelled them from this garden, to the land around it, where Adam had been made, and where was to be their future dwelling; placing at the east of the garden, a flame, which turned every way, to keep the way to the tree of life. It is not known how long Adam and Eve continued in Paradise: some say, many years; others, not many days; others, not many hours. Adam called his wife's name Eve (mother) importing her character to all posterity. Shortly after, Eve brought forth Cain, Gen. iv. 1, 2, &c. It is believed, she had a girl at the same time, and that, generally, she had twins. Scripture notices but three sons of Adam: Cain, Abel, and Seth, not mentioning any daughter; but Moses tells us, "He begat sons and daughters;" no doubt many. He died, aged 930, ante A.D. 3074. This is what we learn from Moses: but interpreters do not stop here; they propose a thousand questions on this subject: and it is true, no history can furnish more questions both of curiosity, and of consequence; we should be scarce able to excuse ourselves, if we did not relate some of them.

REMARKS ON THE HISTORY OF ADAM.

I. *Of the name Adam.* It has been usual to derive this name from אדמה (*ADMETH*) which signifies vegetable earth or mould, the chief component of all things, which is wonderfully varied in the formation of vegetables, and in that of animals also; and which is their primary and original principle; but as some other derivations seem equally proper, the reader will not be displeased to find notice of them here.

Protonos, in SANCHONIATHO, signifies *first made*; and it seems to be the translation into Greek of the Egyptian title of Adam, taken, as that author professes, from the pillars of Thoth.

Mr. BRYANT says, "Ad and ADA signify *first*; more laxly, a prince or ruler: therefore Ad-ad

^a Joseph. Antiq. l. 1, c. 1. אדם Πρώτος. Rufus.
5 *

^c איש, Aish. man. Aisha, man-ess.

answers to the Most High, or, Most Eminent."

Vol. i. p. 23. May not this be referred to Ad-am?

SIR WILLIAM JONES queries, whether Adam may be derived from Adim? which in Sanserit means, *the first*: and is a name of the first MENU. "The first MENU was surnamed *Son of the Self Existent* [vide Luke iii. 38] and it is he by whom the institutes of religion and civil duties are supposed to have been delivered: in his time the Deity descended at a sacrifice; and by his wife, SATORUPA, he had two distinguished sons, and three daughters: this pair was created for the multiplication of the human species; after the new creation of the world, which the Bramins call the *Lotos creation*." *Asiatic Researches*.

MR. PARKHURST supposes the name Adam to be derived from אדם (BEDEMUT) the word signifying *likeness*, Gen. v. 1. q. d. "the likeness of God." It is certain, the name Adam is given to both sexes; but if it be a derivative from any word signifying the first, it may equally apply to Adam or his wife.

II. The formation of Adam, is introduced with circumstances of dignity, superior to any with which the creation of the animals was attended; it evidently appears (whatever else might be designed by it) to be the intention of the narrator, to mark this passage, and to lead the reader to reflect upon it.

GOD said, "Let us make man, 1. in our image; 2. according to our likeness; and let him rule," &c. Gen. i. 26. These seem to be two ideas: First, "in our image" (בצלמנו BEOLMENU) in our similitude. This could not refer to his figure; 1. Because the human figure, though greatly superior to that of animals, is not so entirely distinct from them in the principles of its construction, as to require a special consultation about it, after the animals were made. 2. If all the species of monkeys were made before man, the difference is so small, in some of them, from the human form, as greatly to strengthen the former argument. 3. The Scriptures, in other places, represent this matter as referring to moral excellences, "in knowledge—after the image of him who created him," Col. iii. 10. "The new man, which, according to God (κατα θεον) is created in righteousness and true holiness," Eph. iv. 24. and in other places, where the comparison seems to refer to his purity, his station, &c. &c. Secondly, "According to our likeness," אצלמותנו (CEDEMUTENU): this is a stronger expression than the former, and is more determinate to that whereto it is applied: if we connect this with the following words, and let him rule—then, perhaps, the idea of the passage is this: "Man shall have, according to his nature, and to his

capacity, a general likeness to such of our perfections as fit him for the purposes to which we design him; but he shall have a still closer resemblance to us, in the rule and government of the creatures; for, though he be incapable of any of our attributes, he is capable of maintaining a purity, a rectitude, and a station of dominion, in which he may be our vicegerent." Thus, then, in a lower and looser sense, man was the image of God; having a kind of likeness to him, whereof the creatures were absolutely void; and having also a resemblance to God, as his deputy, his representative, among and over the creation: for which he was qualified by holiness, knowledge, &c.

As the day when the creation ended was immediately succeeded by a sabbath, i. e. that evening, the first act of man was worship; where, then, is the wonder that the custom of setting apart a sabbath, obtained among his posterity? since, not in paradise only would Adam maintain this custom. Why it was every seventh day, vide MOON.

III. "Adam became a living soul." It seems as if the most proper idea to be affixed to these words, is, that Adam became a living person: 1. because such is the import of the original, simply taken: 2. it having been mentioned that Adam was made of the dust of the earth, this is a reason why his animation should be mentioned: so, that if the word Adam be derived from Admah, earth, it might have been simply said, according to this idea, "the earth (Adam) became alive." But, 3. it perhaps implies some real distinction between the nature of the living principle, or soul (not spirit) in Adam, and that of the animals: may we suppose that this principle, thus specially imparted by God, was capable of immortality? that, however the beasts might have died by nature, man would have survived by nature? that he had no seeds of dissolution in him, but that his dissolution was the consequence of his sin, and the execution of the threatening, *dying thou shalt die*? In fact, as Adam lived nearly one thousand years after eating the fruit, which, probably, poisoned his blood; how much longer might he not have lived, had that poison never been taken by him? we know of poisons now existing, whose operation is gradual, lasting for many years:—a lingering mortality! an incessant death!

IV. The character, endowments, and history of Adam, are very interesting subjects of reflection to the whole human race: and the rather, because the memorials respecting him, which have come down to us, are but brief, and, consequently, obscure. In order, therefore, to procure a tolerable outline of his situation, and of

his conduct, we are under the necessity of inferring, from what little we read, much that we could wish were explicitly related to us. As imagination, because called, in some degree, to activity, has but too often assumed the place of reason on this subject, we shall, by way of correcting such eccentricities, endeavour to state a few thoughts, confined within the limits which reason or scripture may justify.

In considering the character of Adam, our greatest difficulty is, to divest ourselves of our ideas received from the present state of things; we cannot enough deprive ourselves of that knowledge (might I not say, that *subtily*?) which, as human life now stands, we have acquired by experience; *i. e.* we cannot truly depict to ourselves, that entire simplicity, that total privation of cunning, or wisdom (worldly wisdom) which may adequately indicate the extreme candour of Adam's mind: for as we must, even in common language, daily use words, drawn from things invented since Adam; so, we cannot help referring to things, as known to Adam, because they are known to us. As we know somewhat of the active nature of the passions of the mind, we cannot imagine those passions as absolutely quiescent; as we know somewhat of the abilities of the body, we connect something of this with our idea of Adam: whereas, the truth is, that though Adam had the capacity for such things, yet they were no part of his actual possessions; they were not called into exercise; they were latent; they were as if they were not: as in geography, he knew not the globe, but his garden; so in natural history, he knew not what the frozen poles, or the torrid zone, but what his garden, produced; so in science, he knew not a whole Cyclopaedia, but what sufficed for the purposes of his life and station; and, in morals, he knew not what the Bible now teaches, but what was the direct course of his duty, simply. To render this more sensible, we reflect,

First, as to Adam's mind, its powers, and its propensities. Some have supposed, that Adam had imparted to him, from his very creation, that knowledge, which not only raised him above all men, his descendants, but also rendered him a little, and but little, lower than angels. This may be admitted in some respects, and under certain restrictions; while, in other respects, it may be doubted. 1. Adam could not be acquainted with any discovery, mode, or thing, which has originated since his time: for instance, if he knew the principles of agriculture, he could not know those of trade and commerce, of handicraft businesses, or manufactures: he could have no idea of a ship; and so of other things,

for which he had, and could have, no need. 2. Adam, who was created holy and pure, could have no knowledge of the baneful passions of the human mind; of anger, jealousy, grief, &c. nor of any effect deriving from them; neither of violent agitation of mind, nor of violent exertion of body. 3. Adam could have no knowledge of disease, pain, &c. whether chronical or casual; of the changes of seasons, and their effects; of extreme heat or cold; of thunder or lightning; of ice, snow, &c. or of the effects of fire, as making water boil; of any underground phenomena, as earthquakes; or of any aquatic phenomena, as waterspouts, whirlpools, &c. It is inconsistent with the state of Adam's happiness, to suppose he could know any thing which is in nature, either the cause or the effect of unhappiness. 4. It seems that Adam did actually acquire ideas (*i. e.* knowledge) by experience: for, certainly, his attention to the creatures submitted to his inspection, in consequence of which he was called to exercise his faculty of speech (which, perhaps, otherwise might have lain dormant) and to name the creatures, was a kind of experience. It is true, he might perceive, with much greater readiness than we can easily imagine, the principal characters of a creature, from its form, from its voice, or other peculiarity; but then, he must see that form, and hear that voice; which is experience. Beside this, as Adam was placed in a garden, probably on a mountain (*vide* PARADISE) he could not have any knowledge of great fishes, whales, sharks, &c. otherwise than by inference from what smaller fishes swam in the lake in that garden, unless it was (as perhaps it was) revealed to him in conversation by his Maker; for that the same person who revealed the relations of father and mother, *might* reveal many other things, may well be supposed. There are many other particulars, in which we may conclude, Adam was either deficient in knowledge, or totally ignorant; the above may serve as a specimen: but the mode of reasoning might justly be extended.

As the mental powers of Adam were, probably, such as enabled him to comprehend with great accuracy, and with little effort, whatever was submitted to his observation: he, perhaps, saw more of the fitness and appropriation of things to the end for which they were designed, than man ever did; he, perhaps, also foresaw the effects likely to follow from certain causes more distinctly, and more readily, than we do; he might see farther, and trace the chain of cause and effect, much beyond what we can; and his memory of past transactions, was, probably, infinitely more accurate and retentive than that of

any man. And, indeed, I think, we may well suppose, that to a mind so capable as Adam's, his Maker would continually furnish occasion for increase both of piety and knowledge: of piety, as he might more fully reveal himself, his attributes, &c. to his faith, or to his conceptions; of knowledge, as, beside celestial objects and subjects the kind Former of man might display to his observation, branches of science, infinitely superior to, and very distinct from, any which the wisest of men has imagined; so that as experience ripened and prepared the mind of Adam for farther acquisitions, those farther acquisitions might have been granted him to degrees of knowledge, understanding, and acquaintance with subjects, both celestial and terrestrial, inexpressibly beyond what human attainments or conceptions have ever known: Paradise, in this sense, might have been a heaven upon earth, abundantly receiving "favour upon favour, grace upon grace."

The glory of Adam's mind, then, was, its freedom from any false bias: It had no easy besetting sin, no *temptation* to injure it. The sensations becoming such a mind, were all the amiable passions, gratitude, love, veneration toward God; affection, attention toward his partner; kindness toward the creatures, and universal good will infinitely extended.

Secondly, as to the faculties of Adam's person, we can but conjecture; but some of them we may justly infer from his actions: since whatever is necessary to the performance of an action, is implied, when we say that action was performed.

That he had speech we know; else had many of the powers of his mind been useless: but his language, probably, was, what we should call—very confined; consisting but of few words, and those simple both in sound and in sense; for if he had no knowledge of, and no occasion to refer to, the numerous articles now in use among mankind, occurring in trade, in business, in building, in apparel, and in all other arts of life and society, his vocabulary could not bear any proportion to that of later ages, which has been almost infinitely increased by the invention and adoption of different names, &c. to express the nature or service of these different things, and the relation they bear to others: *e. gr.* if he could express the sense of the word *dwelling*, he could not distinguish different kinds of dwellings, tents, huts, houses, palaces; much less different kinds of tents, or of houses; their parts, as beams, roofs, rafters, &c. or their combinations, as villages, burghs, towns, cities, &c. Now upon reflection, and pursuing this idea, we shall find, that present language is greatly composed of sounds and expressions to which Adam could have no need

to refer; consequently, he could not use them: for, surely, he who had no diseases, could have no names for them, nor for their remedies: he who had no war, could adopt no allusions to the art military; and so of all others. But this mode of reasoning implies, that he knew so much of language, as to understand all that was necessary for him to know; and, indeed, how else could he have understood the prohibition respecting the tree of knowledge? he must have been able to distinguish *that*, and the tree of life by name; as well as they were distinguished for him by situation, *i. e.* in the *midst* of the garden.

As Adam was capable of speech, it is probable he was enabled to use that capacity, by affixing to certain sounds which expressed natural wants, those determinate ideas which, ever after, when those wants recurred, prompted him to utter those same vocal sounds.

His number of vocal sounds was greatly increased, by the necessity laid upon him, by his Maker's appointment, of giving names to the creatures; this may, perhaps, be justly considered as his first extensive lesson in language, whose effect would be, that whenever afterward he meant, for example, to call, or to denote, a sheep, he might use the name he had taken—from its voice suppose, as *baa*: if he meant to denote a cow, he might call it *boo*. So do his posterity to this day; and among the first means used to forward children in their speech (I suppose in all countries; certainly, wherever my observation has reached) is the directing them to imitate the sounds of animals, and to call the animals by those sounds: *bow wow* for a dog; *croak* for a frog; *caw* for a crow, &c. and all languages have so much of this in them, that grammarians have in their language adopted a term to express it, as *onomatopœia*.

V. When we reflect on that character which necessarily results from the principles thus laid down, we shall find, that however Adam might be, in capacity of understanding, a man, yet in experience, he was but a child: he had no reason to distrust any, to suspect any of fraud, collusion, prevarication, or ill design; he had no conception of any such principle as existing in the universe, since he knew it not in himself; where then, is the wonder, if entire innocence, if perfect purity of mind, if total unsuspicion, should be overcome by the artful combination of appearances; by fraud, by deceit, by guile, exerted against it? Let us reflect, farther, that those among mankind who are most versed in the ways of men, of crafty men, are often at a loss to detect the deep contrivances of others; and

this, in a state of things wherein experience has produced a virtue, for which Adam could have naturally no use—PRUDENCE: and, perhaps, it is risking little to assert, that scarce one among the millions of his sons, has risen to man's estate, who might not have been an overmatch in craft for his father Adam, in his state of original simplicity.

These ideas do in no wise excuse the disobedience of Adam; because, as was his situation, so was the test proposed to him; it was not an active, but a passive, instance; it was not something to be done, but something to be left undone; a *negative* trial: nor did it regard the mind, but the appetite, merely; nor was that appetite without fit, yea much fitter, supply, all around it: disobedient presumption, unrestrained desire, liberty extended into licentiousness, was the principle of Adam's transgression.

VI. Whoever has seen a beautiful vase fall, and be broken, may form some idea of Adam after his sin: the integrity of his mind was gone; the first compliance with sin, opened the way for all others; other temptations, from other quarters, might now hope for their success also; and thus, spotless purity becoming defiled; perfect uprightness becoming warped, lost that *entirety* which had been its glory; and Adam was deprived of that distinction, that character, which fitted him for converse with his Maker, for immediate communion with perfect holiness; and was reduced to the necessity of accepting, of soliciting, such communion, mediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession; in time future, not in time present; in another world, not in this world.

VII. It is worth while to remark, how precisely the principles which governed Adam have ever governed his posterity; how suitable to the general character of the human race was the nature of the temptation by which their father fell! who is not self convicted of pride?

Surely, whenever, in after ages, Adam was giving advice to his descendants, whenever his sacred hands, stained with the blood of the victim recently offered to JEHOVAH, were extended in benediction over his family, he would say, "My sons, see in me, the sad instance of disobedience to restraint; had I constantly honoured that SIMPLE prohibition, I had been happy: how many restraints, now necessary for human welfare, had never been known! Now is man restrained from *this*—because to this he is prone; and from *that*—because that *seems* good to him; but, under seeming good, lurks real evil. Such was the character of my temptation! It offered

pleasure, but I found it anguish; it allured the sense, but the very sense was depraved by it; before I sinned, I was serene, delighted, happy; afterward I was gloomy, turbulent, miserable; wherefore? because I violated the divine restraint; because, having abundance, I desired yet more; because, being a man, I must needs wish to be as gods; because, knowing only good, I would know evil also—"good lost, and evil got."

VIII. It is credible, that only, or chiefly, in the Garden of Paradise, were the prime of fruits and herbage, in perfection: the land around the garden might be much less *finished*, and only forwarded to a certain degree: to promote its fertility, by cultivation, was now the immediate object of the labour of Adam, personally—so that in the sweat of his brow, he, himself, did eat bread. But the sentence passed on Eve and Adam, seems to consider them as the representatives, the very collected essence, as it were, of their posterity; of the whole human race; and after touching themselves personally, seems, prophetically, also, to suggest the condition of the sexes, in the future ages of the world, *q. d.* "The female sex, which has been the means of bringing death into the world, shall also be the means of bringing life—posterity—to compensate the ravages of death;—and, to remind the sex of its original guilt, that which shall be its greatest happiness, shall be accompanied by no small inconveniences." [Such was, and such is, the appointment of Providence: the condition of the female sex seems to be a continued accomplishment of this judicial prediction.] "But the male sex shall be under the necessity of labouring for the support, not of itself only, but of the female, and her family; so that if a man could with little exertion provide for himself, he shall be stimulated to far greater exertions, to toil, to sweat, for the advantage and support of those to whom he has been the means of giving life."

Under this idea, the sentence is prophetic: 1. of the seed of the woman; 2. of the condition of the female sex; of its circumstances, and of its duties: 3. of the condition of the male sex; of its labours, and necessary diligence, in the maintenance of its consort and offspring.

IX. Death closes the sentence passed on mankind; this also is prophetic of what should happen to Adam, and to all his descendants: *q. d.* "The poison in thy blood, though slow, is sure; though latent, yet it will act in time. I do not think proper to exert my almighty power in curing this malady directly; I shall remedy its effects another way: I leave you in daily suspense of *when* you may die; every day brings you nearer to the

time when you *must* die : be this anxious uncertainty the commencement of your punishment ; it is one of the bitternesses of death ; and, when your constitutions, designed for nobler purposes, sink under the effects of the venom they have received, then shall the complete termination of life, more fully demonstrate its fatal effects, which, though suspended, are not annihilated ; but which I leave to their now natural course."

See how the favour of God mitigates the effect of this sentence ! it pronounces pain to the woman, but then that pain was to be connected with the dearest comforts, and with the great restorer of the human race : it pronounces labour to the man, but then that labour was to be for the support of others, dearer to him than himself, and, indeed, repetitions of himself : it denounces death, but then that death it shows at a distance ; and that death is the path to life.

X. We may do well just to state the difference of the Hebrew expressions. *In the day*, ביום (BEIUM) and, *In that very day*, ביום ה' הוא (BEIUM HEHUA :) the former is used in the threatening given to man ; and it obviously expresses a more general signification, and includes a period much like our own English expression, speaking of time long past, or long to come—as "the people of that day ;" meaning, of that time, &c. with a latitude : the other phrase expresses precisely a fixed time, an instant day.

XI. But the mercy of God farther extended to Adam : perhaps, he was not instantly expelled the garden ; some delay might be granted him ; at least, so long as his farther instruction, as new rites of worship, and mediatorial institutions, required. Beside this, our first parents were now covered with the skin (singular, not plural) of a beast, no doubt ; ONE SKIN SERVED THEM BOTH. They had endeavoured to cover themselves with trees ;—no, the intertwining, the plaiting of a leaf, or leaves, of boughs, or branches, presented no image of death ; it shed no blood ; it expressed nothing that had the idea of atonement in it : no—but the skin of a beast was not procureable, without the life of that beast being taken away ; and the life of that beast could not be thus taken, without reminding Adam, this—this is DEATH !

What a subject this offers to imagination ! what a scope might it not take here ! how did Adam tremble, when he first selected the creature to be slain : when he led it toward the place appointed for its death ; with what heavy reluc-

tance, what hesitation, did he bind it, wreath around it the confining twigs, and then proceed to slaughter it ! What were his reflections when its blood streamed, when its limbs quivered ! and at length, when they ceased to quiver, did not its last gasp thrill through his soul ? did he not now *feel* what death was ? Yes, by sympathy he did ; and penitential tears streamed from his eyes, to think that this he had introduced ; to this he must submit ; and to this he had subjected his descendants to the very latest posterity. What, then, could be the import of sacrifice, but a memorial representation of death—deserved, but escaped by transference to a substitute ? *Vide EVE, LANGUAGE, REVELATION, &c. &c.*

Many Jewish writers have asserted that man and woman were created together, and were fastened together by the shoulders, having four feet, four hands, and two heads, alike in every thing excepting sex, and that God having cast this compound person, or figure, into a profound sleep, separated it, and made two persons of it. Eugubinus affirms, that it was joined by the sides ; so that God, according to the Scripture, took the woman from Adam's side ; but Moses declares he took a rib, of which he formed woman. Many other fabulous stories are told of Adam's stature and beauty : such as that he was the handsomest man that ever was ; that God, before he formed him, assumed an human body, after the pattern whereof he created Adam. [In this manner it was literally true, they say, that Adam was made after the image and resemblance of God.] The Rabbins tell us, that this first man was of so prodigious a stature, that he reached from one end of the world to the other ; but that after his transgression, God pressed his hand heavily upon him, and reduced him to the measure of a hundred ells. Others allow him to have been nine hundred cubits in height, and maintain that God reduced him to this measure at the request of the angels, who were frightened at his first stature. We may hint, in explanation of this mode of speech, that the government of Adam reached from one end of the world to the other (*i. e.* he was universal sovereign over the creatures) but his authority was afterward diminished : also, that he was, perhaps, capable of at least, a comparative immortality ; but was reduced to a life, of about nine hundred years. Some have said, that his head reached to heaven, *i. e.* his mental powers were great, and his intercourse with God direct, whilst in innocence.

^f Rabb Samuel, Abarbanel, Manasseh Ben. Israel. *vide* Leidegger Hist. Patriarch, &c.

^b *Vide* lib. Sanhedrin. & Bartolocci, T. I. p. 65, 66.

^g Eugubinus. in *Cosmopœtæ*.

The salvation of Adam has been disputed: Tatian and the Eneerates, were positive he was damned; but this opinion the church condemned. The author of the book of *Wisdom* says, *Wisd. xi.* "That God delivered him from his sin." The fathers believe he did **HARD PENANCE**: the Rabbins believe the same; and the same will be believed by all who read his history, and draw the proper inferences. No one knows the place where our first parents died, or where buried: some of the ancients believed, that they were interred at Hebron, which opinion they whimsically grounded on *Joshua xiv. ult.* "And the name of Hebron before, was Kirjath-Arba, which Arba was a great man (**ADAM**, ערס) among the ⁱ Anakims." A great number hold, that Adam was buried on Calvary, and this opinion has its advocates to this day. There is a chapel on ^k mount Calvary, dedicated to Adam; but Jerom ^l confesses, that this opinion, though adapted to sooth the ears of the common people, is not, however, the more certain.

Adam has been reputed the author of some books. It has been supposed, that he was master of profound, and very extensive, knowledge: his giving names to the animals not only proves, say some, his dominion over them, but his knowledge of the properties belonging to them. God having created him perfect, no question but that he gave him a very clear and comprehensive mind; but all this science and genius, is not inconsistent with the experimental ignorance of things which are to be learned only by use and reflection. Some have believed, that he invented the Hebrew letters. The Jews say he is the author of the ninety first psalm; and that he composed it soon after the creation: the Gnostics had a book entitled, *The Revelations of Adam* (placed among the apocryphal writings by pope Gelasius.) The same pope mentions also, a book called ^m *Adam's Penance*. Masius speaks of another of the creation, said to have been composed by Adam. ⁿ The Arabians inform us, that Adam received twenty books which fell from heaven, and contained many laws, promises, and prophecies.

The Mahometans, after their manner, relate the creation of Adam and Eve, their fall, and that ^o of the angels. God, they say, by rains of long continuance, prepared the slime of the earth, out of which to form the body of Adam; after this, he sent the angel Gabriel, and commanded him to take out of seven layers of earth, of each a

handful: Gabriel obeyed, declared to the earth what orders he had received from God, and withal, mentioned that the Lord had determined to extract that out of her entrails with which he proposed to form man, who was to be the monarch over her, and God's vicegerent. The earth, amazed at this proposition, desired Gabriel to represent her fears to God, that this creature, whom he designed to form out of her bosom, would one day rebel against him, and draw down his curse upon her. Gabriel returned, and made a report to God of the earth's remonstrances; but God resolving to execute his design, despatched Michael, and afterward Asraphel, with the same commission. These two angels returned in like manner to report the earth's excuses, and absolute refusal to contribute to this work. Last of all; the Lord deputed Azrael, who, without saying any thing to the earth, or asking any questions, took hastily, and carried off by force, seven handfuls, of seven different beds, or layers, out of the mass belonging to her, which he carried to a place in Arabia, lying between Mecca and Taief. Azrael, as a reward of this action, received a commission from God to separate the souls of men from their bodies; for which reason, he is called the Angel of death.

It is scarce credible that the Mussulmen should literally believe a creation in this manner; but we read this as a tradition in their authors. Mahomet says no more than that God—Created and framed man partly out of a sandy earth, and partly out of a stinking slime; but as for the Genii, he had already framed them out of a hot glowing fire. This difference of earths made use of in the formation of Adam, is of great service to them in explaining the different colours and qualities of men derived from it; some of whom are white or black, others tawny, yellow, olive coloured, and red: some of one humour, inclination, and complexion; others of another quite different.

The angels, then having with their hands kneaded this earth brought by Azrael, God with his own hand formed out of it a human statue, which being left for some time in the same place to dry, the angels had leisure to examine it, and Eblis, or Lucifer, the first of them, having viewed it on all sides, and striking it on the breast and belly, perceived it sounded; from thence he concluded, that being empty within, it would be liable to

ⁱ Origen, tract. xxxv. in Matth. Epiphanius, hæres. 46. Ambrosius, l. 10. in Luc. Hieronymus, in Matth. xxvii. p. 481, 482, &c.

^l Hieronymus, in Matth. xxvii.

^m Apud Salian. T. 1, Annal. p. 230.

Oriental. p. 22.

ⁿ Alcoran, Chap. of the Stone. See D'Herbelot. Bibl. Orient. p. 55, &c.

^o Quaresm. T. 2, l. 5,

Hottinger. Histor.

several wants and temptations, in order to fill itself; then turning to his companions, he said to them, "If God should oblige you to acknowledge this monarch, whom he proposes to establish as such over the earth, what would you do?" they answered, "It would be highly necessary to obey God." Eblis said as much; but with a secret resolution to do nothing of it.

Some time after, God communicated his spirit, or his enlivening breath, to this statue, infused life and understanding into it, and clothed it in a wonderful dress, suitable to its dignity. At the same time, he commanded the angels to fall prostrate before it, as a mark of honour and respect. The angels obeyed; Eblis only refused submission, and was therefore driven out of paradise. Adam was placed in his room, and soon after, God took out of his left side, while he was sleeping, the woman whom he gave him for a companion. Adam in a very short time after, received God's command, forbidding him to eat of a certain fruit, on pain of falling under his curse.

Hereupon, Eblis resolved to be revenged on Adam: he associated with the peacock and the serpent, and approaching Adam and Eve, had a long conversation with them, wherein he persuaded them to eat of the forbidden fruit. They had no sooner tasted of it, but the splendid habits wherein they were dressed fell at their feet, they discerned themselves to be naked, and being ashamed of their condition, ran toward a fig tree, with a design of covering themselves with its leaves. Soon after, they heard a voice like thunder, crying out to them, "Come down, and depart out of this place: you shall become enemies to one another, and shall have your habitation and subsistence for a time on earth."

Adam, therefore, was thrown headlong from heaven to earth, and fell, according to the most general opinion, in the isle of Ceylon, upon mount Serandib. Eve fell at Gidda, a port of the Red Sea, pretty near to Mecca. The fall of Eblis happened to be at Missan, near Bassora; the peacock's at Indostan, the serpent's at Nisibe, or Isbahan; that is to say, in the places where these cities were built in after times.

Adam, therefore, finding himself alone in this island, destitute of every consolation of any kind, reflected upon himself, and being touched with repentance, lifted up his hands and his eyes to heaven, imploring the clemency of his Creator. God, moved by his repentance, caused a tent, or pavillion, to descend from heaven by the hands of angels, which they say was placed in that very spot

where Abraham built afterward the temple of Mecca. Gabriel showed him all the ceremonies which were to be made use of in this sanctuary, in order to obtain the pardon of his sin. Adam went thither, and performed every thing which he was enjoined to do. Soon after, he was conducted by the same angel to mount Arafat, where Adam and Eve met again, after a separation of above two hundred years.

From thence they retired into the isle of Serandib, or Ceylon, where they employed themselves in cultivating the earth, and multiplying their family. Eve lay in twenty several times, and at each had twins, one whereof was male, the other female. Adam lived nine hundred and sixty years, of all which, according to the Mussulmen, he spent but half a day in Paradise; but then they explain this day by one of Paradise—or the other world, which is equivalent to a thousand years with us; so that this half day was equivalent to five hundred years. During his whole life men had but one religion, and were often visited by angels, who assisted and instructed them. The number of men at the time of Enoch's translation amounted to forty thousand.

They assert that Adam was buried near Mecca, upon mount Aboucais. Others think that Noah, at the time of the deluge, put his body into the ark, and took care to have it carried to Jerusalem, by Melchisedec, the son of Shem, his grandson. The eastern Christians, and many of the fathers, have followed this tradition, and believed that he was buried on Mount Calvary, at the very place where Jesus Christ was crucified. They show a chapel still to this day, at Naplouse, or Samaria, in Palestine, which goes by Adam's name, and is there respected by the Turks; but the ancient Persians were of opinion, that he was buried at Serandib, and that his sepulchre was guarded by lions at the time of the giants' making war against one another. The Mussulmen believe that Adam was inspired by God; and that a ray of the divinity passed successively from him to other prophets: they suppose him to have been inspired to write ten volumes, for so we are to understand them, when they say, that God sent them down from heaven to him. *Vide TERRESTRIAL PARADISE and ADAM'S LANGUAGE, &c. &c.*

Beside the three sons of Adam whose names are given us by Moses, Cain, Abel, and Seth, the eastern people name two others, Abdal-Harth and Rocaïl. The last was, they say, the patriarch Seth's younger brother, and was perfect master

of the most elevated and obscure sciences. His understanding was so lively and penetrating, that he seemed to be more of an angel than a man. Surkrage, who was a powerful Dir or giant at that time living, desired Seth to send his brother Rocail to him, to assist him in the government of his dominions. Seth accordingly sent him, and Rocail became first minister to this prince, for whom he built a palace and a sepulchre, of so magnificent a structure, and with so much art, that there were several statues belonging to it, of different metals, made by talismanic power, which moved and acted as if they had been animated.

This is a specimen of the eastern people's way of thinking, and discourse; it shows how much they are lovers of fictions, of wonders, and mysteries; for we are not to imagine that all which they relate of Adam and the other patriarchs is to be understood literally; it is frequently no more than allegory, or moral reflection incased in a certain kind of parables.

The *Cabalists* (Jewish doctors, who cover moral, physical, and theological truths under mysterious expressions) mention the first Adam, Adam Kadmon, who is the first and most perfect emanation that proceeded from the essence of God, and the "first of all that was created in the beginning." They represent him like a man, with a skull, brain, eyes, feet, and hands, but some profound mystery is included in every one of these parts: his skull signifies wisdom, his right ear understanding, his left prudence, and so of the rest. Some Christians have thought, that hereby they described Jesus Christ, the second person of the Trinity. It is true the *Cabalists* believe that God, not intending to create the world immediately by himself, created it by the first, the celestial Adam, thereby displaying his power in a more perfect manner: but they acknowledge that this first Adam had a beginning.

The *Talamudists* tell abundance of fabulous stories relating to Adam and his creation. They say that at the first hour of the day God collected the dust together, out of which he designed to compose him, and so disposed it as to receive the form which he was to give it; at the second Adam stood upon his feet; at the fourth he gave the several animals their names; the seventh was employed in the marriage of Adam and Eve. The Lord, as it were a bridegroom, conducted her to her new spouse, with her locks curled, and dressed out in all her ornaments. At ten Adam sinned, immediately after which judgment was

passed upon him; at twelve he began to feel the punishment of his sin, and the effects of the sentence pronounced against him. According to the Rabbins, Adam was created so excessively tall that he touched heaven; but after the guilt contracted by him, God put his hand upon his head, and reduced him to a less enormous stature. These extravagances they would support from the following passage in Deuteronomy, iv. 32. "God created man upon the earth, and from the one side of heaven unto the other." They found his diminution upon this other passage in Psal. cxxxix. 5. "Thou hast beset me behind and before, and laid thine hand upon me." The matter of his body was taken out of different provinces; the head out of Palestine, the trunk out of Babylonia, and the other parts from other provinces.

The angels upon sight of this unmeasurable creature, murmured at it, as if the Lord had proposed to make a second God in person; but he put a stop to their murmurs by resting his hand upon the head of Adam, and reducing him to a thousand cubits in stature.

They add, that he was of so elevated a nature, that the matter of his body was so subtle, fine, and thin, as to be almost like the angels; that he had as perfect a knowledge of God and his attributes as a creature is capable of. He was not unacquainted even with the incommunicable name of God, Jehovah; for when Adam had appropriated their several names to all the brute creation, God asked him, "What is my name?" Adam answered "JEHOVAH, *he who is*." This they say Isaiah points to in these words, "I am JEHOVAH, that is my name." Isa. xlii. 8; that is to say, the name which Adam gave me at the beginning of the world.

As circumcision is, according to the Jews, the seal of the covenant between God and believers, they have imagined that Adam was created circumcised, and, as much as he could, defaced the mark of his circumcision by violating the covenant of the Lord at his fall. They ground this vision upon a passage in Hosea, which runs thus, "But they like Adam have transgressed the covenant; they have dealt treacherously against me."

Some have imagined that Eve was the forbidden fruit, which he could not touch without sin: that the serpent having first enjoyed it, produced Cain, who, consequently, was not the son of Adam: that the latter was so afflicted at the death of Abel, that he continued a hundred and

* Abrah. Cohen-Uria Philosoph. Cabbal. Diss. 6. c. 7. See Basnage's Continuation of the History of the Jews. Ps. xcii. Vide Basnage, *ibid.* t. 4. p. 186.

* Gemar. Sanhedrin. fol. 582.

* Midras Tehillim.

thirty years without coming near his wife, after which time only he began to have children after his own image and resemblance.

■ There is a chapel built to Adam on mount Calvary, upon presumption that he was buried there: this chapel is served by Greeks, but it is not perfumed with incense, nor is any particular veneration paid to it, like other chapels or altars, in the public processions. The Greeks put Adam and Eve together, with all the righteous of the Old Testament, and honour them December 19. or, more properly speaking, on the Sunday which immediately precedes the festival of Christmas. They moreover celebrate the banishment of our first parents out of Paradise with a religious mourning, and very doleful prayers, February 4. or the first day of their Lent. Some Latin martyrologies commemorate Adam, April 24. There is a Julian calendar which notices him December 24; and some martyrologies mention the creation and death of Adam on the 25th. of March, as if with design of bringing the first Adam nearer to the new, who was conceived and died on the same day, according to many of the ancients.

■ ADAMITES, a sort of heretics of the second century: the author of this sect was Prodicus, a disciple of Carpoerates; they assumed the title of Adamites, pretending to the innocence of Adam, whose nakedness they imitated in their churches, which they called Paradise. It is said, community of women was one of their tenets; they lived, or made a show of living, in solitude and continency, condemning matrimony; and when any of them were guilty of particular crimes, they called such an one Adam, and said, he had eaten of the forbidden fruit; and when they expelled him from their assembly, they drove him, as their phrase was, out of Paradise. This heresy was renewed in the fifteenth century by one Picard, a native of Flanders, who retired into Bohemia. In Poland and in England it had some followers: they were said to hold their assemblies in the night time, and to observe these rules exactly: "Swear, forswear, and reveal not the secret." Some anabaptists were accused of falling into the extravagances of the Adamites.

ADAMA, אדמה: *bloody, earthly*.

ADAMA, one of the five wicked cities destroyed by fire from heaven, and afterward overwhelmed by the waters of the Dead Sea, Gen. xix. 24. It was the most easterly of those which were swallowed up; and there is some probability that it

was not entirely sunk under the waters, or that the inhabitants of the country built a city of the same name on the eastern shore of the Dead Sea; for Isaiah, according to the Septuagint, says, "that God will destroy the Moabites, the city of Ar, and the remnant of Adama," Isa. xv. ult. Ἀρὼ τὸ σπέρμα Μωαβ καὶ Ἀριήλ, καὶ τὸ κατὰλειπον Ἀδάμα.

ADAMAH, אדמה: *red earth, or of blood, from אדם*.

ADAMAH, a city of the tribe of Naphtali, Josh. xix. 36. The LXX call it Armath; the Vulgate, Edema.

ADAMI, אדם: *my man; red, earthly, human*.

ADAMI, a city, in the tribe of Naphtali, Josh. xix. 33.

ADAR, אדר: *Vide ADDAR*.

ADAR, the twelfth month of the ecclesiastical year among the Hebrews, and the sixth of their civil year. There are but twenty nine days in it, and it nearly answers our February, O.S. it sometimes enters into the month of March, according to the course of the Moon. *Vide Months*.

On the third day of Adar the building of the second temple was finished, and the dedication of it kept in a solemn manner, Ezra vi. 15. A.M. 3489; *ante* A.D. 515. On the seventh, the Jews celebrate a fast on occasion of the death of Moses. On the thirteenth, they celebrate a fast which they call Esther's, in memory of that observed by Mordecai, Esther, and the Jews of Susa, to avert the calamities with which they were threatened by Haman. On the fourteenth, they celebrate the festival of Purim, as a memorial of their deliverance from the cruelty of Haman, Esth. ix. 17. On the twenty fifth, is a commemoration of Jehoiachim, king of Judah, advanced by Evil-merodach above other kings, who were at his court, Jerem. lii. 31, 32.

As the lunar year, which the Jews have been used to follow in their calculation, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month, which they call Veadar, or a second Adar, which has twenty nine days in it. This intercalation had the effect of postponing the great feasts, &c. a whole month.

ADAR, a city in the tribe of Judah, Josh. xv. 3. Eusebius places another town of this name in the neighbourhood of Lidda or Diospolis, in the district of Thannia.

ADAR, or Hazer-addar, a village mentioned Numb. xxxiv. 4.

■ Quaresim. t. 2, l. 5, p. 481 & 483.

■ Bolland. die 4. Febr. p. 449, t. 3. Apr. p. 260, t. 3. Mart. p. 541.

■ Vide Epiphan.

hæres. 52. Theodoret. hæretic. Fab. l. 1, c. 6. Augustin de hæres.

ADARCONIM, אֲדַרְכּוֹנִים: a sort of money, mentioned 1 Chron. xxix. 7; and Ezra viii. 27. The Vulgate translates it "golden pence," the LXX "pieces of gold." They were Darics, a gold coin, which some value at twenty drachms of silver. *Vide* DARCONIM, which is the same with Adareonim. Herodotus says, Darics were first coined under Darius, the son of Hystaspes, (who lived long after the author of the *Chronicles* and *Ezra*) but the scholiast of Aristophanes affirms, that they were made by another Darius, long before Darius the son of Hystaspes. The Adareonim of the scripture, and Darkonoth of the Talmudists, are the same with the Greek Δαρεικοί, Darics. A Daric was a piece of gold, of the value of one of our Jacobuses. *Vide* Prid. Con. It was Darius the Mede, who coined a great number of pieces of pure gold, called Darics, or Stateres Darici. This Darius was the first king of the Medes and Persians who coined gold money. They were stamped on one side with the effigies of an archer, who was crowned with a spiked crown, had a bow in his left hand, and an arrow in his right, and was clothed with a long robe. I have seen one of them in gold, and another in silver. They were of the same weight and value with the Attic Stater, or piece of gold money, weighing two Attic drachms. Darius seems to have learned the art and use of money from the conquered kingdom of the Lydians, and to have recoined their gold; for the Medes, before they conquered the Lydians, had no money. The Lydians were the first who coined gold and silver; and Cræsus coined gold monies in plenty, called Cræsoi; and it was not reasonable that the monies of the kings of Lydia should continue current after the overthrow of their kingdom, and therefore Darius recoined it with his own effigies, but without altering the current weight and value. *Vide The Chronology of Sir Isaac Newton*, p. 319, &c.

ADASA, or *Adarsa*, Ἀδασά: the Greek reads *Adasa*, which may signify the sun, deaf, a labourer; if we suppose that in the Hebrew it was read חֶרֶס *cheres*, which is the sun; or חֶרֶשׁ *cheresh*, deaf, a labourer.

ADARSA, or, in Greek, 1 Macc. vii. 40. *Adasu*, a city of the tribe of Ephraim, four miles from Bethoron, and not far from Gophna. Perhaps because it is said, 1 Macc. vii. 45. that the victorious army of Judas pursued the Syrians from

Adasa to Gadara, or Gazara, which is one day's journey. The same city of Adarsa is called likewise Adazer, and Adaco, or Acedosa, in Josephus. Here Nicanor was overcome, and his army put to flight by Judas Maccabæus, notwithstanding he had three thousand men only, and Nicanor had thirty five thousand. Josephus tells us, that Judas, in another war, was killed in the same place.

ADBEEL, or *Adbal*, אֲדַבְאֵל: a vapour, a cloud of God; from אֲדַר *ad*, and אֵל *el*, God. Otherwise, a revealer of God; from the word אֲדַב *adab*, to vex or provoke, and אֵל *el*, God.

ADBEEL, third son of Ishmael, and head of a tribe of Ishmaelites, Gen. xxv. 13.

ADDAN, unable to prove his pedigree at the return from Babylon, was excluded from the number of true Israelites, Ezra xi. 59.

ADDAR, אֲדָר: a cloak. Otherwise, power, grandeur; from אָדַר *adar*.

ADDAR, son of Bela, the son of Benjamin, 1 Chron. viii. 3.

ADDER, *vide* ASP.

ADDI, or *Odi*, אֲדִי, אֲדִי: my witness, adorned, passage, prey.

ADDI, son of Cosam, and father of Melchi. Placed by St. Luke among the ancestors of Jesus Christ, Luke iii. 28.

ADER, or *Oder*, אָדַר: flock; otherwise, he that cuts.

ADER, the tower of *Adar*; or the tower of the flock. St. Jerom observes, that the place where the angels declared the birth of Jesus Christ to the shepherds, was called by this name, Luke xi. 8, 9. It is said the empress Helena built a church on this same spot, the remains of which are still visible.

ADER, one of those who took the city of Gath, 1 Chron. viii. 15.

ADIABENE, a country in Assyria, through which the river Lyeus passes, and discharges itself into the Tigris. Josephus speaks much of Helena,

queen of the Adiabeniens, and of Izates, her son, both converts to Judaism, in the time of the emperor Claudius, A.D. 41.

Some authors have suggested that this queen and her son embraced Christianity, but that Josephus designed to do honour to his nation, by appropriating their conversion. But we see the marks of Judaism only, both in Helena and Izates. Adiabene is thought to be the province of Ava, through which the river Ahava, or Adiava runs. *Vide* AHABA.

^y Gronov. de pecunia veterum, l. 3, c. 7.

^z Herodot. l. 4, c. 166.

[■] Joseph. Antiq. l. xii. c. 17.

[■] Euseb. in Adasa

[■] Joseph. Antiq. l. xii. c. 17. & de bello, l. 1, c. 1.

^d Joseph. de bello, l. 1, c. 1, p. 710.

^e Hieronym. Ep. 27.

^f Joseph. Antiq. l. 20, c. 2.

[■] Orosius, l. 7, c. 6.

ADIDA: *the witness of the hand, or the prey of the hand*; from עדה *oda*, *testimony*, and יד *jad*, *the hand*.

ADIDA, a city of Judah, at which Simon Macabæus encamped, to dispute the entrance into the country with Tryphon, who had treacherously seized his brother Jonathan, at Ptolemais, 1 Mace. xiii. 13. This is thought to be the Adida mentioned in chap. xii. 38.

ADIEL, or *Odial*, עדיאל: *the witness of the Lord*; from עדה *ada*, and אל *el*, *the Lord*.

ADIEL, son of *Adiel*, of the tribe of Judah, 1 Chron. iv. 36.

ADITHA, or *Odithim*, עדיטח, ἀγέθου: *assemblies*. Otherwise, *testimonies*; from עדה *ada* *testimony*.

ADITHA, or *Adatha*, *Adia*, or *Adathaim*: a city belonging to the tribe of Judah, Josh. xv. 36. Eusebius mentions two cities named Adatha, one toward Gaza, the other toward Lydda, east of this city.

ADJURE, *vide* OATH.

ADLAI, or *Odli*, עדי, ὀδλῶ: *my witness, my ornament*; from עדה *ada*.

ADLAI, principal herdsman to king David, 1 Chron. xxvii. 29.

ADMATHA, אדמתא: *a cloud of death, a mortal vapour*; from אד *ed*, *a vapour*, and מות *muth*, *death*. But this name is Persian or Median, and its etymology ought not to be sought for in the Hebrew.

ADMATHA, one of the seven principal officers belonging to the court of Ahasuerus, Esth. i. 14.

ADMIRE, *Admiration, Admirable*. Beside the common signification of these words, the Hebrews use them to signify the conduct of God, as well toward his children as to sinners; in trying or rewarding the one, and chastising the other, in the present or future state. "The Lord hath showed his wonders (his admirables) to his Holy One," Ps. iv. 3. "Show thy marvellous (admirable) loving kindness," Ps. xvii. 7. "I will make the land of Goshen to be admired," Exod. viii. 22; ix. 4; says the Vulgate. "I will distinguish it in a wonderful manner from the rest of Egypt:" but the most learned interpreters agree, that the Hebrew פלא *pale*, or *pela*, translated *admirable*, signifies properly, to *distinguish, separate*; and this interpretation is followed by our English translators. "The Lord will distinguish *i. e.* admirably, wonderfully) between the districts occupied by Israel, and those of the Egyptians," Exod. ix. 4. In this sense, every thing remote from the common course of

life or of nature, every thing which is eminently distinguishable, is admirable.

ADMIRABLE is by the Vulgate placed for *difficult*, or even for *impossible*. Sarah laughing when promised a son, is answered, "Will this be admirable (too wonderful, too hard) to God?" Gen. xviii. 14. Also, for what is above our capacity, or condition: "Such knowledge is too wonderful (or, admirable) for me, I cannot attain unto it," Ps. cxxxix. 6. "I do not exercise myself in great matters, or in things too high for me," Ps. cxxxi. 1. "There is nothing admirable before God, says the son of Sirach; nothing is hid from his eyes," Ecclus. xxxix. 20; and the man born blind, on his being healed by Jesus Christ, "It is admirable, (wonderful, quite extraordinary) that ye should not know whence he is; and yet he hath opened mine eyes." It is said, that our Saviour admired; as when he admired the centurion's faith, and the woman of Canaan's faith, Matt. viii. 10; Luke vii. 9; Matt. xv. 28; that is, he expressed himself as admiring it; for admiration being the effect of ignorance, it is impossible that he should, strictly speaking, admire any thing. "Why askest thou thus after my name, seeing it is admirable (wonderful, secret, above thy comprehension?)" Judg. xiii. 18. "Thy love to me, O Jonathan, was more admirable (wonderful) greater, more ardent, than that of a lover for the object of his affections," 2 Sam. i. 26. "The stone which the builders refused, is become the head stone of the corner; this seems admirable (marvellous) to us," Ps. cxviii. 23. It is an effect of God's power, beyond our expectation or understanding.

ADNA, or *Odna*, עדנא, עדנè: *pleasure, from עדן eden*.

ADNA, a Levite, who, when returned from Babylon, dismissed his wife, married contrary to the law, Ezra x. 30.

ADNAH, or *Adina* or *Odina*, עדנא: *pleasure, delight*.

I. ADNAAH, a valiant man, of the tribe of Manasseh, who left his party to espouse that of David, 1 Chron. xii. 20.

II. ADNAH: general of the troops belonging to Jehoshaphat, king of Judah, 2 Chron. xvii. 15.

ADOM, or *Adam*: a town on the banks of the Jordan. Some place it on the Dead Sea, below where the Israelites passed the Jordan. Others place it much above, toward Scythopolis and Zarthan; and this is probably its true situation, Josh. iii. 16.

ADONAI, אדני, Κύριος: *my Lords*. Thus St. Jerome has translated the name of God, in Exod. vi. 1. written by the four letters יהוה, Jehovah; and in other places he has translated it by Lord, Dominus. Instead of this ineffable Name, which, out of respect, the Jews never pronounce, the Chaldee paraphrase puts three Jods, thus, ...

ADONAI, is one of the names of God. This word, signifies, properly, *my lords*, in the plural number, as Adoni signifies *my lord*, in the singular number. The Jews, who, either out of respect or superstition, do not pronounce the name Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text (so does our English translation;) but the ancient Jews were not so nice; no law forbids to pronounce the name of God.

ADONI-BEZEK, אדני-בזק: *the lightning of the Lord, or, the Lord of lightning*; from אדון *adon*, a lord, and from בזק *bazak*; otherwise, *the Lord of Bezek*.

ADONI-BEZEK: king of the city Bezek, in Canaan, seventeen miles from Naplouse, east. Adoni-bezek was a powerful and cruel prince, who, having at various times taken seventy kings, ordered their thumbs and great toes to be cut off, and made them gather their meat under his table, Judg. i. 4; vi. 7. After the death of Joshua, Judah and Simeon marched against Adoni-bezek, who was at the head of an army of Canaanites and Perizzites. They beat him, killed ten thousand men, and having taken him, they cut off his great toes and his thumbs: then Adoni-bezek acknowledged the retributive justice of this punishment from God. He was afterward carried to Jerusalem, where he died, A.M. 2585, ante A.D. 1415.

ADONIJAH, אדני-יה: *the Lord is my master*; from אדון *adon*, a Lord, and יה *jah*, God.

ADONIJAH: fourth son of David, by Haggith, was born at Hebron, while his father was acknowledged king by only part of Israel. Adonijah seeing his elder brothers, Amnon and Absalom, were dead, believed the crown by right belonged to him; and as David, at the latter end of his life, was in so weak a condition that he could take no care of affairs, he thought he should endeavour, before his father's death, to be acknowledged king: he set up a magnificent equipage, with chariots and horsemen, and fifty men to run before him. David, his father, never reproved him for this. Adonijah was the eldest of the family, handsome, beloved by the king, and had a strong party in the court.

He contracted very close engagements, particularly with Joab, the general, and with Abiathar, the priest, who had more interest in the king than any others; but neither the priest Zadok, nor Benaiah, the son of Jehoiada, captain of the king's guards, nor Nathan, the prophet, nor the body of David's army, were of his party. Adonijah made a great entertainment for his adherents near the fountain Rogel, east of the city, and below the walls, to which he invited all the king's sons, except Solomon, and the principal persons of Judah, except Nathan, Zadok, and Benaiah. His design was to procure himself, at that meeting, to be proclaimed king, and to assume the government before the death of David: but matters issued quite otherwise.

Nathan understanding what was transacting, went to Bathsheba, the mother of Solomon, and said, "Do you know that Adonijah designs to get himself proclaimed king? Go to the king, tell him what is doing, and remind him of his promise, that Solomon, your son, should be his successor, and while you are thus conversing with the king, I will come in, as if accidentally, and second what you have said." Bathsheba went immediately to the king, and while she was talking with him, the prophet Nathan was announced, who thus addressed him: "My lord, O king! is it by your orders Adonijah has directed himself to be declared king? for he has been saluted with the cries of long live king Adonijah!"

Then David, sending immediately for Zadok, Nathan and Benaiah, said to them, "Take my guards, seat Solomon on my mule, conduct him to the fountain of Gihon, west of the city, and there let Zadok and Nathan crown him, and with trumpets proclaim him king of Israel, with cries of long live king Solomon! After this, you shall bring him back hither, and seat him on my throne; he shall reign in my place, and I will put the government of Judah and Israel into his hands." This was immediately executed. Jonathan, the son of Abiathar, gave notice instantly of this to Adonijah and his party, who were still in the tent where they had been eating. Upon this, they dispersed from table in great fright. Adonijah, fearing lest Solomon should put him to death, retired to the tabernacle, and laid hold of the horn of the altar of burnt offerings; which being reported to Solomon, he said, "If Adonijah would show himself a worthy man, not a hair of his head should fall to the earth; but if wickedness should be found in him, he should surely die." King Solomon, therefore, sent, and they

brought him down from the altar, and he came and bowed himself to king Solomon; and Solomon said unto him, "Go to thine house." This happened, A.M. 2989, ante A.D. 1011.

Some time after David's death, Adonijah, by means of Bathsheba, the mother of Solomon, solicited, that he might marry Abishag, the recent wife of king David, his father. To this Solomon replied, "Why dost thou ask this of me? ask for him the kingdom also (for he is mine elder brother;) for he has the priest Abiathar already for him, and Joab the general. I swear by the Lord, Adonijah shall be put to death this day." And Benaiah, the son of Jehoiada, being sent, executed this order, A.M. 2990, ante A.D. 1010.

ADONIKAM, אֲדֹנִיקָם: *the Lord is raised, or, my Lord has raised me*; from אֲדֹן *adon, Lord*, and קִם *kum, to raise or lift up*.

ADONIKAM, returned from Babylon, with six hundred men of his family, Ezra ii. 13.

ADONIRAM, אֲדֹנִירָם: *my Lord is most high, or, the Lord of might or elevation*; from *adon, Lord*, and רָם *ramam, to raise up*.

ADONIRAM: receiver of Solomon's tributes, and chief director of the thirty thousand men whom this prince sent to Lebanon, to cut timber. Some think him the same person with Adoram, who was receiver general in Rehoboam's reign. *Vide ADORAM.*

ADONIS. According to the Vulgate, Ezekiel viii. 14. imports, that this prophet saw women sitting in the temple, weeping for Adonis; but the Hebrew reads *for Tammuz*, or, *the hidden one*. Among the Egyptians, Adonis was adored under the name of Osiris, the husband of Isis. The Greeks worshipped Isis and Osiris under other names; as for example, under that of Bacchus, and the Arabians under that of Adonis.

Ogygia me Bacchum canit;

Osyrisin Egyptus vocat;

Arabica gens, Adoneum. A USONIUS.

^k But he was sometimes called Ammuz, or Tammuz, *the concealed*, to denote, probably, the manner of his death, or place of his burial. The Hebrews, in derision, sometimes call him *the dead*, because they wept for him, and represented him as dead in his coffin: sometimes they call him *the image of jealousy*, because he was the object of the god Mars's jealousy. The Syrians, Phœnicians, and Cyprians, called him Adonis. Some are of opinion, that the Ammonites and Moabites called him Baal-peor. *Vide TAMMUZ.*

The Hebrew women, therefore, of whom Ezekiel is speaking, celebrated the feasts of Tammuz, or Adonis, in Jerusalem; and God showed the prophet these women weeping, even in his own sacred temple, for this infamous god.

The Rabbins tell us, that Tammuz was an idolatrous prophet, who, having been put to death by the king of Babylon, all the idols of the country flocked together about a statue of the sun, which this prophet, who was a magician, had suspended between heaven and earth: there they began all together to deplore the prophet's death; for which reason a festival was instituted every year, to renew the memory of this ceremony, at the beginning of the month Tammuz, which answers pretty nearly to our June. In this temple a statue was erected, representing Tammuz to the life. The statue was hollow, the eyes were of lead. Below, a gentle fire was kindled, which insensibly heated the statue, melted the lead, and seduced the deluded people to believe that the idol wept. During all this time the Babylonish women who were in the temple fell a shrieking, and made strange lamentations. This is the story they tell us; but it stands in need of good proofs.

The scene of Adonis's History is said to have been at Biblos, in Phœnicia; and this pretended deity is supposed to have been killed by a wild boar in the mountains of Libanus, from which the river Adonis descends. This river once a year changes the colour of its waters and appears as red as blood. This was the signal for celebrating their Adonia, or feasts of Adonis. It was not lawful to omit the observance of them; great lamentations were made at this time through town and country, they cried dreadfully, whipped themselves, and imitated all the ceremonies of a most serious mourning for a dead person. After the mourning was ended, they performed the funeral solemnities for him as one just deceased. The next day it was given out, that he was alive, and had ascended into the air.

The common people were persuaded to believe, that the Egyptians, at the feasts of Adonis, sent a box by sea made of rushes, or Egyptian papyrus, and fashioned in the form of a figure, in which a letter was enclosed, informing the inhabitants of Biblos, a city above seven days journey distant from the coasts of Egypt, that their god Adonis, whom they apprehended to be lost, had been discovered. The vessel which carried this letter arrived always safe at Biblos, at the end of seven days. Lucian tells us, he was a witness of

^k *Vide* Plutarch de defectu oracul.
Dea Syra.

^l Kimchi, Maimon. alii Hebr. *Vide* & Sant. Pagnin. in Thesouro.

^m Lucian de

ⁿ Idem Ibidem. Βυβλίνην κεφαλάν.

this event. Procopius, St. Cyril, of Alexandria, (on Isaiah xviii.) and other learned men, are of opinion, that Isaiah alludes to this superstitious custom, when he says, "Wo to the land shadowing with wings, which is beyond the river of Ethiopia : that sendeth ambassadors by the sea, even vessels of bulrushes upon the waters." Some (as Bochart. Phaleg. lib. iv. cap. 2. translate)—that sendeth images, or idols—by sea. But the Hebrew signifies properly, *ambassadors*—deputed thither by sea, to carry the news of Adonis's resurrection. In our comment on Isaiah, we have given another sense to this passage, which has no relation to Adonis.

ADONIZEDEK, אדניזדק : *justice of the Lord*, or, *the Lord of justice* ; from the word *adon*, *Lord*, and זדק *zedek*, *justice* : or, *Lord of Zedek*, a city.

ADONIZEDEK : king of Zedek (or Jerusalem ; for this city is believed to have had four names ; Salem, Jerusalem, Jebus, and Zedek.) [A proof of this last name we have in Melchizedek ; *i. e.* *king of Sedek*, or Salem ; as well as in the name Adoni-zedek : or, lord of Zedek ; but whether he was of the posterity of Melchizedek, does not appear : perhaps he was.] Adonizedek, understanding that the inhabitants of Gibeon had made a composition with the Hebrews, who had destroyed the cities of Jericho and Ai, struck with terror, considered how he might stop the conquests of the Israelites. Josh. x. 1, 2, &c. He sent to Hoham, king of Hebron, to Piram, king of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon, inviting them to join him against Gibeon.

The Gibeonites sent in haste to demand succours of Joshua, who was at Gilgal. Joshua, with a chosen band of troops, marching all night, fell on the enemy at break of day, made a great slaughter, and pursued them till they reached Azekah, and Makkedah. In this battle, the Lord showered down hailstones upon them, and the lights of the sun and moon were stayed at Joshua's prayer. *Vide* JOSHUA ; and FRAGMENT, No. 151.

The five kings, in their flight, hid themselves in a cave, near Makkedah ; which Joshua ordered to be stopped by large stones, and guarded. The Israelites continued the pursuit till evening ; when Joshua opening the cave, and producing the five kings, said to the principal officers, "Come near, put your feet upon the necks of these kings ; fear not, nor be dismayed ; for thus shall the Lord do to all your enemies, against whom ye fight." Afterward Joshua slew them, and hanged them. When the sun was going down, Joshua commanded that they should be

taken off the trees, and cast into the cave wherein they had been hid, and great stones laid at the cave's mouth ; which was done.

ADOPTION is an act, whereby a man takes a stranger into his family in order to make him part of it ; acknowledges him for his son, and designs him for an heir of his estate. I do not find that adoption, strictly speaking, was used among the Hebrews. Moses says nothing of it in his laws ; and Jacob's adoption of his two grandsons, Ephraim and Manasseh, Gen. xlviii. 1. is rather a kind of substitution, whereby he intended, that the two sons of Joseph should have each his lot in Israel, as if they had been his own sons.—"Thy two sons, Ephraim and Manasseh, are mine ; as Reuben and Simeon they shall be mine." But as he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance ; *i. e.* instead of one part, giving them (or Joseph, by means of them) two parts.

Another kind of adoption among the Israelites, consisted in the obligation of a surviving brother to marry the widow of his brother, who had died without children, Deut. xxv. 5 ; Ruth iv. 5 ; Matt. xxii. 24. so that the children of this marriage were considered as belonging to the deceased brother, and went by his name ; a practice more ancient than the law, as appears in the History of Tamar ; [but this manner of adopting was not practised among the Greeks and Romans : neither was that kind of adoption intended by Sarah, Leah, and Rachel ; when they gave their hand-maiden to their husbands, Gen. xvi. 2 ; xxx. 3.]

Pharaoh's daughter adopted the child Moses, Exod. ii. 10. and Mordecai adopted Esther, Esther ii. 7, 15. We are not acquainted with what ceremonies were observed on these occasions, nor how far the privileges of adoption extended ; but it is presumed, they were much like those of the Roman laws ; that adopted children shared in the parent's estate with the natural children ; that they assumed the name of the person who adopted them, and became subject to his paternal power.

By the propitiation of our Saviour, and the communication of his merit, sinners become adopted children of God. Thus St. Paul writes, Rom. viii. 15. "Ye have received the spirit of adoption, whereby we cry *Abba*, father."—"We wait for the adoption of the children of God." And, Gal. iv. 4, 5. "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons."

Among the Mahometans, the ceremony of adoption is performed, by causing the adopted to pass

through the shirt of the person who adopts him. For this reason, to adopt among the Turks is expressed by saying—to draw any one through one's shirt; and an adopted son is called by them, *Akietogli*, the son of another life—because he was not begotten in this (*D'Herbelot Bibl. Orient.* p. 47.) Something like this is observable among the Hebrews: Elijah adopts the prophet Elisha, by throwing his mantle over him, 1 Kings xix. 19. and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha his disciple, his spiritual son, and adopted successor in the office of prophet, 2 Kings ii. 15. [N. B. Elisha asks not merely to be adopted (for that he had been already,) but to be treated as the elder son, to have a *double portion* (the elder son's prerogative) of the Spirit conferred upon him. Did the gift of the mantle imply this also?]

This circumstance seems to be illustrated by the conduct of Moses, who dressed Eleazar in Aaron's sacred vestments, when that high-priest was about to be gathered to his fathers; indicating thereby, that Eleazar succeeded in the functions of the priesthood, and was, in some sort, adopted to exercise that dignity. The Lord told Shebna, the captain of the temple, that he would deprive him of his honourable station, and substitute Eliakim the son of Hilkiah, in his room, Isa. xxii. 21. “*I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand.*” St. Paul, in several places, says, “that Christians—put on the Lord Jesus;—that they put on the new man,” to denote their adoption as sons of God, Rom. xiii. 14; Gal. iii. 27; Ephes. iv. 24; Col. iii. 10. The same, John i. 12; Epist. John iii. 2. *Vide* Son.

ADOR, *Adwā*: generation, or habitation; from *dor*: otherwise, *witness of light*, or *of fire*; from *odeh*, or *ada*, testimony, and *or*, or *aur*, fire, or light.

ADOR: probably the Adora, of 2 Mace. xiii. 20.

ADORA, or Adoraim: sometimes called Ador, or Dora, was a city belonging to the tribe of Judah, not far from Maresa, or Narisa, near Eleutheropoli, in the southern part of Judah, on the confines of Idumæa. 2 Chron. ii. 9; 1 Mace. xiii. 20. Joseph. Antiq. lib. 13. cap. 17.

ADORAM, אדורם: *their beauty, their power, and their cloak*; from *ader*, and the pronoun *mem*, *theirs*: otherwise, *praise*, or *a cry lifted up*; from the word *rom*.

I. ADORAM, son of Tou, king of Hamath, who, sent by his father, congratulated David on his

victory over Hadadezar, king of Syria, 1 Chron. xviii. 10; Adoram is called Joram; and Tou, Toi, 2 Sam. viii. 10.

II. ADORAM, receiver-general of the tributes, in the reign of David, 2 Sam. xx. 24. might be the father of Adoram, who had the same employment under Solomon and Rehoboam.

III. ADORAM, treasurer to Rehoboam. 1 Kings xii. 14, 15, 18. This prince having provoked the ten tribes, by his haughtiness, to separate from the house of David, thought he should regain them by sending to them Adoram, who was receiver of the tribute money, or principal surveyor of the works. Whether in this he intended to reduce the people by gentle, or by harsh means, or by putting into their hands the instrument of those vexations they had suffered under the preceding reign (for many believe Adoram to be the same with Adoniram, who had executed the same office under Solomon, 1 Kings iv. 5; v. 14)—however this might be, the people being furious, stoned Adoram to death; whereupon Rehoboam got hastily into his chariot, and returned to Jerusalem. This happened A.M. 3029, ante A.D. 971.

ADORAIM, אדורים, *Adwāim*: *strength or power of the sea*; from *ader*, and *im*, *jam*, the sea: Aduram is *their cloak, their power*.

ADORAIM, a town fortified by Rehoboam, perhaps the Adar or Hazer-addar, a city of Judah, 2 Chron. xi. 9. *Vide* ADORA, and RELAND's *Palæstin.* tom. ii. pag. 547.

[**ADORATION**, as an act of worship, is strictly due to God, and to God only: but mortal men have too often, in this respect, as it were, “seated themselves in the temple of God, showing themselves as if they were gods.” Nevertheless, as the ideas attached to certain forms of respect, to certain attitudes and customs, are not merely different, but even (occasionally) contradictory in different countries; it is well to know what is the import of such or such a token, in the country where it occurs.

The east adopts many modes which seem forced, and excessive, to us of the northern and western parts of Europe; and many which are there thought simply respectful, appear to us to be adorative; whereas, no such idea is really annexed to them in that country.

Nevertheless, external attitudes have always been regarded as tokens of internal sentiments: wherefore, a proper care is necessary for the regulation of external attitudes:—and this in our behaviour to men; and if in our behaviour to men, then

in so much of our behaviour as may be seen by them, even though such behaviour be directed toward God. Not that we can suppose God to be better pleased by one attitude, than by another; the disposition of the mind, the soul, the understanding, the affections, is what constitutes worship, as offered to him: yet, as expressive of that disposition, of reverence, of deep humility and abasement, we have no reason to think prostration, as an act of worship, or any other becoming posture of body, is *despised* by God.

Attitudes of adoration have varied according to time, and place, or occasion.

1. Sometimes **STANDING** was the attitude of worship: so Solomon stood, 1 Kings viii. 22; so the priests stood, in the temple service; and so the Pharisee represented by our Lord (who cannot be supposed ignorant of external forms) stood before God. The Greeks, I believe, generally stood; and the Romans, so far as I recollect, universally: in short, standing has been the attitude of devotion adopted by many nations.
2. Sometimes **BENDING** the body somewhat forward, the eyes fixed to the earth, the hands, perhaps, resting on the knees; this is still an attitude of meditation, if not of prayer, in the east.
3. Sometimes **KNEELING**: this appears to have been a very general attitude, as importing a kind of lessening of a person's self in the presence of a superior: the instances of this attitude are so common, as to need no reference; it was used in Egypt, in Judea, &c. &c.
4. Sometimes **SITTING**, the underparts of the thighs resting on the heels; and this attitude is still in use, as that of servants attending their masters: it appears to be of the greatest antiquity; almost all the Egyptian figures of worshippers are thus represented, and there are many allusions to it in Scripture; perhaps, indeed, it is usually alluded to, when sitting before God is mentioned, as 2 Sam. vii. 18.
5. Sometimes **PROSTRATION**, the body resting on the hands and knees together, the head bent to the earth: this seems to have been used as an attitude of intense humility and devotion; or, a turning away from every sensible object, that the mind might be more exclusively engaged in its present exercise.
6. Sometimes **KNEELING**, and laying the head on the earth; the hands crossed over the back. This I conceive, to have been the posture of suppliant captives to their conquerors: implying the non-exertion of the hands any farther against them. May we say this was the attitude of the five

kings when Joshua ordered his officers to set their feet on the necks of these kings?

In general, mankind have been too fond of respect paid to their persons: pride is the vice of man; yet we occasionally find saints and angels forbidding adoration, and declining that honour; whereas, on the contrary, we find the Devil, himself, very *modestly* desirous of it; and that from the Son of God, Matt. iv. "If thou wilt *fall down* and adore (or worship) me,"—as if a little would not serve his turn; but he would have a deep adoration, as the purchase of such immense promotion; and the premium for such extensive grandeur. The temptation was well suited to depraved humanity, though infinitely too frivolous to engage the attention of the Son of God. Nebuchadnezzar required prostration before his golden image; an external act of adoration, at which many would start: but is there not an internal adoration of that splendid metal, whose ready devotion, needs not the animating sound of harp, dulcimer, or sackbut?]

ADORE. This word, taken in its literal and etymological meaning, borrowed from the Latin (*ad orare*,) signifies properly, to carry to one's mouth; as—in order to kiss one's hand, the hand is carried to the mouth, or—to kiss something; but it also includes in this action, a sense of veneration and worship. Job xxxi. 26, 27. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity;" if I have adored them, by kissing my hand at the sight of them; which action, it should seem, might be thus explained; *q. d.* If I had those objects of worship near me, I would kiss them, as I now kiss my hand as a substitute for them. And 1 Kings xix. 18. "Yet I have left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth which hath not kissed him." or kissed toward him. Minutius Felix says (in Octavio,) "That as Cæcilius passed before the statue of Serapis, he kissed his hand (no doubt toward the statue—transferring the action and sentiment to that,) as is the custom of superstitious people." Those who adore, use to kiss their hands, says St. Jerom (Contra Rufin. xvi. 4.) and to bow down their heads; and the Hebrews, according to the idiom of their language, put kissing for adoration; as, Psalm ii. 12. "Kiss the son, lest he be angry, and ye perish from the way;" i. e. adore the son, and submit, with veneration, to his government. Pharaoh, speaking to Joseph, says, Gen. xli. 40. "according to thy word shall all my

people kiss," *i. e.* in token of veneration to your orders, as if they were the immediate commands of the king.

[The word *adore*, in Scripture, is taken, not only for that worship which is due to God, but likewise for those marks of civil respect customarily paid to kings, and great men. In adoration of both kinds, men in those times, as now in those countries, frequently bowed their bodies very low, and often prostrated themselves on the earth, in token of respect, and especially when soliciting a favour. Abraham, thus prostrate, adored (in the civil sense) the angels who appeared to him at Mamre, Gen. xviii. 2. Lot adored in the same manner those who went to Sodom, Gen. xix. 1. It is very probable, indeed I think certain, that neither of them, at first sight, took these persons for any other than men; but such being the manner of expressing respectful politeness, both Lot and Abraham adopted this action according to the general use of it; and its then current estimation.] In the same sense (for in no other is it credible) Abraham adored the people of Hebron, Gen. xxiii. 7; he fell prostrate before them, entreating them to sell him a burying-place for Sarah. The Israelites, hearing that Moses was sent by God to deliver them from their servitude in Egypt, bowed their heads and worshipped the Lord. Exod. iv. 31. It is needless to multiply examples of this way of speaking; they occur in almost every page of Scripture, especially of the Old Testament; they are also very common in the New. [Our Lord was adored by many, who sought his assistance, who yet did not see in him more than a prophet or teacher, sent from God; and it is probable, the angel who corrected John, Rev. xix. 10, discovered in his action (or in his mind) somewhat beyond this civil respect; which induced him to refuse it: as Peter also might in the instance of Cornelius, Acts x. 26.]

ADRAA, in the Batanæa (Euseb. in Artaroth.) twenty five miles from Bostri. *Vide* EDRAA.

ADRAMMELECH, אֲדָרְמֶלֶךְ: *the cloak, glory, grandeur, or power, of the king*; from אָדָר *ader*, and מֶלֶךְ *melech*, a king.

I. ADRAMMELECH, son of Sennacherib, king of Assyria, Isaiah xxxvii. 38. 2 Kings xix. ult. who being returned to Nineveh after his fatal expedition into Judæa against Hezekiah, was killed by his two sons, Adrammelech and Sharezer, while worshipping in the temple of his god Nisroch. It is not known what induced these two princes to commit this parricide. After they had murdered their father, they fled to the moun-

tains of Armenia; and Esar-haddon, their brother, succeeded to the crown. A.M. 3295. *ante* A.D. 705. Adrammelech and Sharezer, the sons of Sennacherib, are called, in Said, son of Botrik, Anzar-melech, and Serassera: the last of these names comes very near that of Siessernera, which the Arabians give to king Sennacherib.

II. ADRAMMELECH, one of the gods adored by the inhabitants of Sepharvaim, settled in the country of Samaria, in the stead of those Israelites who were carried beyond the Euphrates. The people of Sepharvaim made their children pass through the fire in honour of this false deity, and of another called Anamelech, 2 Kings xvii. 31. The Rabbins say, Adrammelech was represented under the form of a mule, but this is not probable: there is much more reason to believe Adrammelech represented the sun, and Anamelech the moon; the first signifies the *magnificent king*, the second, the *gentle king*. Many eastern nations adored the moon as a god, not a goddess; as did the Greeks in some places. *Vide* ANNAMELECK; and FRAGMENT, No. 108.

[Perhaps the name Adrammelech is derived from the gorgeous robe which adorned his image; if it be not rather an epithet given first by poetical imagination, and afterward adopted by the royal worshippers, as well expressing the god adored in their sumptuous palace, where he might be superbly lodged: *q. d.* the king of splendours:—the original idol seems to have been Bel, or Baal, which see.]

ADRAMMYTIUM. We read, Acts xxvii. 12. that St. Paul, in his first voyage to Italy, embarked in a vessel going to Adramytium; which was a maritime town of Mysia, in Asia Minor, over against the island of Lesbos.

ADRIA, a city of Italy, on the Tartaro, in the state of Venice. It gives name to the Adriatic sea, which is sometimes called simply Adria, Acts xxvii. 27; and although this name, rigorously speaking, belongs only to the sea which is enclosed within the Adriatic gulf, yet the sacred author, describing the navigation of St. Paul, uses it for the Sicilian and Ionian sea; *i. e.* if the island now called Malta was the scene of his shipwreck; but some think it was Melita, in the Adriatic. *Vide* MALTA.

ADRIAN: this emperor is not named in the Bible, but some are of opinion that he is alluded to, Rev. viii. 10, 11. where it is said, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon

the fountains of waters. And the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters because they were made bitter." By this star was predicted Barchochebas, the famous Jewish impostor, who induced his countrymen to rebel against the Romans. The emperor Adrian sent Tinnius Rufus, and Julius Severus, who carried on a bloody war against them. *Vide BARCHOCHEBAS.*

The emperor Adrian, who did not love the Jews, because he had seen the disturbances they occasioned under Trajan, resolved to mortify them, and keep them in subjection, by sending a colony of strangers to Jerusalem, and building a temple there to Jupiter. Jerusalem was not then very considerable, and since its ruin and destruction by Titus, could have recovered itself but imperfectly. The Jews, not enduring that this colony of strangers should occupy their city, and introduce a foreign religion, began to mutiny, about A.D. 131. (Xiphilin. p. 262. Dio cass. Basnage Hist. des Juifs, tom. ii. lib. 4. cap. 8. pag. 131.) Barchochebas, who appeared about the same time, and assumed the character of the Messiah, animated and encouraged them in their rebellion. The presence of Adrian, who was then in Syria and Egypt, kept them within some bounds: but from enmity to the Romans, they forged bad arms for them with a purpose of disabling them from service in the encounters which they themselves might have with them; they afterward raised little forts with walls, in places which seemed most for their advantage; and made subterraneous passages for the better communication with one another, and concealing themselves from the pursuit of their enemies; but these were so many vain efforts, which the Romans at first despised. (Xiphilin. loco cit.)

At length the number of mutineers increased; they fought desperately; the thieves of all the neighbouring provinces joined them, in hopes of booty, and their rebellion had an influence on the adjacent countries. Tinnius Rufus, who some time before had been the emperor's lieutenant in Syria, had at this time the same character in Judea; he attacked the Jews, and killed great numbers, but with a considerable loss of men, and he was even routed in several skirmishes. At last, Adrian sent Julius Severus, one of the greatest generals of his age, from Britain; who laid siege to Bethor, or Betheron, which served as a retreat to them, and which was at length taken.

The number of Roman soldiers and auxiliary troops that perished in the course of this war, which

lasted as St. Jerom and the Rabbins say, three years and a half, (Hieronym. in Dan. ix. Basnage Hist. des Juifs, tom. ii. pag. 133.) or as others, only two years, was very great; and Dio remarks, that the emperor, in writing to the senate the success of this war, did not use the common form in the beginning of his letters: "If you and your children are in good health, I am glad of it; I and the army are in good condition," by reason of the great losses sustained in this war. Dio, lib. 69. pag. 791.

This being over, Adrian finished the building of Jerusalem, and changed the name of that city to *Ælia*, which was his family name; *vide ELIA*. He expelled the Jews, and forbade them, under a severe penalty, to enter it, (Euseb. Hist. Eccl. lib. 4. cap. 6;) he commanded great numbers of the prisoners to be carried to the fair held near the turpentine tree, where Abraham was believed to have received the angels; here they were sold at the price of horses; and such as could not be sold here, were conveyed to another fair at Gaza, (Hieron. Chron. an.) the rest were sent to Egypt. St. Jerom. (in Zach. xi. 7.) applies to this calamity of the Jews, the words of Zachariah, "I will feed the flock of slaughter." And the Hebrew doctors those words of Jeremiah, xxxi. 15. "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children," &c. The Jews purchased with a sum of money, the liberty, not of entering Jerusalem, but only of looking at a distance on it, and going to lament its fall and desolation.

We are assured, that Tinnius Rufus, or, as the Rabbins call him, Turannus, or Turnus Rufus, ploughed up the spot of ground on which the temple had formerly stood. There are medals of Adrian extant, which were struck on this occasion; on the reverse whereof, Judea is represented as a woman, holding two naked children by her, and sacrificing upon an altar. On another medal, we see Judea kneeling, submitting to the emperor, and three children begging mercy of him. (Tristan. Comm. Hist. Adrian, pag. 363. Freher. de Num. Censur, pag. 3648.)

From this time, as no more Jews were suffered in Jerusalem, we find among its principal persons, bishops taken from the Gentile converts to Christianity.

ADRIEL, אֲדִיֶּל, אֲדִיֶּל, *the flock of God*; from אֲדִי, *ader*, a flock; otherwise, a privation or cutting of God; from אֲדִי, *ader*, and אֵל, *el*, God.

ADRIEL, the son of Barzilla, married Merab, the daughter of Saul, who had been promised to David, 1 Sam. xviii. 19. Adriel had five sons

by her, who were delivered to the Gibeonites, to be put to death before the Lord, to avenge the cruelty of Saul their grandfather against the Gibeonites. 2 Sam. xxi. 8. imports, that these five were the sons of Michal and Adriel; but either the name of Michal is put for Merab, the sister of Michal; or, Michal had adopted the sons of her sister Merab: according to the sense of our translation, which says—Michal brought them up *for* Adriel—whose wife, Merab, perhaps, was dead, or personally incapable of that duty.

ADULLAM, or *Odullem*, אדולם, עירלם: *their testimony, their prey, or their ornament*, from עיר *hud, zealness, or from ערה ada, ornament, prey.*

ADULLAM, a city belonging to the tribe of Judah, Josh. xv. 35. in the southern part of this tribe, toward the Dead Sea. Eusebius says, in locis in Adullam, (it was a large town, ten miles from Eleutheropolis, eastward. St. Jerom places it at eleven miles distance from Eleutheropolis. Rehoboam rebuilt this place, and strengthened it with fortifications,) 2 Chron. xi. 7, 8. Judas Maccabæus encamped in the plain of Adullam, and there passed the sabbath-day, 2 Macc. xii. 38. Joshua killed the king of Adullam, Josh. xii. 15. David, during his flight, hid himself in the cave of Adullam, 1 Sam. xxii. 1, 2.

ADULTERESS. The story of the woman taken in adultery, and presented to Jesus Christ, which is related, John viii. 3. is not in many Greek copies. (Hieron. lib. 2.) St. Jerom observes, that in his time it was omitted in many books, as well Greek as Latin. The generality of the Greek fathers did not read it. Of twenty-three commentators in the Greek Catena on St. John, not one has explained it; which seems to imply that it was not in their books. Maldonatus assures us, that of all the Greek copies consulted by him, he found it but in one: viz. in that which contains Leontius's comment on St. John, nor does Leontius say one word of it in his comment; and in the Greek text, which is joined with it, this story is marked with obelisks, to show it was an addition. Dr. Mill cites many other Greek manuscripts wherein it is not. Neither Origen, Chrysostom, Theophylact, or Nonnus, acknowledge it; nor can Eusebius, (lib. 3. Hist. Eccl. cap. 39.) be said to own it, since he takes notice that it was contained in the Hebrew copy of St. Matthew, which the Nazarenes used. It is true, some assert that Eusebius has acknowledged this story in his Canons, or "Harmony of the Gospel;" but others maintain that he refers, not to the history of the adulteress, but to the verses

which precede it. (Simon Hist. Critique du N. T. pag. 150.)

To all this they add, that the Armenians omit this passage; that neither the Syriac printed in the Polyglots of Paris and London, nor the old Gothic version, by Ulphilas, read it. The manuscripts wherein it appears vary extremely; some insert it at the end of St. John's Gospel, others at the end of the 21st. chapter of Luke; others in the margin of the 8th. chapter of St. John; others again mark it with obelisks, to denote it is dubious. Euthymius, who mentions it in his comment, confesses that it is not in the best manuscripts. Thus you have the full force of what is said against the authenticity of this story.

What is produced in favour of it now follows. All the copies used by Robert Stephens, in number 16, and those consulted by Theodore Beza, which amounted to 17. one only manuscript excepted, which is cited by him, read this story. Those likewise to which Dr. Mill had recourse, for the most part acknowledge it. Tatian, who lived A.D. 160. and Ammonius, who lived A.D. 220. have owned it, and placed it in their Harmonies. The author of the *Apostolical Constitutions*, (lib. 2. cap. 24.) and the *Synopsis* ascribed to Athanasius, have it; St. Jerom, St. Justin, Ambrose, and the Latin fathers, received it, though they were not unacquainted with the differences among the Greek copies. (Aug. de conjug. adulter. lib. 2. cap. 7.) St. Justin conjectures, that some of the faithful, of too little judgment (or even some who were enemies to the faith,) expunged this story, lest our Saviour should be thought to authorise the crime, by forgiving it so easily. Many Syriac manuscripts, of good antiquity, read it; and we meet with it in all printed copies, both Greek and Latin; it should be admitted therefore without difficulty. *Vide* the commentators on the viiith. chapter of St. John; Dr. Mill's Annotations on the New Testament; M. Fabricius's *Cod. Apocr. N. Test.* tom. i. pag. 355. &c.

ADULTERY is a criminal connection between persons who are engaged to keep themselves wholly to others; in this it differs from, and exceeds the guilt of fornication; which is the same intercourse between unmarried persons. Fornication may be, in some sense, covered by the after-marriage of the parties; but adultery cannot be so healed: hence adultery is used by God, to signify the departing of his own people (*i. e.* of those who were under engagements to him) from his worship to that of other gods, &c. to associate with strangers; hence God compares

himself to a husband jealous of his honour ; and hence the adoption of vile opinions and practices is compared to the worst kind of prostitution. It is an argument *ad hominem*, not merely to the Jews, but to human nature, against the flagitious wickedness of forsaking God, his worship, &c. for stranger-gods.

ADULTERY. The law of Moses punished adultery with death, both the man and the woman who was guilty of this crime, Levit. xx. 10.

The Jews having surprised a woman in adultery, brought her to Jesus Christ, John viii. 3. and asked him what they should do with her, Moses having ordered women guilty of this crime to be stoned? this they said tempting him, to find accusation against him. Jesus stooping down as though he heard them not, wrote with his finger on the ground, afterward, somewhat raising himself, he said, " Let him who is without sin cast the first stone ; then stooping again, he resumed his writing on the ground : seeming to take no notice of those around him, but leaving them to the operations of their own reflections and consciences. Her accusers, self convicted, retired one after another, the oldest first. Jesus raising himself up, and seeing himself left alone with the woman, said, " Woman, where are thine accusers? Has no one condemned thee?" She said, " No, Lord." Jesus answered her, " Neither do I (*i. e.* now) condemn thee ; go away, and sin no more."

On this story, it is presumed, with reason, *first*, that this woman's accusers were themselves guilty of the crime they laid to her charge, almost in the same manner as the accusers in the story of Susanna. Now it is not just to receive the accusations of persons who are guilty of the evil of which they accuse another, says Cicero in *Verrem*, Orat. 5. [But this might not be strictly the fact : it seems enough to say, that their consciences accused them of such crimes as restrained their hands from punishing this woman ; who, perhaps, was guilty in this instance of a less enormous sin than they were conscious of in other kinds. It may yet be suggested, that their malevolent design to entrap our Lord, was appealed to by him : and this was no slight cause of their confusion, if they had wished to found a charge which might affect his life ; since their *intended murder* was worse than this woman's adultery : especially if, *secondly*, there is room to believe that the woman had suffered some violence, and that her crime was lessened by circumstances.] Selden and Fagius consider this case as the same with that supposed by Moses, Deut. xxii. 23. " If a damsel, that is, a virgin, be betrothed to an husband, and a man find her in the city, and

lie with her, then ye shall bring them both unto the gate of that city, and ye shall stone them with stones that they die ; the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbour's wife." (Selden *Uxor Hebr.* lib. 3. cap. 11. Fagius ad Deut. xxii. 22.)

ADUMMIM, a town and mountain in the tribe of Benjamin, Josh. xv. 7. xviii. 17. Some place it south, others north, of Jericho. If it be true, as is believed, that the road from Jerusalem to Jericho passed through Adummim, this place must have been west of Jericho. Some think the traveller mentioned Luke x. 30, & *seq.* who, in his way from Jerusalem to Jericho, fell among thieves, was attacked at Adummim between these two cities. *Vide* Hieronym in Matt. xx. & Ep. 27.

ÆLIA CAPITOLINA, was the name given to Jerusalem when the emperor Adrian, about A.D. 134, settled a Roman colony there, and banished the Jews from thence upon the pain of death. (Spartian in *vita Adriani*.) Some assert they were even prohibited to circumcise their children, as St. Jerom says, in Sophon. 1. He says also in his time the Jews bought permission of the Roman soldiers to look on Jerusalem, and shed tears over it. (Paulin ad Sever. Epist. xi.) Thus they who bought Jesus Christ with money, were obliged to pay a price even for the indulgence of their own tears : old men, and women, loaded with rags and years, were observed to go weeping up to the Mount of Olives, *vide* Mark xiii. 3. from whence to lament the ruin of the temple. They purchased this sight very dearly, together with the liberty of spreading perfumes on a stone which was there. The name Ælia became so common, that " Jerusalem" was preserved only among the Jews, and such Christians as were better informed than others. It went by the name Ælia till the emperor Constantine's time, when it resumed that of Jerusalem.

The name Ælia, however, was not abolished under Constantine : it was called so long after, as may be seen in Greek, Latin, and Mahometan authors. Jerusalem was called by the name Ælia, because Ælius was the name of Adrian's family, and Capitolina, from Jupiter Capitolinus, to whom the city was consecrated ;—and to whom a temple was built in the place where Jesus rose from the dead. A marble Venus was also set up at Calvary, on the rock where the cross had stood ; a hog in marble was placed on the gate which looked toward Bethlechem ; and, at Bethlechem, a grove was planted in honour of Adonis, to whom was dedicated the cave wherein it is said our Saviour was born. (Hieron. ad Paulin. Ep. 13.) Not-

withstanding which degradations, these places, consecrated by the birth, death, and resurrection of Jesus, were honoured by Christians, and were in great repute among the Heathen. [And these kind of insulting pollutions, contributed to identify, and to commemorate the locality of the spots thus defiled, but destined to honour. *Vide* FRAGMENT, No. 139.] Adrian's order prohibiting the Jews to enter Jerusalem, did not exclude Christians; they remained, and had bishops there. Hitherto this church had been composed principally of converted Jews, who, together with the liberty of the gospel, retained the old legal ceremonies; but from this time it was formed of Gentile converts only, who abolished the remains of those Jewish observances. (Sever. Sulpit. Hist. lib. 2. Epiphanius de Pond. and Mense. cap. 14, 15.) Some affirm, that the emperor Adrian, in building of Jerusalem, employed one Aquila, a native of Sinope, in Pontus, who at first embraced Christianity, but being expelled the church, turned Jew, and became celebrated for his translation of the Old Testament into Greek. *Vide* ADRIAN and AQUILA.

ÆN, or Ain, or Oin, *רַי*: the name of a city, Josh. xv. 32; xix. 7. *An eye, or fountain.*

ÆN, or Ain, or Oin (a fountain,) occurs in composition with several names of cities. The city Ain was first given to the tribe of Judah, Josh. xv. 32; afterward to the tribe of Simeon, 1 Chron. i. 32. Eusebius says this is Beth-anin, four miles from Hebron, and two from Terebinthus. *Vide* EN.

ÆRA is very nearly the same thing with Epoch, which is a point of time which chronologers call a fixed point; or chronological Æra. So, the first Olympiad, the foundation of Rome, the Æra of Nabonassar, of Alexander the Great, of the Selucidæ (or, in the language of the books of Maccabees, the year of the Greeks) and the year of Jesus Christ, or Anno Domini, are all æras.

The Æra of the first Olympiad is fixed A.M. 3228, before Jesus Christ, 772.

The foundation of Rome, A.M. 2856.

The Æra of Nabonassar, A.M. 3257, before A.D. 743.

The Æra of Alexander the Great, or his last victory over Darius, A.M. 3674, before A.D. 326.

The Æra of the Selucidæ, A.M. 3692, before A.D. 312.

The Jews call this Æra, the *Æra of Contracts*. The first book of the Maccabees places the beginning of it in spring, the second places it in autumn. When the Jews became subject to the Syro-Macedonian kings, they were obliged to use this Æra in all their contracts and civil affairs; for which reason it became denominated the *Æra*

of Contracts. In the Maccabees, it is called the *Æra of the kingdom of the Greeks*. All other nations that computed by this Æra, began it from the autumn of the year before Christ 312, but the Chaldeans began it from the spring following; because till then they did not think Seleucius thoroughly settled in the possession of Babylon. *Vide* Prid. Connect. Part I. Book VIII. The Æra of the birth of Jesus Christ, A.M. 4000, three years at least before our vulgar Æra, wherein we reckon the year 1800; whereas if we take exactly the Æra of our Saviour's birth, we should reckon it 1804, or at least 1803. *Vide* the article EPOCH, also the *Chronological Table*. Upon this subject there are great difficulties, to obtain precision: but we generally add three years to A.D.

ÆTHAN, or Ætham, between Jerusalem and Bethlechem. *Vide* ETHAN.

AFFINITY. There were several degrees of affinity among the Hebrews, which were considered as obstructions to matrimony, *vide* Lev. xviii. 7.

1. A son could not marry his mother, nor his father's second wife;
2. A brother could not marry his sister, whether by the father only, or by the mother only, much less if thus related to him by both sides;
3. A grandfather could not marry his grand-daughter either by his son or daughter;
4. No one could marry the daughter of his father's wife;
5. Nor the sister of his father or mother;
6. Nor the uncle his niece, nor the aunt her nephew;
7. Nor the nephew the wife of his uncle by the father's side;
8. A father-in-law could not marry his daughter-in-law;
9. Nor a brother the wife of his brother, while living, nor after the death of that brother, if he left children: if he left no children, the surviving brother, was to raise up children to his deceased brother by marrying his widow;
10. It was forbidden to marry a mother and her daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together.

The Patriarchs, before the law, sometimes married their half-sisters, as Abraham married Sarah, his father's daughter by another mother; or two sisters together, as Jacob married Rachel and Leah; *Vide* FRAGMENT, No. 126. but these cases are not examples, because they might plead necessity, or custom, the law not then prohibiting. Since the law, the scripture expressly disapproves of matrimonial connections among such intimate relations: witness, Reuben's incest with Balah, his father's concubine;—the marriage

of Herod Antipas with Herodias, his sister-in-law, his brother Philip's wife, while her husband was living;—and that which St. Paul reproves and punishes among the Corinthians, 1 Cor. v. 5. *Vide* FRAGMENT No. 157.

AFRICA, *Αἰεὺν*: Lybia; one of the parts of the world, and Lybia in particular. The Gr. *ἄφρικα*, may derive from the Heb. עפר *ophar*, dust, or אפר *apher*, ashes reduced to dust.

AFRICA, one of the four parts of the world, peopled principally by Ham, and his descendants. Mizraim peopled Egypt, Gen. x. 6, 13, 14. The Pathrusim, the Naphtuhim, the Caslulim, and the Ludim, peopled other parts: their situations are not now known distinctly. Nevertheless, we place Lehabim in Lybia, and Phut between Numidia and Lybia, along the Mediterranean. It is thought that many of the Canaanites, when driven out of their country by Joshua, retired into Africa. (Procop. de bello Vandelico, lib. 2. cap. 10. Gemar. alii.) The gospel was certainly carried to Africa by the eunuch of Candace, whom Philip baptized, and probably also by some of those who from various parts of it, attended the feast of Pentecost: Acts ii. 10. In after-times very flourishing churches were situated on various parts of the Mediterranean shore of Africa; but at present Mahometism, or Idolatry, involves almost the whole continent; as has been the case ever since its conquest by the Saracens. The Mahometans believe that the Amalekites, who dwelt in ancient times in the neighbourhood of Mecca, were forced from thence by the kings descended from Zioram. (Pocock. in Specimine hist. Arab.) This matter may be seen at large in Calmet's Dissertation concerning the Country whither the Canaanites retired before the book of Joshua.

AGABA, a fortress near Jerusalem, which Gales-tus, its governor, restored to Aristobulus, the son of Alexander Jannæus. Joseph. Antiq. lib. 13. cap. 24. Agaba, or Haggabah, in Hebrew, signifies, a rising ground, or eminence.

AGABUS, *Ἀγᾶβος*: a locust; from גוב *goob*: otherwise, *the feast of the father*; from הג *heg*, rejoicing, and אב *ab*, a father: or, *the father's joy*.

AGABUS, a prophet, and, as the Greeks say, one of the seventy disciples of our Saviour, Acts xi. 28. A.D. 43. he foretold a great famine over all the empire; St. Luke informs us, that it accordingly happened, in the fourth of Claudius, A. D. 44. Profane historians notice this famine; Suetonius (in Claudio, c. 48; Joseph. Antiq. lib. 20. cap. 2.) observes, that the emperor himself was insulted on this occasion, was attacked by the

people in the market-place, and obliged to retire to his palace. As this famine very greatly afflicted Judea, the Christians of Antioch, being informed of the distresses of their brethren at Jerusalem, resolved to send them relief: St. Paul and St. Barnabas were intrusted with their charity, and conveyed it to Jerusalem, A.D. 44. Acts xi. 29, 30.

Several years after, A.D. 58. St. Paul, going to Jerusalem, landed at Cæsarea, in Palestine, Acts xxi. 10. Agabus coming there also, and visiting St. Paul and his company, he took that apostle's girdle, [perhaps without any previous information to whom it belonged,] and binding himself hand and foot, he said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver him into the hands of the Gentiles." When the brethren heard these predictions, all present besought St. Paul to go no farther: But he answered, "That he was ready not to be bound only, but to die at Jerusalem, for the name of the Lord Jesus." We know no other particulars of Agabus. The Greeks say he suffered martyrdom at Antioch; and they observe his festival March 8. The Latins, since the ninth century, have kept it February 9.

AGAG, *אגג*, *ἀγᾶγος*: roof, floor; from אג *gag*, a roof.

AGAG, king of the Amalekites. The Amalekites inhumanly attacked Israel in the wilderness, at their coming out of Egypt, while sinking under fatigue, and they massacred all those who were unable to keep up with the main body. Exod. xvii. 14; Deut. xxv. 17. The Lord was not satisfied with the victory which Joshua obtained over them, but protested that he would destroy the memory of Amalek from under heaven, Exod. xvii. 14, 16. About 400 years after, the Lord commanded Samuel to order Saul to march against the Amalekites; saying, "Spare them not, nor desire any thing that is theirs, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul invading the country of the Amalekites, took Agag, their king alive, and preserved him, with the best of the sheep and oxen, and the most valuable of the spoil. Samuel having reprov'd Saul for this disobedience, called for Agag, king of Amalek, who, when presented to him, and trembling said, 'Surely the bitterness of death is gone over;' but Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And he hewed Agag in pieces, before the Lord, in Gilgal, 1 Sam. xv. 32. [The text does not say that he was thus trembling; but the Septua-

gint and Vulgate do. The Hebrew text, which we have rendered in *fetters*, may be translated in *delicis*, מעדנות *delicately*.] *Vide* FRAGMENT, No. 53. *Vide* AMALEK.

AGALLA, or Ægalla, Gallim, or Ægallim, or Eglaim, a city beyond Jordan, east of the Dead Sea, in the land of Moab. Joseph. Antiq. lib. 11. cap. 2. Eusebius places it eight miles south from Ar, or Arcopolis, Isa. xv. 8; 1 Sam. xxv. 44. in Agallim. Euseb.

AGAPÆ, ἀγάπαι: *feasts of friendship*, from ἀγαπάω, to love: [to love with great affection.]

AGAPÆ, the feasts of friendship, charity, or kindness, in use among the primitive *Christians*, were called by this name. It is every way probable, that they were instituted in memory of the last supper of Jesus Christ with his apostles, which supper was concluded, *before* he instituted the holy Eucharist.

These festivals were kept in the assembly, or church, toward evening, after prayers and worship were over; the faithful ate together with great simplicity and union, what each had brought; so that rich and poor were no way distinguished. After a supper thus frugal and modest, they partook of the sacramental signs of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good in its origin, soon degenerated, and was abused. St. Paul, 1 Cor. xi. 21. complains, that the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, "in one place—this coming together, merely, is not eating the Lord's supper; one taking before another, his own supper; one being hungry, another over full. What, have ye not houses, to eat and to drink in? or despise ye the church of God, and shame them that have not?" In this discordant state of its members, a church could not but be unfit to celebrate the holy Eucharist. [*Vide* Jude 12. "Spots in your feasts of charity—*Agapæ*—feasting, &c."]

[It must, I think, be admitted, that the *Agapæ* are placed *before* the eucharist, 1 Cor. xi. 21. and if they did refer to our Lord's supper *before* he instituted the eucharist, this seems to be their natural order. But it is probable, that, at least in some places, or on some occasions, the holy Eucharist preceded the *Agapæ*; perhaps, when persecution rendered extreme caution necessary; for it seems very likely, that Pliny speaks of these *Agapæ* in his famous letter to Trajan: "After their service to Christ (*quasi Deo*) they departed, and returned (no doubt, at a more convenient season) to take a harmless repast in common."]

The Jews had certain devotional entertainments, in some degree related to the *Agapæ*. On their great

festival days they made feasts for their family, for the priests, the poor, and orphans; or they sent portions to them. These repasts were made in Jerusalem, and before the Lord. Also, there were certain sacrifices and first-fruits appointed by the law, to be set apart for this purpose. Somewhat of the same custom obtained among the Heathen: at least so far as to partake merrily of the flesh, &c. of what had been offered in sacrifice: and perhaps sending portions to absentees, &c.

[It seems to us very extraordinary, that on any occasion, much more on occasion of a *Christian* institution recently attended to, and a solemn *Christian* ordinance, about to be attended to, the Corinthians should, any of them, indulge to excess of any kind: but when we consider that public suppers, meals, &c. were customary among the Greeks (to which they might assimilate these *agapæ*.) and besides, that the sacrifices at which these Corinthians had been accustomed to attend, were followed (and some were accompanied) by merriment, we shall see less reason to wonder at their falling into intemperance of behaviour so very different from the genius of the gospel. Certainly the eucharist itself is, as the name implies, a feast for joy, but for joy of a much more serious kind. However, we must, at any rate, vindicate the Corinthians from that gross profanation of the eucharist, with which, from our translation, or rather from our common acceptance of the phrase "Lord's supper," they have been reproached.]

AGATE, a precious stone called *Achates*, or *Hagathes*; in Hebrew, שבו *shebo*. It is said to take its name from a river in Sicily, where it is found. Some Agates are likewise found in Phrygia and India. There are many sorts: Agate Sardonyx, or only Sardonyx; Agate Onyx, or only Onyx; Agate Chalcedony, or Chalcedony; Roman Agate; German Agate. These differ in colour and value. Some have black and white veins, or veins of gold, or like amethysts. Cups and vessels are made of agate. Oriental agates are polished and glittering, and sometimes very pretty things are seen in them, represented naturally.

AGES OF THE WORLD. The time preceding the birth of Jesus Christ, has generally been divided into six ages:

The first age extends from the beginning of the world to the deluge; and comprehends 1656 years.

The second age, from the deluge to Abraham's entering the land of promise, in A.M. 2082, comprehends 426 years.

The third age, from Abraham's entrance of the promised land, to the Exodus, A.M. 2528, 430 years.

The fourth age, from the Exodus to the foundation of the temple by Solomon, A.M. 2992, 479 years.

The fifth age, from Solomon's foundation of the temple, to the Babylonish captivity, in 3416, 424 years.

The sixth age, from the Babylonish captivity to the birth of Jesus Christ, A.M. 4000, the fourth year before the vulgar era, or A.D. 584 years.

We shall not enlarge on the different systems of ancient and modern chronologers, concerning the years of the world. Those who would deeply study these matters, will recur to the first sources, and consult authors who have expressly treated the subject. We have chosen to follow Usher in the chronology of the Old Testament, with some little differences only. Among the appendices to this Dictionary there is a Chronological Table, agreeable to this system, and we have endeavoured to conform to it the dates inserted in the course of this work.

OF THE AGES OF THE PATRIARCHS.

There are great disproportions in the ages of the patriarchs, as recorded in the Septuagint, and in the Hebrew text. This difference in reference to the time before the deluge, amounts to about 586 years. According to the Septuagint, the deluge happened A.M. 2242. but according to the Hebrew, A.M. 1656. From the year of Noah, 601. which is the next after the deluge, the Septuagint reckon 1172 years to the seventieth year of Terah; whereas the Vulgate reckons but 292 years, which makes a difference of 980 years; so that, including the 580 before the deluge, there are 1466 years more in the Septuagint than in the Vulgate.

No one has hitherto been able to discover the motive which could induce the Septuagint thus to lengthen the lives of the patriarchs: some have conjectured, that their design was to secure the sacred books from the censure of the Heathen, who, being unwilling to credit the relation of the long lives of the patriarchs, maintained, that one of our years was equivalent to ten (or five) of theirs; so that a person who is said to have lived 800 years, in reality lived only 80, or at most 160, and so in proportion. However this might be, it is the general opinion, that the LXX increased the patriarch's years; as there is no apparent reason for charging a diminution of these years on the Hebrew copy. As to the differences between the Hebrew and the Septuagint, consult Isaac Vossius, *De Aetate Mundi, & de LXX Interpretibus*, and F. Pezron, in his *Antiquité des Temps rétablie*.

As to the length of the year of Moses and the Hebrews, there is no doubt but at the time of Noah it consisted of twelve months of thirty days; the proof is, in the particular account of the day of

that year wherein the deluge happened, which is very accurately noted by Moses.

The following is a particular account of the seven ages of the world, according to the Greek text, together with the proofs; abridged after M. Boivin the elder's system, who laboured with great application for fifty years, to clear this part of ancient chronology: which he thus reckons.

THE SEVEN AGES OF THE WORLD.

	YEARS.
Ist. Age. From the creation to the deluge	2262
IId. Age. From the deluge to the confusion of languages	738
IIId. Age. From the confusion of languages to the call of Abraham	460
IVth. Age. { From thence to Jacob's going into Egypt	215
{ From thence to the departure out of Egypt	430
Vth. Age. From the Exodus to Saul	774
VIth. Age. From Saul to Cyrus	583
VIIth. Age. From Cyrus to the vulgar era of Christianity, or A.D.	538
TOTAL	6000

FIRST AGE, CONTAINING 2262 YEARS.

From the creation to the birth of Seth, Gr. Bible, Gen. v. 3; Cedren, p. 6.	230
From thence to the birth of Enos, Gen. Gr. v. 6.	205
From thence to the birth of Canaan I. Gen. Gr. v. 9.	190
From thence to the birth of Mahalaleel, Gen. Gr. v. 12.	170
From thence to the birth of Jared, Gen. Gr. v. 15.	165
From thence to the birth of Enoch, Gen. Gr. v. 18.	162
From thence to the birth of Methuselah Gen. Gr. v. 21.	165
From thence to the birth of Lamech, Gen. Vulg. v. 25.	187
From thence to the birth of Noah, Gen. Gr. v. 28.	188
From thence to the deluge, inclusively, Gen. vii. 6, 11.	600
Total, according to the best reading of the LXX.	2262

These 2262 years are attested by Julius Africanus, in *Syncellus*, p. 20, 53, 83; by Epiphanius, in his *Heresies*, p. 5; by St. Austin, in his *City of God*, lib. 15. cap. 13. & 20; and upon Gen. ix. 2. (this is according to five copies, viz. three Greek, one

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Latin, and one Syriac;) by the Pasehallon, or Alexandrian Chronicle; by Godfrey, of Viterbo; by Honorius, of Autun; by all the collections of various readings upon the LXX.

Note, the 167 years from Methuselah to the birth of Lamech, instead of 187, are a fault of the transcriber in most of our Greek Bibles. This mistake is not in the Greek editions of Basil and Strasburg; besides, it is corrected by the Hebrew, the Vulgate, and Josephus. According to this erroneous reading, the deluge would have happened A.M. 2242. Methuselah, therefore, who, according to all our Bibles and Josephus, lived 969 years, must have died fourteen years after the deluge; whereas, according to the proper and right reading, he died six years *before* the deluge. St. Austin's *City of God*, 15, 13. *ad fin.*

SECOND AGE, CONTAINING 738 YEARS.

	YEARS.
From the deluge, exclusively, to the birth of Arphaxad	12
Josephus, i. 7. (not <i>two</i> but <i>twelve</i> years.)	
Arphaxad is the third son of Shem.	
From thence to the birth of Canaan II.	
Gen. Gr. ii. 12.	135
From thence to the birth of Salah,	
Gen. Gr. ii. 13.	130
From thence to the birth of Eber,	
Gen. Gr. ii. 14.	130
From thence to the birth of Peleg,	
Gen. Gr. ii. 19.	134
From thence to the birth of Reu,	
Gen. Gr. ii. 18.	130
From thence to the confusion of languages A.M. 3000, according to all the ancients	67
TOTAL	738

THIRD AGE, CONTAINING 460 YEARS.

From the confusion of languages to the birth of Serug, Gen. Gr. ii. 20. the 132d, year of Reu	65
From thence to the birth of Nahor,	
Gen. Gr. ii. 22.	130
From thence to the birth of Terah,	
Joseph. lib. i. cap. 7.	120
The Bibles say 28, 29, 79, 179; but these numbers do not make Abraham and Amraphel square together, <i>vide</i> Gen. xiv. 1.	
From thence to the birth of Abraham, Gen. ii. 26; Joseph. i. 7.	70
From thence to the call of Abraham, Gen. xii. 4.	75
TOTAL	460

A G E

Note. Abraham was called in the year when Terah died; Terah, therefore, did not live above 145 years, as the Samaritan text imports, which is the Mosaic Hebrew; the 205 years, therefore, of the other text, are a fault of the copier; for Abraham, being born in the seventieth year of Terah, must have been 135 years old at the death of his father, and not 75, as all the texts say.

FOURTH AGE, CONTAINING 215 YEARS.

	YEARS.
From the call of Abraham to the birth of Isaac, Gen. xxi. 5, 17.	25
From thence to the birth of Jacob,	
Gen. xxv. 24, 26.	60
From thence to Jacob's journey into Mesopotamia, Gen. xxxi. 38, 41.	71
From thence to his return into Canaan, Gen. xxx. 25; and xxxi. 38, 41.	20
From thence to his going into Egypt, at the age of 130, Gen. xlv. 6, 11; and xlvii. 7, 9.	39
TOTAL	215

The sojourning of the Israelites in Egypt, Exod. xii. 40; Judith v. 9. 430 years.

The Shepherds in Goshen.

Jacob Israel, at Goshen, in Egypt,	
Gen. xxvii. 28.	17
Joseph Psontomphanech, aged 56 years, governs at Goshen	54
TOTAL	71

The descendants of Joseph.

Hycsos, or kings, shepherds, according to Manetho in Josephus, Apology 1, 5.

	YRS.	M.
Ephraim, or Salatis	19	0
Beria, or Beon	44	0
Rapha, or Apachnas	36	7
Reseph, or Apophis	61	0
Thale, or Janias	50	1
Thaan, or Assis	49	2
TOTAL	259	10

HACSOS, or captive shepherds.

Laaen	40	0
Ammiud	40	0
Elisama, to the 80th. year of Moses, at which time he departed out of Egypt	19	2
TOTAL	99	2

See Gen. xv. 23. $\left\{ \begin{array}{l} 215 \ 0 \\ 71 \ 0 \\ 259 \ 10 \\ 99 \ 2 \end{array} \right\}$ for the four parts of the fourth age.

TOTAL 645 0

AGE

FIFTH AGE, CONTAINING 774 YEARS.

	YEARS.
From the 80th. year of Moses to his death	40
Joshua	27
Aristocracy of the elders, then anarchy.	
First Idolatry	18
First Servitude, Judg. iii. 8, 10.	
Othniel, Judg. iii. 11.	40
Second Idolatry and anarchy	30
Second Servitude, Judg. iii. 14.	
under Eglon, the Moabite	18
Ehud, Judg. iii. 30.	80
Third Servitude, Judg. iv. 3.	
under Jabin the Canaanite	20
Deborah and Barak, Judg. v. 32.	40
A.M. 4418. } { Before } { Attic Era	
} { J.C. } { by the Parian	
} { 1582. } { marble.	
Fourth Servitude, Judg. vi. 1. under	
Midianites, Amalekites, Ishmaelites	7
Gideon Jerubbaal, Judg. vi. 8, 11, 21.	
25, 32; and viii. 28.	40
Abimelech the tyrant, Judg. ix. 22.	3
Tolah, Judg. x. 2.	23
Bedan, Sam. xii. 11; & Clem. Alex. p. 238.	14
Boleas, Clem. Alex. p. 238.	23
Jair, Judg. x. 3.	22
Fifth Servitude, Judg. x. 8.	
under the Ammonites	18
Jepthah, Judg. xii. 7.	6
Ibzan, Judg. xii. 9.	7
Ebrom, Clem. Alex. p. 324.	40
Elon, Judg. xii. 11.	10
Abdon, Judg. xii. 14.	8
Sixth Servitude, Judg. xiii. 1.	
under the Philistines	40
Samson, Judg. xv. 20; and xvi. 31.	20
Anarchy under the high-priests,	
St. Theoph. of Antioch, lib. 3. p. 134.	40
Africanus in Syncellus, p. 274 & 276.	
Hebrew tradition in Cedrenus, p. 96, or	
84, A.M. 4725; before Jesus Christ,	
1275. The Argonauts, Samera, Se-	
mei, Semergar, Simmichar, Semane,	
St. Theoph. Antioch, lib. 3. p. 13.	1
Anarchy under Joseph, the high-priest,	
of the race of Eleazar, Joseph. viii. 1.	
Julius Africanus in Syncellus, p. 174.	
Julius Hilario Cedren	30
Eli, first high-priest descended from	
Ithamar, a judge, 1 Sam. iv. 18.	
Cedr. p. 49.	40
A.M. 4791, before A.D. 1209. Troy sacked.	
Seventh Servitude under the Philistines,	
Ahitob being then high-priest	21
Samuel, judge and prophet	40
TOTAL	774

AGR

SIXTH AGE, UNDER THE KINGS, 583 YEARS.

	YEARS.
Reign of Saul, Acts xiii. 21.	40
David, 2 Sam. iii. 4.	40
From the beginning of Solomon's reign to	
the foundation of the temple	3
From the foundation to the destruction of	
the temple, according to the series of the	
several reigns in Judah	430
The captivity in Babylonia, Jerem. xxv. 12;	
and xxix. 10; and Dan. ix. 2.	70
TOTAL	583

SEVENTH AGE, CONTAINING 538 YEARS, ACCORD- ING TO THE MATHEMATICAL CANON.

	YEARS.
From Cyrus, at Babylon, to Alexander the	
Great, at Babylon	206
From Alexander to Ptolemy, the son of	
Lagus	27
From Ptolemy Lagus to Augustus	275
From Augustus to our era, in the year of	
Rome 754.	30
TOTAL	538

*** There is nothing in which transcribers are so apt to mistake as in numbers: we should not therefore wonder that copies, whether of the original or of versions, differ: and this laborious calculation demonstrates that when they are once become confused, it is very difficult to recover them satisfactorily.

AGEE, נֶגֶן: *vale* or *depth*; from נָגַע *geeah*, a *valley*.

AGEE, father of Shammah, a gallant man in David's army, 2 Sam. xxiii. 11.

AGRIPPA, Ἀγρίππας. This word is Latin, and signifies one who at his birth causes great pain, who is born with his feet foremost; *ager partus*.

I. AGRIPPA. Marcus Agrippa, the favourite of the emperor Augustus. His name is not in the canonical books; but as he is mentioned in Josephus and Philo, and participates in the History of the Jews, we shall say something of him. Augustus gave him his daughter, Julia, to wife, and the government of Asia. Herod the Great, who was under obligations to him, paid his respects to him at Mitylene; from thence he conducted him to Jerusalem, where he was received with extraordinary honours. Agrippa never spoke of his reception there without great satisfaction. He beheld the beautiful order observed in the temple, offered an incense in it, entertained the inhabitants of Jerusalem at a feast, and granted to Herod and the people all they desired of him. He visited Sebasta and Cæsarea, which Herod had

built in honour of Augustus, and was charmed with the magnificence of the Jewish monarch, and the splendour of those cities. This journey was ten years before the birth of Jesus Christ. Joseph. Antiq. lib. xvi. cap. 2.

II. AGRIPPA, surnamed Herod, son of Aristobulus and Mariamne, and grandson to Herod the Great, was born three years before our Saviour, and seven years before the vulgar era. After the death of Aristobulus, his father, Herod, his grandfather, took care of his education, and sent him to Rome, to make his court to Tiberius. *Vide* Joseph. Antiq. lib. 18. cap. 7, 8. & seq. et de Bello, lib. 2. cap. 15.

The emperor conceived a great affection for Agrippa, and placed him about his son Drusus: Agrippa very soon engaged the good graces of Drusus, and of the empress Antonia: but Drusus being carried off by a sudden death, A.D. 23. all who had been his companions were commanded by Tiberius to quit Rome, lest the sight and presence of them should renew his affliction. Agrippa, who had indulged his inclination to liberality, was obliged to leave Rome overwhelmed with debts, and very poor. He did not dare to go to Jerusalem, because of his inability to make an appearance suitable to his birth; he retired therefore to the castle of Massada, where he lived private. Herod the Tetrarch, his uncle, assisted him for some time with great generosity; made him the principal magistrate of Tiberias, and presented him with a large sum; but all this was not sufficient to answer his excessive profusion; so that Herod, becoming weary of assisting him, and one day reproaching him gently with his bad economy, Agrippa was so chagrined, that he took a resolution to quit Judea, and return to Rome, A.D. 35.

But, as he wanted money, Marsyas, a slave whom he had freed, addressed himself to Protus, a person of the same condition about his mother Berenice, who consented to lend him 20,000 drachmas, about 700*l.* on Marsyas's security, provided Agrippa, who was already in his debt, would give him a bond for 20,000 on the receipt of 17,500. Besides this, he borrowed 200,000 drachmas of Alexander, Alabarch, (*i. e.* chief) of the Jews at Alexandria, upon condition that Cypros, Agrippa's wife, should be responsible. Alexander would pay him part only of this sum at Alexandria, the rest he remitted to him in Italy, as soon as he arrived there.

Tiberius then kept his court at Caprea, and Agrippa, before he proceeded farther, sent intelligence of his arrival, and desired leave to wait on him. Tiberius, whom time had cured of his affliction

for the death of Drusus (it was now A.D. 36) was glad to hear of his return, and desired to see him at Caprea. Thither he went, and the emperor, as a mark of distinction, gave him an apartment in his palace, and received him with abundant caresses.

The next day, letters were brought to the emperor from Herennius, who had the care of his affairs in Judea; wherein he related, that Agrippa, having borrowed 300,000 pieces of silver out of his exchequer, had fled from Judea, without repaying them. This news very much disturbed Tiberius, and so far exasperated him against Agrippa, that he commanded him to leave the palace, and pay what he owed. Agrippa, not dejected at this unlucky incident, addressed himself to the empress Antonia, and desired her to lend him this sum. Antonia who loved Agrippa for the sake of his mother Berenice, granted him this favour; by which means, Agrippa got clear of this troublesome affair: Tiberius received him again into favour, and commanded him to attend Tiberius Nero, the son of Drusus. Agrippa preferring Caius Caligula, the son of Germanicus, and grandson of Antonia, chose rather to attach himself to him; as if he had some prophetic views of the future elevation of Caius, who at that time was beloved by all the world; and Agrippa so engaged this prince, that he was not able to live without him.

One day as they were journeying together in a litter, Agrippa said to Caius, "I wish I could see the day when this old man (speaking of the emperor) would be going into the other world, and leave you master of this, without meeting with any obstacles from his grandson, Tiberius Nero! How happy would the world then be, and how overjoyed should I be to see that lucky moment! This discourse was overheard by Eutyches a slave, whom Agrippa had made free. For the present he took no notice of it; but some time after, being dissatisfied with Agrippa, he desired an audience of the emperor, saying he had things of consequence to impart, relating to Agrippa.

Tiberius who was very slow in all he did, was contented, for the time, with ordering that Eutyches should be confined. Nevertheless, Agrippa, who knew nothing that his servant had to tell, and believed himself to be entirely innocent, pressed Tiberius much to hear what Eutyches had to say, and to end this affair. The emperor, who loved Agrippa, made no haste to inquire; Agrippa, therefore, at last, by means of the empress, forced as it were, Tiberius to have Eutyches produced, and hear his accusation.

Agrippa upon his accusation was loaded with fetters, and committed to the custody of an officer, who observed him narrowly, but not without showing some regard to him, having the command of Antonia for so doing. Tiberius dying some time after, Caius Caligula, the new emperor, heaped favours and wealth on Agrippa, changed his iron fetters into a chain of gold of the same weight, set a diadem on his head, and gave him the tetrarchy which Philip, the son of Herod the Great, had possessed; *i. e.* the Batanea and Trachonitis: to this he added that of Lysanias; and Agrippa returned speedily into Judea, to take possession of his new kingdom, A.D. 39.

His good fortune raised the envy of Herodias, his sister, wife to the tetrarch Herod, who engaged her husband, in a journey to Rome, hoping that he too might obtain the title of king from Caius. But he was scarce got to Italy, when Fortunatus, to whom Agrippa had given his liberty, arrived also, with letters from his master, accusing his uncle Herod of having carried on a secret correspondence with Sejanus, and of having private intelligence at that time with Artabanus, king of Parthia; in proof of this, he assured the emperor, that there were in his arsenals arms for seventy thousand men. While Herod was receiving audience of Caius, Fortunatus came, and presented Agrippa's letters: he immediately read them, and asked Herod whether it were true, that he had such a quantity of arms. Herod, not being able to deny it, was banished into Gaul; and his tetrarchy was given to Agrippa, A.D. 40.

The emperor Caius desiring to be worshipped as a god, intended to place his statue in the temple of Jerusalem, A.D. 40; but the Jews opposed this with such resolution, that Petronius, his lieutenant dared not pursue it farther, but took the liberty of representing to the emperor what resistance he met with from the Jews. Agrippa, then at Rome, coming to the emperor at the very time he was reading this letter, Caius told him, that the Jews were the only people, of all mankind, who refused to own him for a god, and that they had taken arms to oppose his resolution. At these words, Agrippa, fell down, as it were in a swoon, was carried home, and continued without sense or knowledge of any thing till the next evening. When a little recovered, he wrote a long letter to Caius, wherein he endeavoured to soften him; and his arguments made such impression on the emperor, that he desisted for a time, at least, and in appearance, from his design of setting up his statue in the temple.

Caius being killed in the beginning of the year following, A.D. 41. Jan. 25. Agrippa, then at Rome,

contributed greatly by his advice, to establish Claudius in the empire, to which he had been advanced by the soldiers. But herein Agrippa showed more cunning and address, than sincerity and honour: for while he *professed* to be in the interests of the senate, he *secretly* advised Claudius to be resolute, and not to abandon his good fortune. The emperor, in acknowledgment for his services, gave him all Judea, and the kingdom of Chalcis, which had been possessed by Herod, his brother. So that Agrippa suddenly became one of the most powerful princes of the east, and possessed as much, or more, than Herod the Great, his grandfather had done. He returned into Judea, and governed to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to do an unjust action, the memory whereof is preserved in Scripture, Acts xii. 1, 2, 3, &c. Joseph. Antiq. lib. 19. cap. 4.

Near the passover, A.D. 44. James, the Greater, son of Zebedee, and brother to John the Evangelist, was put to death by his order. He proceeded also to seize Peter, and imprisoned him, waiting till the festival was over, designing then to have him executed. But God miraculously delivering Peter from his confinement, the evil intention of Agrippa was frustrated. After the passover, Agrippa went from Jerusalem to Cæsarea, where he had games represented in honour of Claudius. (Antiq. lib. 19, cap. 7; and Acts xii. 19, &c.) Here the inhabitants of Tyre and Sidon waited on him, suing for peace. This prince being come early in the morning to the theatre, to give them audience, seated himself on his throne, dressed in a robe of silver tissue, worked most admirably. The rays of the rising sun darting on it, gave it such a lustre and splendence as the eyes of the spectators could scarce endure. When, therefore, the king spoke to the Tyrians and Sidonians, the people and his flatterers exclaimed, "This is the voice of a God, and not of a man!" Instead of rejecting these impious flatteries, Agrippa received them with complacency; but, at the same time, he noticed an owl above him sitting on a cord. He had noticed a bird of this kind before, when in bonds, under Tiberius, and was then told, that he should soon be set at liberty; but that whenever he saw this kind of bird a second time; he should not live above five days beyond it. He was therefore extremely terrified; at the same time the angel of the Lord smote him, because he did not give glory to God: his attendants were forced to carry him back to his palace, where he died, at the end of five days, racked with tormenting pains in his bowels, and de-

voured by worms. Such was the death of Herod Agrippa, after seven years reign, A.D. 44. He left a son, seventeen years of age, of the same name, then at Rome; also, three daughters, viz. Berenice, married to her uncle Herod, her father's brother; Mariamne, betrothed to Julius Archelaus, the son of Chelcias; and Drusilla, promised to Epiphanius, the son of Archelaus, king of Comagena.

III. AGRIPPA the younger, son to Agrippa whose History we have related, was at Rome with the emperor Claudius, when his father died, A.D. 44. (Joseph. Antiq. lib. 19. cap. 7. and lib. 20. cap. 1. & seq. and lib. 2. de Bell. cap. 21, 22, 23.) The emperor Claudius was at first inclined to give him all the dominions of his father; but those about him dissuaded him, Agrippa being only seventeen years of age; he kept him, therefore, four years longer at his court, and sent Cuspius Fadus into Judea, till this prince was of age to reign. The year following, A.D. 45. the governor of Syria coming to Jerusalem, intended that the high-priest's ornaments should be put into the hands of Fadus, and meant to compel the Jews to deliver them, to be kept within the tower of Antonia, where they had formerly been lodged, till Vitellius committed them to the custody of the Jews. But they giving good security for them, were permitted to send deputies to Rome on this affair, who by the credit and good offices of young Agrippa, maintained the possession of their privilege, and the pontifical ornaments were continued in their custody.

A.D. 48. Herod king of Chaleis, uncle to young Agrippa, dying, the emperor gave his dominions to this prince, who, notwithstanding, did not go into Judea till four years after, A.D. 53. when Claudius taking from him Chaleis, gave him the provinces of Gaulanitis, Trachonitis, Batanea, Paneas, and Abilene, which formerly had been possessed by Lysanias.

After the death of Claudius, his successor, Nero, who had a great affection for Agrippa, added Julius in Peræa, and that part of Galilee which included Tarichæa and Tiberias. Festus, governor of Judea, coming to his government, A.D. 60. king Agrippa, and Berenice, his sister, went as far as Cæsarea to salute him. As they continued there some time, Festus conversed with the king on the affair of St. Paul, who had been seized in the temple about two years before, and who a few days prior to this visit had appealed to the emperor, i. e. to Claudius, then reigning at Rome.

Agrippa said to Festus, "I have long desired to hear this man speak." "To-morrow," answered Festus, "you shall hear him." Acts xxv.

13, 14. & seq. On the morrow, therefore, when Agrippa and Berenice were come, with great pomp, into the hall of audience, Paul was brought forth, and Festus introduced his case to the king, adding, "I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write; for it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Then Agrippa said unto Paul, "Thou art permitted to speak for thyself;" hereupon Paul stretched forth his hand, and answered for himself.—He related the persecutions which he had promoted against the Christians, and the miraculous manner wherein God had converted him while journeying to Damascus, with design of discovering and imprisoning them. While he was speaking of the resurrection, and of the appearance he had seen when near to Damascus, Festus exclaimed, "Paul, thou art beside thyself; much learning hath made thee mad:" [overlearning—overstudy, drives thee to madness.] Paul answered, "I am not mad, most noble Festus; but speak the words of truth and soberness: for the king has had information of these things; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Then the king, and all that sat with him, rising up, Agrippa said afterward, in private to Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

Agrippa deprived Joseph Cabeî of the high-priesthood and gave it to Ananus, A.D. 62. This was that Ananus who put to death James, the Less, in Jerusalem, near the passover, A.D. 62. But this action gave such general offence, that Agrippa degraded him from the high-priesthood, which he had enjoyed but three months, and gave it to Jesus, the son of Damnaeus. Some time after, he allowed the Levites, who were appointed to sing in the temple, to wear the linen robe, which had hitherto been appropriate to the priests; and, as part only of the Levites were employed in singing, and the rest in other offices of the temple, he permitted these also to learn to sing, that they might share in this privilege. Joseph. Antiq. lib. 20. cap. 8.

While every thing tended to rebellion in Judea, Agrippa did all he could to quiet the people, and incline them to peace: but his endeavours were unsuccessful; he indeed suspended, but could not

suppress the passions of the Jews, exasperated, as they were, by the cruelties and insolence of their governors. They declared openly against the Romans, A.D. 66. and Agrippa was forced to join his troops with those of Rome, to reduce his countrymen, and assist in taking Jerusalem. After the destruction of that city, he retired to Rome with his sister Berenice, with whom he had long lived in a manner which had given occasion for reports very little to the advantage of either of them. He died, aged about seventy years, toward A.D. 90. M. de Tillemont's *Destruction of the Jews*, Art. 83. p. 589. and Not. 41.

AGRIPPIAS, a name given to the town of Anthedon on the Mediterranean, between Raphia and Gaza, by Herod the Great, in honour of his friend Agrippa, the favourite of Augustus. Joseph. Antiq. lib. 13. cap. 21. *Vide* **ANTHEDON**.

AGUR. The thirtieth chapter of the Proverbs is entitled, "The words of Agur, the son of Jakeh," which, says Louis de Dieu, may be translated thus; "The words of him who has recollected himself, the son of obedience." Many of the fathers and commentators assert, that Solomon describes himself under the name of Agur. [Ita Patres, Beda, Iyra, Hugo, Dionys. Carthus. Arboreus, Rab. Solom. Cornel. Tir. & alii.] Others have conjectured that Agur, with Lemuel, in the following chapter, were wise men of Solomon's time, and were his interlocutors in the book of *Proverbs*: an opinion without the least probability; that book being nothing like a dialogue. It is likely, that Agur was an inspired author, whose sentences were collected, and placed after those of Solomon, because of the conformity of their matter. What could oblige Solomon to conceal his name in this place? or for what reason could he change his style and manner of writing, in this chapter only? for, certainly, this chapter is written very differently from the rest of the book: besides, could it become Solomon to say, verse 2. "Surely I am more brutish than any man, and have not the understanding of a man?"—or, to speak thus to God, "Give me neither poverty nor riches?"—Certainly these words are inconsistent with the dignity of king Solomon. But, who then was Agur? when, and where, did he live?—Of this we have no information.

AHAB, אַחָאב, אחאב: the brother of the father—uncle—or, father of the brother; from אחא *acha*, brother—or, near relation, and אב *ab*, father.

I. AHAB, king of Israel, son and successor of Omri, 1 Kings, xvi. 29; xvii. reigned twenty-two years, from A.M. 3086 to 3107. He did evil in the sight of the Lord, and exceeded in impiety

all his predecessors. He married Jezebel, daughter of Eth-baal, king of the Zidonians, who introduced the idols Baal and Astarte in Israel, and engaged Ahab in their worship. God, being provoked, sent the prophet Elijah to him, who predicted a famine of three years' continuance; after which he retired, lest Ahab or Jezebel should procure his death. The dearth having lasted three years, Ahab sent Obadiah, the governor of his house, to seek pasture in the country, that he might preserve part of his cattle, 1 Kings, xviii. In his progress he met Elijah: who commanded him to go and tell Ahab that Elijah was there. Ahab came, and said to him, "Art thou he that troubleth Israel?" He answered, "I have not troubled Israel, but thou and thy father's house, in that thou hast forsaken the commandments of the Lord, and followed Baalim." Elijah afterward desired him to assemble the people, and with them the prophets of Baal, at Mount Carmel; where Elijah brought fire from heaven on his sacrifice. After this the earth recovered its former fertility. This happened A.M. 3096: *ante* A.D. 904.

Six years after, A.M. 3103, Ben-hadad, king of Syria, besieged Samaria, and sent ambassadors to Ahab, in that city, with insolent messages. Ahab replied, "Let not him that girdeth on his harness, boast himself as he that putteth it off." After this Ahab reviewed the people in Samaria, and found they amounted to 7000. They made a sally at noon-day (while Ben-hadad was drinking, and overcharged with wine, and the two and thirty kings with him were in the same condition) and killed all that opposed them. Whereupon a panic seized the Syrian army, and they fled. Ben-hadad himself mounted his horse, and fled. Ahab seeing this, pursued the runaways, killed great numbers, and took a very considerable booty.

A prophet of the Lord warned Ahab, that Ben-hadad would repeat his invasion the year following. Accordingly he returned, designing to give battle. The king of Israel marched against him with a much inferior army, but the prophet from God assured him of victory. In this combat, the Israelites killed 100,000 Syrians, and the rest fled to Aphek: but as they were pressing to enter the city, the walls of Aphek fell upon them, and killed 27,000 more. Ben-hadad throwing himself on the clemency of Ahab, this prince received him into his own chariot, made an alliance with him, and permitted him to retire, on condition that Ahab should be allowed to make streets and market-places in Damascus, as Ben-hadad's

father had done before in Samaria. *Vide FRAGMENT, No. 42.*

For this clemency, as being very ill-timed, Ahab was reproved by a prophet; but he returned to Samaria in great indignation, little concerning himself about the prophet's prediction, or reproof.

The year following (A.M. 3105) Ahab desiring to make a kitchen-garden near his palace, requested one Naboth, a citizen of Jezreel, to sell him his vineyard, because it laid convenient for his purpose, telling him, that he would either give him a better, or would pay the value of it. "The Lord forbid," said Naboth, "that I should give the inheritance of my fathers unto thee." Ahab returned in great vexation to his palace, threw himself on his bed, turned toward the wall, and would eat nothing. But, Jezebel, his wife, wrote letters in the name of Ahab, sealed them with the king's signet, and sent them to the elders of Jezreel, directing them, by false witness, to procure the death of Naboth as a traitor: these orders were but too punctually executed, and Ahab being informed of Naboth's death, immediately took possession of his vineyard.

As he returned from Jezreel to Samaria, the prophet Elijah, by God's direction, met him, and said, "Hast thou killed, and also taken possession? Now thus saith the Lord,—In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. I will bring evil upon thee, and upon all thy family. And as for Jezebel—of her the Lord spake, saying, The dogs shall eat Jezebel by the wall of Jezreel." Ahab hearing these words, rent his clothes, put sackcloth on his flesh, fasted, lay in sackcloth, and went softly. Then the Lord said to the prophet Elijah, "Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."

Two years after (A.M. 3107; *ante* A.D. 897) Jehoshaphat, king of Judah, visiting Ahab, in Samaria, when he was preparing to attack Ramoth-gilead, which Ben-hadad, king of Syria, unjustly detained from him, the king of Israel desired his company in this expedition, to which Jehoshaphat consented, but wished that some prophet of the Lord might be consulted, 1 Kings, xxii. Now, the two kings were in an open place near the gate of Samaria, seated each on his throne, dressed with magnificence, and all the prophets of Baal were about them, counterfeiting

inspired persons, and saying, "Go up and prosper."

Ahab's officer who went in quest of Micaiah, the prophet of the Lord, told them, that the prophets unanimously foretold nothing but prosperity to the two kings; "Therefore," said he, "speak that which is good." Accordingly, Micaiah said to Ahab, "Go and prosper, for the Lord shall deliver the city into thine hand." The king replied, "I adjure thee, that thou tell me nothing but that which is true in the name of the Lord." Then Micaiah, with a more serious air, said, "I saw all Israel scattered upon the hills, as sheep that have no shepherd; and the Lord said, these have no master, let them return every man to his house in peace."

Then Ahab gave orders to secure Micaiah, and carry him to Amon the governor of the city, and to Joash the king's son, and to say, in his name, "Put this fellow in prison, and feed him with the bread of affliction, and with the water of affliction, until I come in peace." And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." Afterward, Ahab and Jehoshaphat marched against Ramoth-gilead, and the king of Israel said to Jehoshaphat, "I will disguise myself, and enter into the battle, but put thou on thy robes."

But that the prophetic word of God, by Micaiah, might be fulfilled, one of the Syrian army shot a random arrow, which struck Ahab: he said therefore to his charioteer, "Turn thine hand, and carry me out of the host, for I am wounded:" yet Ahab continued the whole day in his chariot, with his face turned against the enemy. In the mean while, his blood issuing from his wound, ran on his chariot; and in the evening he died. He was carried to Samaria, and there buried. His chariot, and the reins of his horses were washed in the fishpool of Samaria, and there the dogs licked his blood, according to the prophet's prediction, A.M. 3107; *ante* A.D. 897. *Vide* ELIJAH, MICAIAH, &c.

II. AHAB, son of Kolaiah, one of the two false prophets who seduced the Israelites at Babylon, Jer. xxix. 21, 22. The Lord threatened them, by Jeremiah, with delivering them up to Nebuchadnezzar, king of Babylon, who should put them to death in the presence of those who had been deceived by them; and that the people should use their name proverbially, when they would curse any one, saying, "The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire."

The Rabbins (who in this particular have been followed by several expositors) believe these to be the two elders who endeavoured to corrupt the chaste Susanna, as related in that story. But the punishment annexed to the crime of those in the Apochryphal history, destroys this opinion of the Rabbins; for Ahab and Zedekiah were roasted in the fire, the others were stoned: for though the text does not say, literally, they were stoned; but only that they were treated as they would have used their neighbour; and that they were put to death according to the law of Moses; yet as that law condemns adulterers to be stoned; and as this was the punishment which they would have had inflicted on Susanna, it follows that, this was the punishment they were to suffer in retaliation.

AHARAH, אהרה: *a brother having an odour*; from אהה *acheh*, *a brother*, or *relation*, and ריח *riach*: otherwise, *an odoriferous meadow*; from אח *achu*, and ריח *riach*.

AHARAH, third son of Benjamin, 1 Chron. viii. 1.

AHARHEL, אחרהל, ἀδελφὸς ῥηαλ: *a second army*; from אחר *acher*, *another*, and from חיל *chail*, or *chil*, *an army*, or *trouble*: otherwise, *the sheep of a brother*: from רחל *rachel*, *a sheep*, and אהה *acha*, *a brother*.

AHARHEL, son of Harur, 1 Chron. iv. 8.

AHASBAI, אחסבי, ἀχασβὰ: *who trusts in me*; from חסה *hasah*, *confidence*: otherwise, *brother that surrounds*; from אח *ach*, *brother*, and סבב *sabab*, *to surround*.

AHASUERUS, אחשורוש: *prince, chief*; from ראש *rash*, *a head*. This word is probably Persian, therefore its etymology from the Hebrew is uncertain.

I. AHASUERUS, Dan. ix. 1. otherwise Astyages, Dan. xiii. 65. and Artaxerxes, Dan. vi. 1. Gr. *Fide ASTYAGES*.

II. AHASUERUS. This prince was born about A.M. 3455; ante A.D. 549. After the death of Cambyzes, king of Persia, A.M. 3482, seven principal Magi of that country usurped the sovereign authority, pretending that Smerdis, the son of Cyrus, who had been killed by his brother, Cambyzes, was living, and that it was he who succeeded him, and who now reigned. Val. Max. lib. 9. cap. 2. Ammian. Marcell. lib. 23. Ostanès, a noble Persian, having inquired of his daughter, who was one of the royal concubines, whether the supposed king had ears or not (for Cyrus, or, according to others, Cambyzes, had cut them off) she discovered he had none. Ostanès thus ascertained that a false Smerdis was in possession of the kingdom. *Fide* Justin. lib. 9. Herodot. lib. 3. Ctesiam, &c.

Ostanès communicated this discovery to the principal lords, who having engaged themselves by oath to kill this king, assaulted the palace, dispersed all they met, and being come to the apartment of the Magi, they attacked them: these defended themselves, and wounded two of the conspirators; but the conspirators prevailing, one of them, Gobryas, seized the principal Magus; and as his companions were fearful of wounding him instead of the Magus, because this was transacted in an obscure place, Gobryas bid them pierce the enemy through his own body, lest they should miss him. But Providence so ordered it that the Magus was killed, and Gobryas not wounded, A.M. 3483; ante A.D. 521.

Six days after, the seven conspirators met to deliberate on the future government; they agreed that the next day, before sun rise, they should all meet on horseback at the same place, and that he, whose horse should first salute the sun by neighing, should be acknowledged king of Persia, and successor to Cambyzes. Oeber, Darius' groom, understanding this, in the evening carried his master's horse with a mare to the place where they were to meet; so that the next day, directly as Darius' horse came thither, the recollection of what had passed there the evening before, set him a neighing, which won the kingdom for his master: immediately the other six conspirators dismounted, and saluted him king of Persia. Herod. lib. 3. cap. 80—88. Justin. lib. 3.

Darius married Atharsa, daughter of Cyrus, the founder of this monarchy, who had been first wife to Cambyzes, then to the false Smerdis. Justin. lib. 1. Herodot. lib. 3. cap. 88. In the second year of his reign, the Jews who had returned to Palestine, encouraged by the exhortations of the prophet Haggai and Zachary, began farther to rebuild the temple, which work had been interrupted, under the reign of Cambyzes. Whereupon the governors of the province for the Persians, demanded, by what authority they undertook to rebuild this edifice? Ezra v. 3, 4, 5, 6, 13. The Jews showed an edict of Cyrus, which permitted this work—these governors wrote to Darius; and Darius gave directions to seek this edict. Having found it at Ecbatana, he confirmed it, commanded his officers to assist in this design, and to furnish things necessary for sacrifices, and for the construction of the temple: and in a little time the temple was advanced very considerably.

The next year Ahasuerus made a feast to the principal persons of the empire, in the palace of Shushan, wherein he displayed the utmost magnifi-

cence, Esth. i. 1, 2, 3, &c. The feast continued a hundred and fourscore days, or six months: after this, the king invited all the people, great and small, in Shushan, the palace, and bestowed on them an entertainment for seven days. Vashti the queen, treated likewise the women in her part of the king's palace. On the seventh day, Ahasuerus, gay, and well warmed with wine, ordered his eunuchs to bring the queen to the people, that they might admire her beauty; but Vashti refused to come. The king consulted his council on Vashti's behaviour, whose advice was, for the king's divorcing her, and taking another wife.

This council was followed, and Esther, the niece of Mordecai, a Jew by nation, was chosen to be wife of Ahasuerus. Mordecai did not explain his relation to Esther, but was contented to wait at the palace gate, to inquire after his niece Esther's health; but after Haman had obtained an edict from the king, condemning all Jews to death, and confiscation of their estates, he engaged Esther to solicit the king for a revocation of this edict.

In the mean while, one night the king could not sleep, and therefore ordered the journals of the years preceding to be read to him. They related in particular, how two eunuch's having conspired against the king's life, one Mordecai had discovered the conspiracy, and preserved him. Ahasuerus interrupted the reader, and asked, if Mordecai had been rewarded? He was answered no, that Mordecai had received no recompense. The king then ordered a signal honour to Mordecai; rendered the more signal, because conferred by the hands of his enemy, Haman, who had plotted the destruction of him and his people: and who was that day engaged to dine with Esther and the king in private.

Dinner-time being come, inquiry was made for Haman, who was to accompany the king at the entertainment Esther had prepared. Ahasuerus in the heat of his wine, said, as he had done the day before, to Esther, "What would you ask, or desire of me?" She replied, "If I have found favour in thy sight, O king, let my life and my people's be given me at my petition, for we have all been given up to be destroyed, and extirpated." The king answered, "And who dare undertake what you mention? Esther said, "This Haman, here present; who is our mortal enemy." Haman hearing this, was quite confounded; the king, at the same time, rose up in great anger, left the dining room, and went into the garden adjacent. Haman threw himself at the

queen's feet, who was lying on the bed, or sofa, on which, after the manner of the Persians, she had been reclining to eat. Ahasuerus that instant returning, and seeing Haman on the queen's bed, "What," said he, "will he force the queen also before me, in my own house!" As the word went out of the king's mouth, the attendants covered Haman's face, looking on him as condemned to die. One of the eunuchs said, "Behold also the gallows fifty cubits high, which Haman had made for Mordecai." The king said, "Hang him thereon," Esth. viii. 1, 2, &c.

After this he gave Haman's employments to Mordecai, and his forfeited estate to Esther: and cancelled the edict which had appointed the massacre of the Jews. This was transacted A. M. 3494, 3495, 3496. The rest of Darius' life has no relation to sacred history. This prince died A.M. 3519; ante A.D. 485; after a reign of six and thirty years. He was succeeded by Xerxes, whom he had by Atharsa or Vashti.

N.B. The foregoing statement is in conformity to that opinion, which refers what the scripture mentions of Ahasuerus, Esther's husband, to Darius, the son of Hystaspes: notwithstanding, as this matter has its difficulty, we shall propose what Dr. Prideaux has suggested in favour of his opinion, that Artaxerxes Longimanus was the king whom scripture calls Ahasuerus, Esther's spouse. Herein he differs, as he acknowledges, from Usher and Scaliger. Usher believes Ahasuerus was Darius, the son of Hystaspes; and Scaliger believes that he was Xerxes.

Usher believes that Darius, the son of Hystaspes, married Atossa, who is the same as Vashti, afterward divorced by him; and that he took to wife Aristone, the daughter of Cyrus, and widow of Cambyses, who is the same as Esther. But this opinion is contradicted by Herodotus, lib. 3. & 7. who informs, us, that Aristone was the daughter of Cyrus, and, consequently, could not be Esther, who was too young. He says farther, lib. 7. *sub initium*, that Atossa had four sons by Darius, without reckoning daughters, and that she had so great an ascendancy over him, as to prevail with him to declare her son, Xerxes, his successor, to the exclusion of his own sons.

We foresaw, says Calmet, this objection, in our comment upon Esther i. 9. and, without venturing to say who Vashti was that was divorced by Ahasuerus, we have shown that neither Atossa, whom we take to be the daughter of Cyrus, nor Aristone, who was a virgin when he married her, and might well be Esther, that neither of them were dismissed by Ahasuerus. Herodotus says

expressly, in his third book, that the daughter of Cyrus and wife of Darius, was Atossa, lib. 3. cap. 68. & 88.

Dr. Prideaux adds, History, part i. book 4. that the principal reason which engaged Usher in his opinion, is the notice in the book of Esther, "That Darius, the son of Hystaspes, laid a tribute upon the land, and upon the isles of the sea," which we read likewise in Herodotus, lib. 3. cap. 89. But Strabo attributes this to Darius Longimanus, which our author would have us explain of Artaxerxes Longimanus. Strabo, lib. 15.

Scaliger thinks Xerxes is the Ahasuerus of scripture, and his wife Amestris queen Esther. De emendat. temp. lib. 9. He grounds his belief only on the resemblance of the names: but the marks of Amestris in history, prove invincibly that she is not the Esther of scripture. Amestris, the wife of Xerxes, had a son by that prince, who was of age to marry in the seventh year of his father's reign. Herodot. lib. 9. She could not therefore be Esther, who was not married till the seventh year of his reign.

The reasons brought by Dr. Prideaux for Artaxerxes Longimanus are these: 1. That Josephus expressly assures us, that Artaxerxes Longimanus was Esther's husband. Joseph. Antiq. lib. 11. cap. 6. 2. The Septuagint, and the Greek additions to the book of Esther, call Ahasuerus—Artaxerxes; 3. several circumstances in these additions cannot be applied to Artaxerxes Mneumon; 4. the extraordinary favour wherewith Artaxerxes Longimanus honoured the Jews, farther strengthens the probability that he had married a Jewess. This opinion is maintained by Sulpitius Severus, and many others, both ancients and moderns.

AHAVA, אַחַוָּא: *essence*, or *generation*.

AHAVA, a river of Babylonia, or of Assyria, where Ezra assembled those captives whom he afterward brought into Judea, Ezra, vii. 15. This river Ahava is thought to be that which ran along the Adiabene, where a river Diava, or Adiava, is mentioned, on which Ptolemy places the city Abane or Aavane. This is probably the country called Ava, 2 Kings, xvii. 24; xviii. 34; xix. 13. from whence the kings of Assyria translated the people called Avites into Palestine; and where, likewise, in their room, they settled some of the captive Israelites. Ezra intending to collect as many Israelites as he could, to return with him to Judea, halted in the country of Ava, or Ahava, from whence he sent agents into the Caspian mountains, to invite such Jews as were willing to join him, Ezra, viii. 17. The history of Izates, king of the Adiabeniens, and his mother Helena, who became converts to

Judaism some years after the death of Jesus Christ, is an argument, that there were many Jews still remaining settled in that country.

AHAZ, אַחַז: *one that takes and possesses, or that sees*; for אַחַז *chazah*, to see, often in Hebrew signifies to possess or enjoy.

AHAZ, king of Judah, son of Jotham, is celebrated for his impieties. There are great difficulties about his age when he began to reign. The text expresses that he was twenty years of age; yet if he reigned but sixteen years, it must be concluded, he lived only thirty-six years: but it is said, 2 Kings, xviii. that his son, Hezekiah, was twenty-five years of age when he began to reign; in which case, his father, Ahaz, begat him when only ten, or at most, eleven years old: and many good commentators do maintain this, while others study different ways to disentangle this perplexity. *Vide* Hieronym. Epist. ad Vitalem, & Samuel Bochart. Dissert. in Reg. xvi. *Vide* HEZEKIAH. *Vide* also, FRAGMENT, No. 3.

Ahaz imitated the kings of Israel and Samaria, and gave himself up to idolatry and all manner of disorders. One of his sons he consecrated, making him pass through the fire, in honour of Moloch. He offered sacrifices and incense on the high places, and in groves. About the end of the reign of his father, Jotham, king of Judah, the Lord sent against Judah, Rezin, king of Syria, and Pekah, king of Israel; but these two kings made their chief inroads under Ahaz: they defeated the troops of Ahaz, and besieged Jerusalem, 2 Kings, xvi. 1, 5; 2 Chron. xxviii. 5. & seq. Isai. vii. 1. When they found they could not take it, they divided their army, plundered the country, and made prisoners every where. Rezin and his party, marched with all their spoil to Damascus. But Pekah having in one battle killed one hundred and twenty thousand of Ahaz's army, took captive two hundred thousand persons, men, women, and children; as these were carrying captive to Samaria, the prophet Oded, with the principal inhabitants of the city, came out to meet the captors, and prevailed with them, by remonstrances, to liberate their prisoners, which they did; and besides which, they gave them food, and restored the booty: those who were not able to perform the journey homeward on foot, were conveyed in carriages to Jericho.

The Philistines and Edomites also spread themselves like an inundation over the territories of Ahaz, committed great disorders, killed many people, and carried off much booty.

In these sad circumstances, and just before the siege of Jerusalem, the prophet Isaiah, with his

son Shearjashub, went to meet Ahaz, foretold the deliverance of his country, and the destruction of his enemies, offering him the choice of what prodigy he pleased, in confirmation of this prediction. Under the appearance of declining to tempt the Lord, Ahaz refused to select any sign. "Hear then," said Isaiah, "O house of David; behold the sign which the Lord gives you; a virgin conceiving and bearing a son, whose name shall be called *Emmanuel*. (*Vide ALMAH, EMMANUEL.*) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Then, pointing to his own son, Isaiah, assured Ahaz, that before THIS CHILD should be able to distinguish good and evil, the two kings confederated against Judah, should be slain: which accordingly happened.

As Ahaz did not change his life, God did not change his punishment, but permitted his enemies to return the year following, A.M. 3263, and to waste the kingdom of Judah: Ahaz, in despair, sent ambassadors to Tiglath-pileser, king of Assyria, saying, "I am thy servant, and thy son, come up and save me." And collecting the gold and silver which was in the temple and the palace, he sent them to the king of Assyria. Tiglath-pileser marched to assist Ahaz, attacked Rezin, killed him, took Damascus, his capital, destroyed it, and removed the inhabitants to Cyrene, *i. e.* to that part of Iberia where the river Cyrus runs. Ahaz went to Damascus to meet the king of Assyria; where having seen an altar which he admired, he sent a model of it to the high-priest Urijah, that he might construct one like it, to be placed in the temple of Jerusalem; accordingly, Ahaz had the altar removed which was in the temple, and fixed this in the room of it: upon this he offered sacrifices, and commanded the high-priest Urijah to use this only. He ordered also the bases to be taken away, and the lavers of brass which rested on them: he removed the brazen sea, and its supporting oxen, and commanded them to be placed below, on the pavement of the temple.

His misfortunes amended not his practices, 2 Chron. xxviii. 22, 23, &c. in his greatest affliction, he showed the highest contempt of God: he sacrificed to the Syrian gods, to make them propitious: he broke the vessels of the house of God; shut the gates of the temple; and erected altars in all parts of Jerusalem; likewise in all the cities of Judah, to burn incense on them. He died, and was buried in Jerusalem; but not in the sepulchres of the kings of Judah, his predecessors, because of his iniquities. [*Other princes, his predecessors, as Jehoram and Joash,*

as well as Manasseh and Ammon, two of his successors, for the same reason were treated with the same ignominy; and denied the privilege of being interred among the kings, their predecessors.]

Hezekiah, his son, reigned in his stead; A.M. 3278; *ante* A.D. 726.

II. AHAZ, father of Jehoadah, 1 Chron. viii. 36.

AHAZI, אחזי: *Vide* AHAZ.

AHAZIAH, אחזיהו: *seizure, possession, or vision of the Lord*; from אחז *achaz*, and יה *jah*, the Lord.

I. AHAZIAH, son and successor of Ahab, king of Israel, 1 Kings, xxii. 40. He reigned two years, part alone, part with his father, Ahab, who associated him in the kingdom, the year before his death. *He reigned from* A.M. 3106 *to* 3108. Ahab died A.M. 3107; *before* A.D. 897.

Ahaziah imitated his father's impiety, and worshipped Baal and Astarte, whose rites had been introduced into Israel by Jezebel, his mother. Jehoshaphat, king of Judah, having equipped a fleet at Ezion-geber, Ahaziah desired that his servants might accompany Jehoshaphat's to Ophir, 2 Chron. xx. 36, 37. The fleet of these princes sailing for Tarshish, God, provoked at the alliance of Jehoshaphat with this impious king, shattered the ships by tempestuous winds, and disabled them from performing the voyage.

The Moabites, who had been subject to the kings of Israel, since its separation from Judah, revolted after the death of Ahab, and Ahaziah was unable to reduce them; for about this time, having fallen from the terrace of his house, [*Vide* FRAGMENT, No. 99.] he hurt himself considerably, and sent to Ekron, to consult Beelzebub, concerning his indisposition. The prophet Elijah, by divine appointment, met these messengers, and said, "Is it because there is no God in Israel, that ye go thus to consult Beelzebub, the God of Ekron? Therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Ahaziah's people returning, related this incident to Ahaziah, who immediately sent a captain, with fifty soldiers, to seize Elijah: this captain insisting imperiously on his message, was destroyed by [lightning] fire from heaven, with his fifty soldiers. Ahaziah sent another captain, who was in like manner consumed. A third being sent, fell on his knees, and entreated Elijah to preserve his life, and wait on the king. Elijah therefore went to Ahaziah, to whom he repeated, that he should not recover: accordingly, he died; and Jehoram, his brother, reigned in his stead, A.M. 3108; *ante* A.D. 896, (*Vide* ELIJAH.)

II. **AHAZIAH**, king of Judah, son of Jehoram and Athaliah, succeeded his father A.M. 3119; ante A.D. 885. 2 Kings, viii. 24; 2 Chron. xxii. 2. He was twenty-two years old when he began to reign, and he reigned only one year at Jerusalem. He followed Ahab's house, to which he was allied by his mother, and did evil in the sight of the Lord. This prince was likewise called Jehoahaz and Azariah. The text of the Chronicles imports, that he was forty two years of age when he began to reign, wherein it differs from that of the Kings.

Joram, king of Israel, attacking Ramoth-gilead, was there dangerously wounded, and carried to Jezreel for cure. Ahaziah, his friend and relation, came to visit him at Jezreel: in the mean time, Jehu, son of Nimshi, whom Joram had left besieging Ramoth, rebelled against him, designing to extirpate the house of Ahab, according to the Lord's commandment. Joram and Ahaziah, who knew not his intentions, went to meet him: Jehu shot Joram dead on the spot; Ahaziah fled; but Jehu's people overtook him near Ibleam, and mortally wounded him: yet he had strength enough to reach Megiddo; where he died. His servants carried him to Jerusalem, where he was buried with his fathers, in the city of David. In this manner, is this incident related 2 Kings, ix. 21, 22, &c.

But in the Chronicles, this story is told somewhat differently. "When Jehu was executing judgment on the house of Ahab, and found the sons of the brethren of Ahaziah, he slew them: and he sought Ahaziah, and they caught him (for he was hid in Samaria) and brought him to Jehu; and when they had slain him they buried him, because, said they, he is the son of Jehoshaphat." To reconcile these relations, it may be said, that here Samaria is put, not for the city, but for the kingdom. Jehu being informed that Ahaziah was still in the territories of Israel, i. e. of Samaria, sought him—(at Megiddo, doubtless) where he ordered him to be brought into his presence, and put him to death.

AHER, אָהֵר: *the other, the last, he that follows.*

AHER, of the tribe of Benjamin, father of Hushim, 1 Chron. viii. 12.

AIII, אָחִי: *my brother*; from אחֵה *acheh*, a near relation, and the pronoun *my*, or *mine*: otherwise, *my brethren*. The word, אָחֵר *a brother*, is joined in composition with many of the following names, and it will be needless to repeat it.

AHI, son of Shomer, of the tribe of Benjamin, 1 Chron. vii. 34.

AHIAH, אָחִיהָ: *brother of the Lord*; from אחֵי *ach*, a brother, and הָ *the Lord*.

I. **AHIAH**, son of Shisha, and Solomon's secretary, 1 Kings, iv. 2.

II. **AHIAH**, son and successor to the high-priest Ahitub: he left this dignity to his son, Abimelech, who was put to death by Saul's order, 1 Sam. xxii.

III. **AHIAH**, son of Naaman, of the tribe of Benjamin, 1 Chron. viii. 7.

AHIAM, אָחִיאָם: *brother of the mother*; from אִמִּי *am*, a mother: otherwise, *brother of the nation*; from אֹמִם *aom*, a nation.

AHIAM, a brave officer in David's army, 2 Sam. xxiii. 33.

AHIAN, אָחִיָּין: *brother of wine*; from יַיִן *jain*, wine.

AHIAN, son of Shemida, 1 Chron. vii. 19.

AHIEZER, אָחִיעֶזֶר: *brother of assistance*; from עָזַר *azar*, to assist: otherwise, *of the court*; from עֲזָרָה *azarah*.

AHIEZER, son of Ammishaddai, chief of the tribe of Dan, who came out of Egypt at the head of 72,000 men of his tribe. His offering was the same as that of his fellow chiefs, Numb. vii. 66, 67.

AHIHUD, אָחִיחֻד, אֶחָד, *brother of union*; from יָחַד *ichad*, to join, or unite: otherwise, *of the point*; from חָדָר *chad*, sharp-pointed: otherwise, *of the riddle*; from חֻד *chud*: otherwise, *of joy*; from חָדַח *chadeh*, to rejoice.

AHIHUD, son of Naaman, and brother of Ahoah, of the tribe of Benjamin, 1 Chron. viii. 7.

AHIJAH, אָחִיהָ: *Vide AHIAH.*

AHIJAH, a prophet of the Lord, who dwelt at Shilo: thought to be the person who spoke twice to Solomon from God, 1 Kings, vi. 11; once while he was building the temple; when he promised him divine protection, 1 Chron. xi. 9; another time, after his irregularities, when he expressed God's indignation with great threatnings. Ahijah wrote the history of this prince's life, 2 Chron. ix. 29. Epiphanius, *de vita & morte Prophet. in Ahia*, mentions his warning to Solomon, that he would be perverted by women, and God would raise up enemies against him: also, his prediction to Jeroboam, that he would by stratagem usurp a kingdom, and that two heifers should alienate him from the Lord; meaning the two golden calves erected by Jeroboam, at Dan, and at Bethel.

We read, 1 Kings, xi. 29, that Jeroboam going one day out of Jerusalem, was met by the prophet Ahijah, of Shilo. As they were alone in the fields, the prophet took a new cloak, which

Jeroboam then wore, [rather Ahijah wore the new mantle, and had wrapped himself closely in it. *Vide* FRAGMENT, No. 159.] from off his shoulders, and tearing it in twelve pieces, said, "Take ten pieces for thyself; for thus saith the Lord God of Israel, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." Adding, "Howbeit, I will not take the whole kingdom out of his hands, and I will suffer him to govern for the remainder of his life; but I will take the kingdom out of his son's hands, and will give it unto thee, even ten tribes." This happened A.M. 3020; *ante* A.D. 984.

This prophecy could not be so secret, but what Solomon got intelligence of it; or, perhaps, Jeroboam might imprudently boast of it: however, Jeroboam was obliged to fly for security into Egypt, where he continued with king Shishak, till the death of Solomon, A.M. 3025, when Jeroboam was placed by the tribes on the throne of Israel. About the end of Jeroboam's reign, toward A.M. 3046, Abijah, the son of Jeroboam, fell sick; Jeroboam said to his wife, "Change your dress, and disguise yourself, that you may not be known, and go to Shiloh, where the prophet Ahijah lives, who first promised that I should reign over this people: take with you ten loaves, and cracknels, and a cruise of honey, and consult him concerning the indisposition of my son." The queen accordingly went to Ahijah's house in Shiloh. Now the prophet could not see, his eyes being darkened with age; but the Lord said to him, "Behold the wife of Jeroboam is come to consult you concerning the distemper of her son; thus and thus shall you say unto her."

As Jeroboam's wife, disguised, and concealing her dignity, entered his house, Ahijah heard the sound of her feet, and said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? I am sent to thee with heavy tidings. Go, tell Jeroboam, thus saith the Lord, I will bring evil upon the house of Jeroboam, I will cut off all the males of his family, and will utterly extirpate them out of Israel: I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat, for the Lord hath spoken it." And as for thee, "Arise, get thee to thine own house, and when thy feet enter into the city, the child shall die: and Israel shall mourn for him, and bury him; for he, only, of Jeroboam's house, shall come to the grave, be-

caused in him there is found some good thing toward the Lord God of Israel." After receiving this heavy prediction, Jeroboam's wife returned to Tirzah, and when she set her foot on the threshold of the door, her child died. He was honourably interred, and lamented by Israel, as foretold by Ahijah. Ahijah, in all probability, did not long survive these predictions; but the time and manner of his death we are not acquainted with.

II. AHIJAH, son of Baasha, king of Israel, 1 Kings. xv. 27. Baasha killed Nadab, the son of Jeroboam (of whom we have been speaking) and usurped his kingdom, thereby executing the predictions of the prophet Ahijah, the Shilonite.

III. AHIJAH, son of Pelon, a brave officer in David's army.

IV. AHIJAH, keeper of the temple-treasury, under David, 1 Chron. xxvi. 20.

V. AHIJAH, son of Esrom, of the tribe of Judah, 1 Chron. ii. 25.

AHIKAM, אחיקם: *brother that raises up*; from קם *kum*, to raise up.

AHIKAM, son of Shaphan, and father of Gedaliah, sent by Josiah, king of Judah, to Huldah, the prophetess, to consult her concerning the book of the law, found in the temple, A.M. 3380; *ante* A.D. 624.

AHILUD, אחילוד: *αχιλδ*: *a brother born*; from ילד *ilod*: or *only brother*; from יחיד *ichid*, only.

AHILUD, father of Jehoshaphat, who was David's secretary, 2 Sam. viii. 16.

AHIMAAZ, אחימעי: *brother of the council, or, my brother is counsellor*; from אחא *acha*, a brother, and יצא *ihats*, a counsellor: otherwise, *the beauty of the brother*.

AHIMAAZ, son of Zadok, the high-priest. He succeeded his father about A.M. 3000, under Solomon. He did David very important service during the war with Absalom, 2 Sam. xv. 17. & seq. xvii. 17: for while his father, Zadok, was in Jerusalem with Hushai, the friend of David, Ahimaaz and Jonathan continued a little way without the city, near the fountain Rogel: hither a maid-servant came, to tell them the resolutions of Absalom's council; they immediately went away to give the king intelligence: but being discovered by a young lad, who informed Absalom, he sent orders to pursue them. Ahimaaz and Jonathan, fearing to be taken, retired to a man's house of Baharim, in whose courtyard was a well, in the sides of which they concealed themselves. Upon the mouth of this well the woman of the house spread a covering, and on the covering, corn, ground, or rather parch-

ed. When Absalom's people came, and inquired after Ahimaaz and Jonathan—She answered, "They are over the little water, being in great haste." Deceived by this equivocation, the pursuers passed over a brook at no great distance, but not finding them, returned to Jerusalem. Afterward, Ahimaaz and Jonathan continued their journey to David.

After the battle of Joab and Abishai, David's generals, against Absalom, wherein that prince was slain, Ahimaaz desired of Joab leave to carry the news to David, 2 Sam. xviii. 18, 19, 20. but Joab first sent Cush; afterward, at his repeated request, he sent Ahimaaz, who ran by the way of the plain, and outran Cush. The sentinel who kept watch, on the roof over the gate, seeing him, gave notice, and said, "The running of the foremost messenger is like the running of Ahimaaz, the son of Zadok." The king said, "He is a good man, and bringeth good tidings." Ahimaaz coming near, called, and said unto the king, "All is well," and he fell down to the earth on his face before the king, and said, "Blessed be the Lord thy God, who hath delivered up the men that lift up their hand against my lord the king." The king said, "Is the young man, Absalom, safe?" Ahimaaz, out of prudence, or real ignorance, or being unwilling to declare his death, said only, "When Joab sent thy servant to thee, I saw a great tumult, but I knew not what it was." The king said, "Turn aside, and stand here." This is what we learn from history concerning Ahimaaz. He was succeeded in the high-priesthood by Azariah, 1 Chron. vi. 9.

AHIMAN, אחימן, ἀχίμαν : a brother prepared; from מנה *manah*, to prepare : otherwise, brother of the right hand; from ימין *imin*, the right hand : or, the which, from the pronoun כֵּן *men*.

AHIMAN, a giant of the race of Anak : who dwelt at Hebron, when the spies visited the land of Canaan, Numb. xiii. 22. He was driven from Hebron with his brethren, Sheshai and Talmai, when Caleb took that city, A.M. 2559, ante A.D. 1445.

AHIMELECH, אחימלך : my brother is a king, or, the brother of my king; from מלך *melech*, a king.

AHIMELECH, son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. The tabernacle was then at Nob, where Ahimelech, with other priests, dwelt. David finding it necessary to retire from Saul, 1 Sam. xxi. 1. went to Nob, to the high-priest Ahimelech, who being very much surprised to see him, said, "Why art thou alone, and no man with thee?" David pretended pressing business from the king;

and persuaded the priest to give him the shewbread, recently taken from the sacred table in the holy place, he having no other in his house : David took also the sword which he had won from Goliath, of which he says, "There is none like that, give it me." David went to Achish, king of Gath. Now Doeg, the Edomite, was at Nob, when David came thither. Some time afterward, when Saul was complaining to his officers, that no one gave him intelligence of what was doing against him, Doeg related what had happened when David came to Ahimelech, the high-priest; Saul immediately sent for Ahimelech and the other priests, and said, "Why have you conspired with the son of Jesse against me? Why have you given him a sword, and bread, and have consulted God for him?" Ahimelech, in vindication, answered the king, "Who is so faithful among all thy servants as David? who is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house: Did I then begin to inquire of God for him?" [i.e. Have I not often so inquired for him, formerly?]

Saul commanded his guards that were about him, to slay the priests; but the king's officers would not slay the priests of the Lord. Then Saul commanded Doeg to kill them, who on that day massacred fourscore and five persons: he went afterward to Nob, and put men, women, children, and cattle, to the sword; but one of Ahimelech's sons (Abiathar) escaped the carnage, and retired to David, A.M. 2944; ante A.D. 1060.

AHIMOTH, אחימות : brother of death, or my brother is dead : otherwise, the brother of days; from יום *ium*, ימות *imuth* in the plural.

AHIMOTH, son of Elkanah, 1 Chron. vi. 25.

AHINADAB, אחינדרב : voluntary, or liberal brother; from נדר *nadab*, which also signifies a vow, or offering; otherwise, of the prince; from נריב *nadib*, a prince.

AHINADAB, son of Iddo, governor of the canton of Mahanaim, beyond Jordan, under Solomon, 1 Kings, iv. 14.

AHINOAM, אחינעם, ἀχίνααμ : the beauty and comeliness of the brother; from נעם *naham*: otherwise, brother of motion.

I. AHINOAM, daughter of Ahimaaz, and wife to Saul, 1 Sam. xiv. 50.

II. AHINOAM, David's second wife, and mother of Amnon : a native of Jezreel, taken by the Amalekites, when they plundered Ziklag, but recovered by David, 1 Sam. xxx. 5.

AHIJO, אחי, ἀδελφοί αὐτοῦ : his brother, his brethren; from the pronoun וְיֹה, his.

AHIJO, with his brother Uzzah, was charged with the conduct of the ark, when David removed it

from the house of Abinadab, to place it in the tabernacle he had prepared for it at Jerusalem.

Vide UZZAH.

AHION, אֵיִן: *look, eye, fountain*; from אֵין *ain*, or *oin*.

AHION, son of Abi-gibeon and Maachah, 1 Chron. viii. 31.

AHIRA, אַחִירָא: *brother of iniquity*; from אֵיר *jara*, *wicked*: otherwise, *brother or companion of the shepherd*; from אֵירָה *rohe*: otherwise, *brother of him that bruises*; from אֵירָה, *rahah*.

AHIRA, son of Enan, chief of the tribe of Naphtali. His offering was similar to that of his fellow chiefs. Numb. ii. 29. He came out of Egypt at the head of 53,400 men of his tribe.

AHISAMACH, אַחִיסַמַּח, ἀχισαμαχ: *brother of strength or support*; or, *my brother supports me*; from סַמַּךְ *samak*, *to sustain*, and אַח *ach*, *a brother*.

AHISAMACH, father of Aholiab, the famous artificer employed by Moses, in building the tabernacle, A.M. 2514; ante A.D. 1490.

AHISHAHAR, אַחִישַׁחַר: *brother of the morning*, or, *of blackness*; from שַׁחַר *shachar*.

AHISHAHAR, son of Bilham, of the tribe of Benjamin, 1 Chron. vii. 10.

AHISHAR, אַחִישַׁר: *brother of a prince*; from שַׁר *shar*, *a prince*: otherwise, *brother of a song*; from שַׁר *shur*, which also signifies *an enemy*: otherwise, *brother of the direction*, or *brother of right*; from שַׁר *jashur*, *rectitude*.

AHISHAR, high-steward of Solomon's household, 1 Kings, iv. 6.

AHITOPHEL, אַחִיתוֹפֶל: *brother of ruin or folly*; from תוֹפֶל *tophel*.

AHITOPHEL, a native of Gillo. The Jews [*Author libri Tradit. Hebr. in lib. Reg. & Paralip. & ita Interp. plerique.*] describe him as grandfather to Bathsheba, the wife of Uriah, and afterward of David, by his son Ammiel, the father of Bathsheba: if so, Ahitophel must have been very old at the time of Absalom's rebellion, since his grand-daughter, Bathsheba had been sometime married to Uriah, before she became wife to David. Some conjecture, [*Cornel. a Lapide, Tirin. &c.*] that the cause of Ahitophel's embracing Absalom's interest so warmly, was revenge for the dishonour David had done to his grand-daughter; however this might be, directly as Absalom was acknowledged king by the greater part of Israel, he sent for Ahitophel, to assist with his advice: for at that time, Ahitophel's counsels were received as oracles. Nothing gave David more uneasiness, than the hearing that this great statesman was of Absalom's party; and when Hushai, his friend, came to

accompany his flight, he entreated him rather to return to Jerusalem, profess service to Absalom, and endeavour to disappoint the good advice which was expected from Ahitophel.

When Absalom had entered Jerusalem, Ahitophel advised him, in the first place, to abuse his father's concubines publicly, whereby all Israel might understand, he had rendered his breach with his father absolute and irrevocable. Soon after, Ahitophel said to Absalom, "I will take twelve thousand chosen men, and pursue David this very night, and falling upon him while he is weary, and not on his guard, I shall easily defeat him, disperse those who are about him, and when he is abandoned by his people, kill him; after which, I will bring the army back to you, and all things will be peaceably settled." This advice was agreeable to Absalom, and to the chiefs of Israel: however, says Absalom, "call Hushai, that we may know his opinion."

Hushai hearing the advice of Ahitophel, said, "The counsel that Ahitophel hath given, is not eligible at this time;" and the Lord permitted the advice of Ahitophel to be rejected, that Absalom's ruin might be hastened. Ahitophel seeing his counsel neglected, saddled his ass, went to his house at Gillo, hanged himself, and was buried in the sepulchre of his fathers. Foreseeing, without doubt, what would be the event, he was determined to avoid that ignominious death he deserved; which David would certainly have inflicted on him, when resettled on his throne. This was A.M. 2981; ante A.D. 1023.

AHITUB, אַחִיתוּב: *brother of goodness, or my brother is fine or good*; from תוּב *thoob*.

I. AHITUB, son of Phinehas, and grandson to Eli, the high-priest. His father, Phinehas, being slain in that unhappy engagement wherein the ark was taken by the Philistines, he succeeded Eli, 1 Sam. iv. 11. A.M. 2888. His successor was his son, Ahiah.

II. AHITUB, son of Amariah, and father of Zadok, the high-priest, 1 Chron. vi. 8. It is not certain whether this Ahitub ever himself exercised the office of high-priest.

AHIUD, אַחִיוֹד, ἀχιδ, *brother of praise*; from יוֹד *jadeh*, *to praise*.

AHIUD, son of Shelomi, of the tribe of Asher. He was appointed by Moses one of the commissioners for dividing the land of Canaan.

AHLAB, אַחֲלָב, ἀχλαβ: *which is of milk, or which is fat*; from חֲלָב *chalah*, *milk*: otherwise *brother of the heart*; from אַחָא *acha*, *a brother, a near relation*, and לֵבָב *lebab*, *the heart*.

AHLAB, a city, in the tribe of Asher: its situation is not known, Judg. i. 31.

AHLAI, or *Oholai*, אָהַלִּי, אָחַלִּי: *one that prays*; from חָלַח *chalah*: otherwise, *one that complains*; from חוּל *chul*; or חִיל *chil*: or, *one that waits*; from יָחַל *ichel*: or, *that begins*; from חָלַל *chalal*.

I. AHLAI, son of Sheshan, 1 Chron. xi. 31.

II. AHLAI, a gallant commander in David's army, 1 Chron. xi. 41. [Zabad, son of Ahlai, Eng. Tran.]

AHLAI, Vulg. *Oholi*, אָהַלִּי, אָחַלִּי: *my tent*.

AHOBAN, or *Achoban*, אָחֹבָן, אָחָבָן: *brother of the son*, or, *the son of the brother*; from אָחָה *acha*, a brother, and בֵּן *ben*, a son, otherwise, *of the understanding*; from בִּנְיָה *binah*: or, *of the building*; from בִּנְיָן *binin*: otherwise, *secret*; from חָבַה *chabah*; whence חֶבְיוֹן *chebion*, hidden.

AHOBAN, or *Ahban*, son of Abishur and Abihail, 1 Chron. xi. 29.

AHOHE, אָחוּהָ: *brotherhood*; from אָחָה *achah*: otherwise, *a thorn*; from חוּחַ *choac*: otherwise, *a hook*; from חָח *chac*.

AHOHE, or *Ahoah*, third son of Bela, and grandson of Benjamin, 1 Chron. viii. 4. His descendants are called *Ahohites*.

AHOHITES, *Achochi*, or *Ahoi*, אָחוּחִי: *of the family of Ahohe*: *a living brother*; from אָחָה *acha*, a brother, and חַיָּה *chajeh*, *living*: otherwise, *my thorn*; from the pronoun י *jod*, *mine*, and חָח *chac*, *a thorn*.

AHOLAH, or *Acheleh*, אָהֹלָה: *his tabernacle, his tent*; from אָהֵל *ahel*.

AHOLIAB, or *Aeliab*, אָהֹלִיָּאֵב: *the tent or tabernacle of the father*: from אָהֵל *ahel*, a tent.

AHOLIAB, son of Ahisamach, of the tribe of Dan, appointed, together with Bezaleel, to construct the tabernacle, Exod. xxxv. 34.

AHOLIBAH, or *Aelibeh*, אָהֹלִיבָה: *my tent and my tabernacle*; from אָהֵל *ahel*, a tent; from the pronoun י *i*, *my*; the preposition ב *beth*, *in*; and the pronoun ה *a*, *her*.

AHOLIBAH, and *Aholah*, are two feigned or symbolical names adopted by Ezekiel in his prophecy, chap. xxiii. 4. to denote the two kingdoms of Judah and Samaria. They are represented as sisters, and of Egyptian extraction. *Aholah* stands for Samaria; and *Aholibah* for Jerusalem. The first signifies a *tent*: the second, *my tent is in her*. They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; wherefore, the Lord abandoned them to the power of those very people, for whom they had shown so excessive and so impure an affection. They were carried into captivity, and reduced to the severest servitude. *Vide NAMES.*

AHOLIBAMAH, or *Aelibemeh*, אָהֹלִיבָמָה, אָהֹלִיבָמָה: *my tabernacle is exalted*; from אָהֵל *ahel*, a tent, and the pronoun י *i*, *my*, and בָּמָה *bamah*, *exalted*.

AHUMAI, or *Achumi*, אָחוּמִי: *brother of the waters*; from מִים *mim*: otherwise, *the meadow of waters*, a waterish meadow; from אָחוּ *achu*, a meadow, and מִים *mim*, *waters*.

AHUMAI, son of Jahath, of the tribe of Judah, 1 Chron. iv. 2.

AHUZAM, or *Oosam*, or *Achzem*, אָחוּזָם, אָחָזָם: *their possession, their occupation*; from אָחוּז *achaz*, to take, to possess, and from the pronoun, כ *am*, *theirs*: otherwise, *their vision*; from חוּזָה *chazah*, to see.

AHUZAM, son of Naarah, of the tribe of Judah, 1 Chron. iv. 6.

AHUZAT, or *Achozath*, אָחוּזָת: *possession, occupation, vision*; from אָחוּז *achaz*: or *brother of the olive*; from אָחָה *acha*, a brother, and זֵיתָה *zith*, an olive tree.

AHUZZATHI, friend of Abimelech, king of Gerar, who came with him and Phicol his general, to make an alliance with Isaac, Gen. xxvi. 26. Several interpreters, following the Chaldee and St. Jerom, [Qu. Hebr. in Gen.] take *Ahuzzath* in an appellative sense, for a company of friends which attended Abimelech. The LXX call him *Ahuzzath*, the Brideman, A.M. 2200; ante A.D. 1804.

AI, a city near Bethel, westward, Josh. vii. 2. The LXX call it *Agai*, and Josephus, *Aina*; others, *Aiath*. Joshua having detached 3000 men against Ai, God permitted them to be repulsed, on account of the sin of Achan, who had violated the anathema pronounced against the city of Jericho, by appropriating some of the spoil to his own profit, A.M. 2553; ante A.D. 1451. After the expiation of this offence, the Lord commanded Joshua to march the whole army of Israel against Ai, and treat this city and its king, as he had treated Jericho, with this difference, that he gave the plunder to the army, Josh. viii. 1.

Joshua sent by night 30,000 men to lie in ambush behind Ai: the next day, early in the morning, he marched against the city, with the remainder of his army. The king of Ai sallied hastily out of the town with his troops, and attacked the Israelites, who, on the first onset, fled, as if under great terror; by this feint, they drew the enemy into the plain. When Joshua saw the whole of them out of the gates, he elevated his shield on the top of a pike, as a signal to the ambuscade; which immediately entered the place, now without defence, and set fire to it. The people of Ai, perceiving the rising smoke, endeavoured to return, but found those who had set fire to the city in their rear, while Joshua and his army advancing in front, destroyed them all.

The king was taken alive, and brought to Joshua. The Israelites entered the place, and killed in this day's action, 12,000 men, women, and children. The king of Ai was hung on a gibbet, where he continued till sunset; when he was taken down, thrown before the entrance of the city, and a great heap of stones raised over him. The Israelites afterward divided among themselves the spoil of the place, as the Lord had permitted them.

We read chap. viii. 3. "So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out 30,000 mighty men of valour, and sent them away by night." There is a manifest contradiction between this verse and the twelfth, where it is said, that "Joshua chose 5000 men, whom he sent to lie in ambush between Bethel and Ai." Dom Calmet, [Comment upon Joshua viii. 13.] says, that "Masius, [in Joshua viii.] allows but 5000 men for the ambuscade, and 25,000 for the attack of the city, being persuaded, that an army of 600,000 men could only create confusion on this occasion, without either necessity for, or advantage in such numbers." Masius seems to argue rightly, and to think like a soldier. "But the generality of interpreters," continues Calmet, "acknowledge two bodies to be placed in ambuscade, both between Bethel and Ai, one of 25,000, the other of 5000 men."

State it thus: Joshua sent at first 30,000 men, who marched by night, and, to prevent discovery, went behind the eminences of Bethel; these posted themselves at the place appointed for the ambuscade. The officer at the head of them, then detached 5000 men, who lay close as near as possible to the town, in order to throw themselves into it on the first opportunity.

Dom Calmet says, that some interpreters will not allow the Hebrew word *Akeb* to signify an ambuscade; and that literally it denotes the *heel*; if so, then by a metaphor, it must signify *ambuscade*, since the property of an ambuscade is to fall upon the enemy behind. It is an expression in daily use with us, that—the enemy is at our heels, that—he is continually close up with us—at our backs: and it is generally from behind that an ambuscade discovers itself by its attack.

The learned commentator on this place, reports the different opinions of interpreters concerning the nature of the signal used; but he does not render the matter absolutely clear. Some pretend, says he, that the Hebrew word, כירן *eidon*, signifies a shield; the LXX and Aquila, suppose it to mean a javelin all of iron, called *gascos*; but a javelin is too small to serve for a signal, at such a distance, nor is a shield more easily distinguished, though seen.

The Rabbins, though commonly a parcel of dreamers, have yet sometimes good intervals; they believe it was a staff belonging to some of their colours, which Joshua set up to give his people the signal.—[N. B. Most probably, it was one of the firepots, which are used as ensigns by the eastern caravans, whose smoke would rise to a great height, be easily seen, and signify the fate intended for the city; besides this, as the frame and staff of this instrument was of iron, it answers to the translation of LXX, and Aquila, and perhaps is what they had in contemplation.]

AI AH, or *Oiah*, אִיָּה, or אִיָּה by an *s* *aleph*: *vulture*: according to others, *pie*, or *raven*; from אִיָּה *ajah*: or, *alas!* otherwise, *where is he?*

I. AI AH, mother of Rizpah, who was Saul's concubine. David delivered her children to the Gibeonites, to be hanged before the Lord, 2 Sam. xxi. 8.

II. AI AH, אִיָּה, is a Hebrew term, which St. Jerom translates *vulture*. Bochart believes it signifies the *merlin*; the Syriac renders it *raven*, and the Arabic, *owl*. Our translation, Job xxviii. 7. renders it *vulture*; but Lev. xi. 14. and Deut. xiv. 13. *kite*. It is evidently a species of unclean bird, most probably the *vulture*, so called from its gluttony, or perhaps from its note. The word אִיָּה, Jer. l. 39. though supposed by Bochart to denote *jackalls*, may perhaps be the plural of *Aiah*: and signify vultures, their flights, or companies; which in some countries are very numerous.

AILON, אֵילֹן, *a chain*; from אֵלָה *alah*: otherwise, *strength*; or, *a stag*; from אֵיל *ail*.

AJAH, son of Zibeon, of the race of Esau, Gen. xxxvi. 24.

AITH, אֵיתָ, *a city, heap, mass*.

AJALON, a city of Dan, Josh. xix. 42. assigned to the Levites of Kohath's family. We find it sometimes named Elom or Ailom. Eusebius says, that in his time there was shown a place called Ajalon, three miles east of Bethel: but this cannot be the Ajalon mentioned by Joshua, ch. x. 12. where he speaks to the lunar light to stay in the valley of Ajalon; for this did not belong to the tribe of Dan; and Bethel was too remote from this tribe. St. Jerom notices another Ajalon two miles from Shechem, in the way to Jerusalem. He says, [In Epitaphiæ Paulo,] that Sta. Paula going from Shechem to Bethoron, saw on her left hand Ajalon and Gibeon. In 2 Chron. xxviii. 18. Ajalon is placed between Bethshemesh and Timnah. There was a city called Ajalon, in the tribe of Zebulun, Judges xii. 12. Thus there were four cities of this name.

1. In the tribe of Dan, between Timnah and Bethshemesh; probably that spoken of by Joshua.

A I R

2. Ajalon, in the tribe of Benjamin, east of Bethel, 2 Chron. xi. 10.
3. Ajalon, in the tribe of Ephraim, not far from Shechem.
4. Ajalon, in the tribe of Zebulun; its situation not known.

Vide FRAGMENT, No. 154.

[AICHMALOTARCH, Ἀιχμαλωτοαρχης: a Greek term, signifying, *the prince of the captivity, or chief of the captives*. This was the title, as the Jews pretend, of him who had the government of the people, during the captivity of Babylon.

They believe these princes, or governors, to have been constantly of the tribe of Judah, and family of David. But they would be very much puzzled to prove the real existence of these Aichmalotarchs. According to Basnage, *Hist. des Juifs*, lib. iii. cap. 4. the eastern Jews had their princes of the captivity, as the western Jews had their patriarchs. By the Eastern Jews are meant those settled in Babylon, in Chaldea, Assyria, and Persia; while they who dwelt in Judea, Italy, Egypt, and other parts of the Roman empire, were called Western Jews. There was no prince of the captivity before the end of the second century. Huna was the first invested with this character about that time. The office continued till the eleventh century. The princes of the captivity resided at Babylon; where they were installed with ceremony, held courts of justice, &c.

This magistrate in Babylonia was called, in the Jewish language, Rosh-Golah, *i. e.* the head of the captivity. The Jews of Alexandria had their Alabarchs, and the Jews of Antioch their Ethnarchs; and after this the Jews had in most places of their dispersions their Patriarchs, for the same purpose; and there are in the Imperial laws, edicts concerning them. *Prid. Connect.* &c. part. ii. book. 4. [*Vide* ALABARCHA.]

AIN, or Oin, עין: *a fountain, or an eye*.

AIR. The air, or atmosphere, surrounding the earth, is often meant by the word *heaven*; so *the birds of the heaven*—for *the birds of the air*. God rained fire and brimstone on Sodom from heaven; *i. e.* from the air, Gen. xix. 24. "Let fire come down from heaven;" *i. e.* from the air, 1 Kings, i. 10. Moses menaces the Israelites with the effects of God's wrath by destruction with a pestilential air, Deut. xxviii. 22. or, perhaps, with a scorching wind, producing mortal diseases; or with a blast which ruins the corn. 1 Kings, viii. 37. *Vide* WIND.

To "*beat the air*," to "*speak in the air*," 1 Cor. ix. 26. are modes of expression used in most languages, signifying—to speak without judgment, or understanding; or to no purpose; to fatigue

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ourselves, in vain. "The powers of the air," Eph. ii. 2. are probably meant of devils, who exercise their powers principally in the air; exciting winds, storms, and tempests, or other malign influences, *vide* Job i. 9. to which, perhaps, the apostle may allude; if it be not other an accommodation of the Jewish manner of speaking which was current in his days. *Vide* ANGEL.

AKAN, or Oken, אקן, יסאם: *tumult, blowing, or, gnashing the teeth*: otherwise, *rampart, outward wall*.

AKIBA, a famous Rabbin, who lived about A.D. 130. and was, as it were, the forerunner of the celebrated impostor Barchochebas. The Jews, who greatly extol him, relate, that Akiba was descended from Sisera, the general of Jabin, king of Canaan's army, Judg. iv. 7. He spent forty years in the country, employed in keeping the flocks belonging to one Calva Juva, a rich citizen of Jerusalem. His master's daughter offered to marry him, if he would quit the life of a shepherd, and apply to study. Akiba promised he would, whereupon they were clandestinely married, and he went to the University, where he spent twelve years, with so much reputation, that he came from thence with 12,000 scholars. His wife advised him to return thither; he continued therefore twelve years longer there; and his reputation increasing, he brought from thence 24,000 disciples. It may be easily perceived, that this prodigious number of scholars is a Rabbinical hyperbole; but they go farther, and tell us, that all these scholars died between Easter and Whitsuntide, for not behaving themselves with suitable respect to one another; and they were all buried at the foot of a hill near Tiberias. Basnage, *Hist. des Juifs*, tom. ii. lib. iv. cap. viii.

The Jews say, Akiba was a man of so much learning, that he could give a reason for the minutest letter of the law; and that what God had concealed from Moses, he revealed to him. There are a thousand opinions in the Mishna, whereof he is thought to be the author, and which are esteemed as so many maxims and decisions.

He was in the height of his reputation, and prince of the Sanhedrin, when Barchochebas appeared, to whom, it is certain, Akiba was attached, and whom he served as an usher, or forerunner, in the same quality almost as St. John Baptist served our Saviour. But these two men were governed by a different spirit from that of our Saviour and St. John. They kindled a war in Judea, prompted the Jews to rebellion, committed infinite disorders in Judea and Syria, killed thousands of Christians and Romans, and caused the entire

destruction of their country. *Vide* ADRIAN and BARCHOCHEBAS.

After the taking of Bethar, Akiba was a prisoner, and continued some time in fetters, manifesting so great a fondness for the observances of his predecessors, that he chose rather to go without drinking, and to use in washing himself, the water which was given him, than to omit that practice. The emperor Adrian severely punished his rebellion, and ordered his skin to be torn off with an iron comb. With him, say the Rabbins, vanished the honour of the Law. Misna in Sota, 515. They add, that Judas the Holy, another celebrated doctor, was born the day that Akiba died, *i. e.* A.D. 135, for Bethar was taken August 10th. that year.

AKKUB, or *Okub* אקוב, אכוב: *footstep, heel*: otherwise, *he that supplants, that deceives*; from אקב *hakab, or okeb*, which has all these significations.

ALABARCHA. This term is not in the Scripture; but Josephus uses it repeatedly to signify the chief of the Jews in Alexandria. Αλαβάρχης. Joseph. Antiq. lib. 8. cap. 8. & 20. & lib. 20. cap. 3. Philo calls this magistrate, Γενάρχης. Genarches; in Flacc. p. 975. d. and Josephus also, in some places, Ethnarches. Antiq. lib. 19. cap. 4. p. 674. A. B. These two last terms signify the prince, or chief, of a nation. But the signification of Alabarcha, is disputed. Some believe, that this name was given in raillery to the principal magistrate, or head of the Jews at Alexandria, by the Gentiles, who hated and despised the Jews. So Vales. not. in Euseb. lib. 2. cap. 5. Ita & Turneb. lib. 27. cap. 25. Others derive Alabarcha from Alaba, which signifies *ink* to write with; Alabarcha would then signify the chief secretary, or collector of the customs and duties on cattle carried out of the country. So Cujac. lib. 8. Obser. cap. 37.

Fuller, lib. 4. Miscell. Theologic. cap. 16. [*Vide* Martini Lexicon] derives it from the Syriac Halaph (חלפ) *loco, via*: and Arcin (ארכין or ארכון *Archon*) as if we should say, the intendant, or the sovereign's delegate: for in places where the Jews were numerous, they had over them one of the principal of their own nation, or some other to whom they addressed themselves, in their own affairs. But this last etymology seems no better than the other, says Calmet. It is certain, the dignity of Alabarch was common in Egypt, as we see in Juvenal: Sat. 1. v. 129.

inter quos ausus habere
Nescio quos titulos Ægyptius aut Alabarches.

and that the emperors Valens, Gratian, and Theodosius, speak of the customs, or imposts, called Alabarchia in Egypt. Lib. 9. cap. de Rec-

tit. & Commiss. Usurpationem totius licentia summovemus circa rectigal Alabarchia per Egyptum. Perhaps, originally, the word Alabarcha, signified the person who had the custom of salt, and that it was given in derision to the head, or governor, of the Jews at Alexandria. In this sense, the etymology will come from the Greek, *hals, halos*, salt, and *Archon*, the chief. [The opinion, if not the derivation, of Fuller, seems to be confirmed by FRAGMENT, No. 22. relating to the heads of trades, &c.]

ALABASTER. In Matt. xxvi. 6, 7. we read, that Jesus being at table in Bethany, in the house of Simon, the leper, Mary, the sister of Lazarus, and of Martha, poured an alabaster box of precious ointment on his head. This alabaster was a sort of white marble, wherein precious liquors or unguents were generally preserved. Pliny says, lib. 28. cap. 8. that this kind of marble was found in the neighbourhood of Thebes, in Egypt, and about Damascus, in Syria. It was wrought into any form or figure with ease, being neither hard, nor brittle. From the general use of this material, many kinds of vessels to contain liquors, received the name of *alabaster*, though not made of this stone. Some authors think, as Epiphanius lib. de Mensurat. the box here mentioned, was of glass; and this opinion they support by St. Mark's expression, ch. xiv. 3. that "a woman poured out the perfume upon our Saviour." A vessel of glass was given to Constantine the Great, as that wherein the liquor or perfume had been contained, which was poured on the head of Jesus, says Suidas in Φορος. Theodosius ordered it to be removed from the Forum of Constantinople, into a safer place. Some suppose the name *alabaster* denotes the form, rather than the matter, of this box. *Alabastrum* may signify a vessel without a handle: it is certain this term expresses, generally a box to put perfumes in; [and this was probably in shape like some kinds of our snuff-boxes.]

[Herodotus, lib. iii. cap. 20. among the presents sent by Cambyzes to the king of Ethiopia, mentions *μυραν αλαβαστρον*. Cicero, Academ. lib. ii. speaks of *alabaster plenus unguenti*. As to the expression, *breaking the box*, it merely implies, that the seal upon the box, which closed it, and kept the perfume from evaporating, &c. had never been removed, but was on this occasion broken, *i. e.* FIRST OPENED; implying that, not only was this unguent extremely valuable, but that it was not the remains at the bottom of a vessel, but—the prime, first opening, most fragrant part, which was used in thus perfuming our Lord, as a token of the utmost respect: a fit

example for imitation! With the fragrance of such ointment, well might a house (perhaps we should rather understand the *apartment*) be filled, even remarkably.

ALAMEIECH, אלמעי: *God is king*; from אל *al*, *God*, and עי *melech*, *king*.

ALAMETH, or *Olmeth*, אלמית, ἀλεμέθ: *secret*; otherwise, *youth, ages*; from אלם *alam*, or *olam*: otherwise, *above death*; from על *ol*, *above*, and מות *muth*, *death*.

ALAMETH, ninth son of Becher, the son of Benjamin, 1 Chron. vii. 8.

ALCIMUS, Ἀλκιμος: *strong, vigorous*: from the Greek.

ALCIMUS, Jacinus, or Joachim, high-priest of the Jews, A.M. 3842, and died 3844; *an'c* A.D. 160. He was of the race of the priests, but not of a family of the first rank, nor whose ancestors had enjoyed the high-priesthood. Joseph. Antiq. lib. xx. cap. 8. Besides, he had been polluted with idolatry, during the persecution of Antiochus Ephiphanes, 2 Macc. xiv. 3. and he obtained this dignity by very irregular methods. He was confirmed in his office, by king Antiochus Eupator, after the death of Menelaus. Alcimus did not perform the functions of it till after the death of Judas Maccabæus. He, therefore, seeing he could not exercise his dignity of high-priest, no sooner had intelligence that Demetrius, the son of Antiochus Epiphanes, had stolen privately from Rome, and was arrived in Syria, but he went to wait on him, and putting himself at the head of the apostate Jews, who were then at Antioch, he threw himself at the feet of this new king, and besought him to defend them from the violences of Judas Maccabæus, whom he accused as an oppressor of those who supported the king's party, and who had dispersed and driven them out of their country. Entreating him also to send some body into Judea, to examine into the mischiefs and disorders committed by Judas Maccabæus, and to chastise his insolence.

Demetrius sent Bacchides thither with an army, and confirming Alcimus in his office of high-priest, commanded him to accompany Bacchides, and charged them both jointly with the conduct of this war. As soon, therefore, as they came into Judea, they endeavoured to surprise Judas and his brethren, under the pretence of treating with them. But Judas and his brethren suspected, or discovered the snare, and happily avoided it: but some not so prudent, perished; among others, sixty Assideans, and many scribes and doctors of the law; not imagining that a priest of Aaron's race, was capable of such iniquity. Upon his swearing to them, that no injury should be

offered to them, they went to him; but as soon as he had them in his power, he gave directions that they should all be murdered. After which perfidy, no one would trust him.

Bacchides having established Alcimus by force in Judea, marched out of Jerusalem, with his army, and encamped at Bezeth, returning into Syria, 1 Macc. vii. 19, 20. From thence he sent and apprehended several who had deserted his party, and certain others likewise, whom he commanded to be killed, and thrown into a great pit; after which, having again committed the province to the care of Alcimus, and left troops sufficient, he returned to king Demetrius. Alcimus, for some time, kept his ground; deserters came over to him in great numbers, with whom he made terrible havoc in the country; but Judas soon recovered a superiority, and restrained Alcimus from these incursions; who, finding himself unable to resist Judas, returned to the king with a present of a gold crown, a palm tree, and golden branches; which, in all probability, he had taken out of the temple. 1 Macc. xxv. 26, &c. Watching his opportunity, he represented to the king, that so long as Judas lived, his authority would never be settled in Judea. All who had the king's ear, were continually insinuating the same thing; and at last so wrought on him, that he sent a new army against Judas, under Nicanor, his old enemy, with particular orders to kill him, disperse his party, and establish Alcimus in the full possession of his dignity.

Nicanor, who was very well acquainted with the bravery of his adversary, proposed a treaty; but Alcimus, who thought sufficient care was not taken of his interests, went to the king, and prejudiced him so strongly against this treaty, that he refused to ratify it, and sent Nicanor positive orders to continue the war, till he had killed Judas, or taken him. Nicanor, therefore, was obliged, against his inclination, to begin hostilities against Judas.

Nicanor attempted to secure the person of his enemy at an interview, near Jerusalem; but Judas perceiving treachery, withdrew, and recommenced the war. Nicanor was beat at Capharsalama; and in a second battle, he was killed, and his army routed. Demetrius being informed of this, sent again Bacchides and Alcimus, with a powerful army, the choice of all his troops. Judas had only three thousand men; and this little body was much lessened by terror and desertion, so that he had not above eight hundred with him; with this small force, he ventured to attack the enemy, and, after prodigies of valour, died, overwhelmed by numbers.

By his death, Alcimas and his party were delivered from a formidable enemy, and became the strongest. Alcimus began to exercise the offices of the high-priesthood, which he had purchased; but attempting to pull down the wall of the inner court, which had been built by the prophets (that probably which separated the altar of burnt offerings from the priest's court) God punished him by a stroke of the palsy, whereof he died, after enjoying the pontificate three or four years, A.M. 3844. Joseph. Antiq. lib. 12. cap. 17.

ALEMA, or *Alimis*, Ἀλεμος: *porch*; from the Hebrew אֶלֶם *alem*.

ALEMA, a city in Gilead, beyond Jordan, 1 Mace. v. 26. Isaiah speaks of Elim, in Moab, Isa. xv. 8. Helmon-Deblataim, or Almon-Deblataim, is known to be in the same country: this may, perhaps, be the Alema, mentioned in the Maccabees.

ALEMETH, or *Olemeth*, אֶלֶםֶת, ἀλαμωθ: *Vide ALAMETH*.

I. ALEMETH, son of Jehoadah, of the tribe of Benjamin, 1 Chron. viii. 36.

II. ALEMETH, a city in the tribe of Benjamin. It joined to Anathoth. Both were cities of refuge in that tribe.

ALEPH, (א) the name of the first letter in the Hebrew alphabet, from whence the *Alpha* (Α) of the Syrians and Greeks is derived. This word (as a word) signifies *chief*, *prince*, or *thousand*, expressing, as it were, a leading number. There are certain psalms, and other parts of scripture, which begin with *Aleph*; and the verses following begin with the following letters of the alphabet in their order: these are called *aerostics*. In the 119th. Psalm, the eight first verses all begin with *Aleph* (Α); the eight following all with *Beth* (Β); and in like manner the eight lines of the stanzas following begin each with the same letter. In the 111th. Psalm, the first verse, "I will praise the Lord with my whole heart," begins with *Aleph* (Α); the following, "In the assembly of the upright, and in the congregation," begins with *Beth* (Β); and so on, each verse beginning with its proper letter of the alphabet in its order. In the Lamentations of Jeremiah, chapter i. the first *strophe* only begins with *Aleph* (Α); the second with *Beth* (Β); and so the others. In the third chapter, three verses successively begin with *Aleph* (Α); then three others with *Beth* (Β) &c. We have no other sort of *aerostic* Hebrew verses remaining. The Jews at this day use their letters as numeral characters; A, *Aleph*, stands for one; B, *Beth* for two; G, *Gimel*, for three; and so on. But

I do not find that this custom is ancient. *Vide HEBREW POINTS, LETTERS, &c.*

ALEXANDER, Ἀλέξανδρος: *one that assists men*; or *that helps stoutly*; or *one that turns away evil*. Such is the signification of this Greek word, which nearly answers to the Hebrew word Solomon.

ALEXANDER THE GREAT, son and successor of Philip, king of Macedon, is denoted in the prophecies of Daniel vii. 6. by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests: also, Dan. viii. 4, 5, 6, 7. as a one-horned he-goat, running over the earth so swiftly, as not to touch it; attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him. The he-goat prefigured Alexander, the ram prefigured Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in a dream, Dan. ii. 39. the belly of brass, was the emblem of Alexander; the legs of iron designed his successors. He was appointed by God to destroy the Persian empire, and to substitute the Grecian monarchy.

Alexander was born at Pella, *ante* A.D. 355. His father was killed at a marriage feast, when Alexander was about eighteen.

After he had performed the last duties to his father, Philip, he was chosen by the Greeks general of their troops going against the Persians. He entered Asia with an army of 34,000 men, A.M. 3670; *ante* A.D. 334. He subdued almost all Asia Minor in one campaign: he defeated Orontes, one of Darius' generals; and Darius himself, whose army consisted of 400,000 foot, and 100,000 horse, in the narrow passes which lead from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother.

After he had subdued Syria, Alexander came to Tyre; the Tyrians evading his entrance into their city, he besieged it. He wrote at the same time to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive from him those submissions which he had hitherto paid to the king of Persia. Joseph. Antiq. lib. 11. cap. ult. Jaddus refusing, as having sworn fidelity to Darius, Alexander resolved to march against Jerusalem, when he had reduced Tyre. This siege lasted long, but at length the city was taken, and sacked; this done, he entered Palestine, and reduced it. As he was marching against Jerusalem, intending to punish the high-priest, Jaddus, fearing his resentment, had recourse to God by prayers and

sacrifices, and the Lord in a dream commanded him to open the gates to the conqueror, and at the head of his people dressed in his pontifical ornaments, and attended by the priests in their formalities, to receive Alexander, as it were, in triumph.

Jaddus obeyed; and Alexander seeing from a distance this company advancing, was struck, and approaching the high-priest, he saluted him first, then adored God, whose name was engraved on a thin plate of gold worn by the high-priest on his forehead: at the same time, the people surrounded Alexander, and hailed him with great acclamations. The kings of Syria who accompanied him, and the great officers about Alexander, could not comprehend his conduct; Parmenio alone ventured to ask him, "Why he, to whom all people did homage, and prostrated themselves, had thus prostrated himself before the high-priest of the Jews?" Alexander replied, "that he paid this respect to God, not to the high-priest: for," added he, "while I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as the high-priest at present; he encouraged me, and commanded me to fear nothing, but to march my army with expedition into Asia, promising me all manner of success, and under his conduct to render me master of the Persian empire. For this reason, as soon as I perceived this habit, I recollected the vision I had seen, understood that my undertaking was favoured by God, and that under his protection I might expect all kind of prosperity; so that I hope very soon to get possession of the Persian empire, and happily to accomplish all my designs."

Having said thus, he embraced Jaddus, and was conducted into the city. He went directly to the temple, where he offered sacrifices to the Lord, punctually conforming to the directions of the priests, and leaving to the high-priest the honours and functions annexed to his dignity. They showed him the prophecies of Daniel, wherein it is said, that a Grecian prince should destroy the Persian empire: these he applied to himself, and was thereby confirmed in his opinion, that God had chosen him to execute this great work.

After this, he dismissed the multitude; and the next day, bade them ask what they would of him: the high-priest desired only the liberty of living under his government according to their own laws, and an exemption from tribute every seventh year, because in this year the Jews neither tilled their grounds, nor reaped their fruits. Alexander readily granted this request; and as they

besought him to grant the same favour to the Jews who dwelt beyond the Euphrates, in Babylon and Media, he promised to them that privilege as soon as he had conquered those provinces: after this, having signified, that if any would enlist in his troops, he would receive them; many offered their services, and followed him.

This done, he left Jerusalem, and visited other cities of the province; being every where received with great testimonies of friendship and submission. The Samaritans, who dwelt at Sichem, and were apostates from the Jewish religion, observing how kindly Alexander had treated the Jews, resolved to say, that they also were by religion Jews; for it was their practice, when they saw the affairs of the Jews prosper, to boast, that they were descended from Manasseh and Ephraim; but when they thought it their interest to say the contrary, they would not fail to affirm, and to swear, that they had no relation to the Jews.

They came therefore with many demonstrations of joy to meet Alexander, as far almost as the territories of Jerusalem. Alexander commended their zeal; and the Sichemites entreated him to visit their temple, and their city: he promised that he would at his return; and as they petitioned him for an exemption from taxes every seventh year, because they also, neither tilled nor reaped that year; Alexander asked them, if they were Jews? They said, they were Hebrews; and by the Phœnicians, called Sichemites. Alexander answered, that he had granted this exemption only to the Jews; but, at his return, he would inquire into this affair, and do them justice.

[N. B. In reading the accounts of Josephus, we ought always to recollect, that his chief design in his history was to recommend his nation, then captive, to the powers of Rome: and that, in common with his countrymen, he had strong prejudices against every nation but his own, and every sect but his own.]

Alexander having conquered Egypt, and regulated it, gave orders for the continuation of his new city, Alexandria, and departed from thence about spring, with the utmost expedition, into the East, in pursuit of Darius. (Quint. Curt. lib. 4. cap. 8. Euseb. Chronic. Cedren.) Passing through Palestine, he was informed, that the Samaritans, in a general insurrection, had killed Andromachus, governor of Syria and Palestine, who coming to Samaria to regulate some affairs, the inhabitants set fire to his house, and burned him: this was infinitely displeasing to Alexander, who loved Andromachus; he commanded all those who were concerned in his murder to be executed; the

rest he banished from Samaria, and settled a colony of Macedonians in their room. What remained of their lands, he gave to the Jews, and exempted them from the payment of tribute. Joseph. lib. 2. contra Appion. The Samaritans who escaped this calamity, collected in Sichem at the foot of Mount Gerizim, which now became their capital, as it still continues to be; and lest the 8000 men of this nation, who were in his service, and had accompanied him since the siege of Tyre, if sent back into their own country, might renew the spirit of rebellion in their countrymen, he sent them into Thebais, the most remote (southern) province of Egypt, and there assigned them lands.

We shall not enlarge in reciting Alexander's conquests. After he had subdued Asia, and the Indies, with incredible good fortune and rapidity, he gave himself up to intemperance: having drunk to excess, he fell sick, and died, after he had obliged "all the world to be quiet before him," 1 Mace. i. 3. Being sensible his end was near, he sent for his court, and declared, "he gave the empire to the most deserving:" yet, it is said, he regulated the succession in a will. 1 Maccabees, chap. i. 7. says, he divided his kingdom among his generals while he was living. It is certain, a partition was made of Alexander's dominions, among the four principal officers of his army, and that the empire which he founded in Asia subsisted many ages after him. He died A.M. 3681; ante A.D. 323, at the age of thirty-three, and after a reign of twelve years, viz. six as king of Macedon, and six as monarch of Asia. Justin. lib. 12. Quint. Curt. lib. 2. cap. 7.

The spurious Josephus, or Josephus Ben Gorion, *vide* JOSEPHUS II. relates, that Alexander having entered the temple, the high-priest showed him the courts, the treasures, and all the beauties of that holy place, and even the holy of holies itself, the most sacred and innermost part. Alexander having admired these things, and blessed the Lord for them, said, "I have a mind to leave here, a monument of my devotion and respect to the God whom you adore: I will give, therefore, to the artificers, a great quantity of gold, that they may make a statue of me as large as the life, and place it between the altar of burnt offerings and the holy place:" but the high-priest replied, "he might make a better use of the sum he intended to devote to God, by giving it to support the priests, and for the service of the people, who should worship God in his holy place; and that he would erect a more excellent monument in honour of him." "What monument

then can that be?" replied Alexander: "It is this," says Jaddus; "all the children of the priests that shall be born this year in Jerusalem and all Judea, shall be called by the name of Alexander: these will be so many living monuments, that shall every day revive the memory of your name in the Lord's temple."

The Jews relate, that the Egyptians prosecuted the Hebrews before Alexander, to procure the restitution of the gold and silver vessels, &c. which their ancestors had borrowed of the Egyptians at the Exodus, Exod. iii. 22. The cause was pleaded, and the Egyptians set forth their right in the best manner they could; but when he heard the representations of the Hebrews, and understood that this was a consideration for their liberty, for so many years' oppression, labour, and bad usage received from the Egyptians, and for their children drowned or exposed, and that they had no evidence but the Hebrew writings, he dismissed the Egyptians in confusion. This lawsuit is probably only an invention of the Rabbins; [though it is not impossible, the idea might be started before Alexander in a merry mood, and might afterward be reported as fact.] Abraham Zaccuth. in Sepher. Juchasim. & Qemar. Babylon. ad tit. Sanhed. cap. 11.

Some have been of opinion, (See M. Simon's Dictionary, under the title of Alexander,) that it was the high-priest Jaddus who told Alexander, that the Gods whom the Heathens worshipped, were mortal men deified: but this is conjecture only. The ancients, from whom we learn this particular (taken from a letter of Alexander, to his mother) have not told us, that he had it from Jaddus but from Leo, an high-priest, who had the care of the Egyptian mysteries: [and as this was certainly the fact, it was at once an historical truth, and a complimentary kind of apology for the same madness in Alexander, who herein imitated the heroes of ancient days.] Tertull. de Pallio, cap. 3. Minutius Felix in Octavio. Cyprian. de vanitate Idolatorum, cap. 1. August. de Civit. Dei, lib. 8. cap. 5; & de consensu Evang. lib. 1. cap. 23.

The name of this conqueror is as much celebrated in the writings of the Orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which western historians give of him: they call him, Esecander Dulkarnim, "double-horned Alexander," alluding to the two horns of his empire (or his power) in the east and west. His posterity is yet extant in parts toward India: and his fame is there maintained and cherished. Bibl. Orient. Esecander, p. 317.

The eastern people do not agree among themselves as to Alexander's father and mother: the Mahometans generally relate his origin thus:—Darab, king of Persia, made war against Philip, king of Macedonia, and having defeated him, obliged him to retreat to a place, where he blocked him up so close, that he was forced to sue for peace, to give him his daughter in marriage, and to pay him an annual tribute of a thousand beizats, or golden eggs, each forty drachms in weight. Darab having espoused the princess, perceived that her breath was offensive, and resolved to send her back to her father, though she was with child by him: Philip received her, and the son of whom she was delivered, he named, as if he had been his own; and called him Alexander.

Darab, at his death, left his kingdom to a son of his own name. (Darius Codomannus, of the Greeks; Dara, in the Persian language, signifies sovereign.) This prince extended the limits of his territories, settled posts throughout his dominions for giving speedy intelligence, and reigned some years happily: but as he governed with great pride and severity, he drew on himself the odium of the great men and of the common people, who rebelled against him. The grandees wrote to Alexander, inviting him to conquer Persia, which belonged to him, as son and heir to Darab the first. Alexander desiring to take advantage of these dispositions refused to pay the thousand beizats, or golden eggs; and the king of Persia demanding them, by his ambassador, Alexander replied, "The bird which laid these eggs, is flown into the other world."

Upon this, Darius levied a powerful army, to reduce Alexander, who, on his part, raised forces, and marched against Darius: after a bloody combat, the victory remained with Alexander. Darius retiring from the battle, no sooner entered his tent, but two of his chief officers pierced him through the body with their swords, and fled to Alexander, who, on notice of what had happened, ran to Darius, and placed the head of the expiring monarch on his knees, protesting, that he was no way concerned in his death: Darius opening his eyes, desired him to avenge his murder, gave him his daughter Roxana, and entreated him to leave the provinces of Persia under the government of natives of the country. Such, according to the eastern people, was the death of Darius Codomannus.

Abulfarage, Said, the son of Batrik, and Josephus Gorionides, suggest, that Neetanetus, king of Egypt, was Alexander's father; that, being

driven out of his own country by Artaxerxes Oechus, he disguised himself as an astrologer, came into Macedonia, and lying with Olympias, Philip's wife, begat Alexander. [Thus Alexander, by wishing to be thought the son of Jupiter, has entailed lasting shame on his mother, and uncertainty on his own origin; had he been less aspiring in point of descent, he had been more honourably descended.] The same Abulfarage says, that Alexander defeated thirty kings in battle, and built twelve cities, four whereof he called by his own name. It is related also, that he commanded a bridge of admirable structure to be destroyed, which had been erected by an ancient king of Persia over the Tigris: afterward a bridge of boats was made in the same place, which continued there for a long time. This is perhaps founded on his burning of Persepolis, and the galleries there; or both accounts may be true.

We read in the first book of Maccabees, (chap. i. 6, 7.) that Alexander, near his end, sent for his principal officers, who had been brought up with him from his youth, and divided his kingdom among them, while he was yet living. This he might do: or, he might express his foresight of what actually took place after his death: by this supposition, we reconcile this relation with the Greek and Latin historians, who have mentioned the circumstances of his death, and the manner wherein he disposed of his dominions, which is otherwise a difficulty. In this particular, the eastern historians agree with the historian of the Maccabees; they say, he died in the city of Scheherezour, (*D'Herbelot. Bibl. Orient. p. 318. Long. 82° 20'. lat. 34° 30'. N.*) in Assyria (or, as others, in the Curdistan) after having divided his dominions among ninety of his principal captains, the chief of whom was Ptolemy, the son of Lague. Eskenderons, otherwise Aridæus, his son, or rather, as Greek authors say, his brother, had no share in this succession, being addicted entirely to the study of philosophy, under the direction of Aristotle, who had been Alexander's preceptor.

Another historian, Tarikh. Montekheb, informs us, that this prince, a little before his death, divided the provinces of Persia among the sons of those princes whom he had subdued, and dispossessed, they paying fealty, and homage to him, and keeping a stipulated number of troops in his service; but, after the death of Alexander, they, who had been tributary, made themselves sovereigns, and are distinguished in the Arabian and Persian histories, by the title of kings

of the nations ; who make a particular dynasty in the succession of Persian kings.

Josephus, son of Gorion, whose history was published in Germany, by Sebastian Munster, in the sixteenth century (but much more correctly since) has related the history of Alexander the Great, which he learned he says, from the Egyptian Magi, in so strange a manner, and blended with so many fables, and such gross ignorance, that to relate them, would too severely try the reader's patience. *Vide* JOSEPHUS II.

The eastern people agree, that Alexander built a strong wall, from one of the Caspian mountains to another, to prevent the northern people, whom they call Gog and Magog, *vide* Ezek. chap. v. from penetrating into Persia. This wall was known among the ancients by the name of the Caspian gates. *Vide* CASPIAN.

While at Babylon, amid his debauches, Alexander resolved to rebuild the temple of Belus, which Xerxes had demolished at his return from Greece. He first ordered the place to be cleared, and observing that the Magi, to whom he had committed this work, proceeded very slowly in it, he employed ten thousand of his troops about it : they laboured at it during two months before his death ; yet the undertaking remained unfinished. It was designed, that the Jews in his army should share in this work, but when their turn came, they represented, that it was not lawful for them to assist in building an edifice intended for idolatrous worship. It was resolved, however, to press them, and violent means were used to force them ; but they continued inflexible. Alexander admiring their constancy, discharged them, and sent them home. Diodor. Sicul. lib. 17. Arrian, lib. 7. Joseph. contra Appion. lib. 2.

II. ALEXANDER BALAS, so called from Bala, his mother, was the natural son of Antiochus Epiphanes ; and upon medals is surnamed Theopator Euergetes. Some historians will not allow him to be, even the natural son of Antiochus Epiphanes. Florus, Epitome Livii. lib. 52. calls him, an unknown person, and of uncertain extraction. Justin, says, lib. 55. " that the enemies of Demetrius, king of Syria, suborned a young man, from among the meanest of the people, to declare himself son and heir of Antiochus ; and that he, warring with success against the king of Syria, obtained his kingdom." Appian affirms plainly, Syriac, p. 31. that Alexander Balas pretended to be of the family of the Seleucidæ, without any title to that pretension ; and Athenæus says, that he was the supposed son of Antiochus Epiphanes. However, the Roman senate,

the Jews, the Egyptians, and the Syrians, acknowledged him as son and heir of that prince.

Heraclides, of Byzantium, was the person who undertook to seat Alexander Balas on the throne of Syria, and to displace Demetrius, who was his particular enemy. He carried to Rome, Alexander, and Laodicea, the daughter of Antiochus Epiphanes. He gained many of the senators by his presents, persuading them, that Alexander was the natural son of Antiochus : when he thought his plan was mature, he brought Alexander and Laodicea into the senate-house, where they desired assistance from the senate, to recover their father's inheritance, the kingdom of Syria, usurped by Demetrius. Heraclides seconded their petition with a long harangue ; and although men of the best understanding looked on all this as a mere farce, yet the party gained by Heraclides, being the most numerous, carried it ; and the senate resolved, that Alexander and Laodicea might endeavour to recover the dominions of their father ; that the senate and people would support them, and would furnish them succours : A.M. 3851 ; ante A.D. 153. Immediately Heraclides, conducted Alexander and Laodicea to Ephesus, and made preparations to carry on the war in earnest against Demetrius.

Alexander Balas went into Syria, and on his first appearance, Ptolemais, then in the custody of some malecontents belonging to Demetrius' troops, opened to him. Then he wrote to Jonathan Maccabæus, to engage him in his party : 1 Macc. x. 18. At the same time, he sent him a purple robe, and a crown of gold ; Jonathan therefore embraced Alexander's party, notwithstanding the offers and solicitations of Demetrius. After this, Alexander fought Demetrius : the left wing of Demetrius, put to flight Alexander's right wing ; but the right wing, where Demetrius commanded in person, was obliged to retreat : Demetrius, though deserted by his men, and alone, performed prodigies of valour ; at last, unhappily plunging into the mire, he fell from his horse, and was pierced through with arrows, fighting valiantly to the last.

Thus Alexander Balas obtained full possession of the kingdom of Syria. When this was accomplished, he considered how to strengthen himself by an alliance with the king of Egypt. He demanded that king's daughter in marriage, and Ptolemy Philometor gave her to him. The two kings met at Ptolemais, where the marriage was concluded, 1 Macc. x. 51. & seq. Jonathan Maccabæus, invited by king Alexander, appeared there with great splendour : he brought large presents

to Alexander, and was very well received by both princes. The king of Syria showed him all marks of honour, clothed him in purple, placed him in the number of his principal friends, and made him his master of horse.

Alexander had not been above two years on the throne, when Demetrius Nicator, eldest son of the former Demetrius Soter at the head of some troops which he had received from Lasthenes, of Crete, passed into Cilicia. Alexander was then in Phœnicia, and instantly as he received the news, he returned with all speed to Antioch, that he might order affairs before the arrival of Demetrius.

Demetrius gave the command of his troops to Apollonius who came and with very insolent language bid defiance to Jonathan, to engage him in a battle. Jonathan, and his brother Simon, marched against him, and found him near Joppa; the enemy's horse, after sustaining great fatigue all the day, was at last put to flight by Simon's infantry; after which the two brothers took Azotus and Ascalon, and returned laden with spoil to Jerusalem. King Alexander informed of this success, advanced Jonathan to new honours, and sent him the buckle of gold which was generally given only to near relations of the king. Moreover, he gave him Accaron, and its territory, as his own property.

While this was transacting Ptolemy Philometor, father-in-law of Alexander Balas, devising how he might unite the kingdom of Syria with that of Egypt, took private measures to destroy both Demetrius Nicator, and Alexander Balas, that so he might become master of the kingdom for which they both were contending. He levied a powerful army, and under the pretence of assisting his son-in-law, entered Syria, and was received as a friend into all the cities; Joseph. *Antiq. lib. xiii. cap. 5.* Diodor. *lib. xxxii.* Justin. *lib. xxxv. &c.* after having seized them, he gave out that Balas had prepared several ambuscades for him in Ptolemais, with intention to surprise him. Jonathan Maccabeus came to him near Joppa; and though the inhabitants of the country did all they could to render him odious to Ptolemy, by representing the heaps of dead bodies which Jonathan had slain in the preceding war, the temple of Dagon, which he had burnt, and the city of Azotus, which he had destroyed, the king nevertheless received him with great marks of distinction; and Jonathan having attended him as far as the river Eleutherus, beyond Phœnicia, returned to Jerusalem, 1 Macc. xi. 4, 5, 6, 7.

Ptolemy advanced to Antioch, without resistance, seated himself on the throne of Syria, and put upon his head the two diadems of Egypt and Syria.

Balas, who had retreated into Cilicia, there gathered a numerous army, with which he marched against Ptolemy and Demetrius Nicator, now confederated against him: he gave them battle on the river *Geneparas*, but was overcome, and saved himself by flight, with five hundred horse that followed him, into Arabia: where Zabdiel, a prince of the Arabians, cut off his head, and sent it to Ptolemy. This is the history as related by the author of the first book of Maccabees: but other historians relate, that Alexander's generals, considering their own interests and security, treated privately with Demetrius, treacherously killed their master, and sent his head to Ptolemy at Antioch. This happened *A.M. 3859; ante A.D. 145.* Polyb. *excerptis.* Vales. p. 194. Diodor. *lib. xxxii. in Bibliot. Photii.*

Alexander Balas left a son very young, called Antiochus Theos, whom Tryphon raised to the Throne of Syria. *Vide ANTIOCHUS.*

III. ALEXANDER JANNÆUS, third son of John Hircanus. John Hircanus left three sons (or five, according to Josephus, *de bello, lib. i. cap. 3.*) He was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him; which dream extremely afflicted him, inasmuch as according to the order of nature, he could not come to the crown till after the death of his two brothers. The event justified the truth of this dream. Antigonus never reigned, and Aristobulus reigned but for a short time; [He began to reign in 3898, which was the year Hircanus died; and he died in 3899, before *A.D. 105.*] So that after his death, Salome or Alexandra, his widow, liberated Alexander, whom Aristobulus had kept in prison ever since their father's death, and made him king, *A.M. 3899, ante A.D. 105.* Joseph. *Antiq. lib. xiii. cap. 20.*

Alexander being seated on the throne, put to death one of his brothers, who had formed a design on his life, and heaped great favours on another, called Absalom, who being contented with a private condition, lived peaceably, and retired from public employments.

Alexander was of a warlike, enterprising genius; when he had regulated his dominions, he marched against Ptolemais: the inhabitants gave him battle, but he repulsed them, and compelled them to shut themselves up in the place, where he closely besieged them. The besieged had re-

course to Ptolemy Lathyrus, who having been expelled the kingdom of Egypt by his mother, Cleopatra, continued in the isle of Cyprus. Lathyrus promised them assistance, and fitted out a strong fleet: in the mean time, Demænetus, who had great credit in Ptolemais, persuaded the inhabitants that it was much more their advantage to carry on the war against the Jews, and run all hazards, than to receive Ptolemy, and thereby throw themselves into certain and inevitable slavery. The people of the town admitted these reasonings, and ordered thanks to be returned to Ptolemy, for the offer of his assistance.

Ptolemy was at sea, when he received this news; notwithstanding which he advanced to Sicaminum, a city over against Ptolemais, where he landed his army, composed of about 30,000 horse and foot. The inhabitants of Ptolemais persisted in refusing to receive him into their city; during which time, deputies from Gaza came to him on the part of Zoilus, tyrant of Dora, and of Strato's tower, desiring his assistance against Alexander Jannæus, who wasted all their country. Ptolemy was overjoyed at this opportunity of making an honourable retreat from before Ptolemais. In the mean while, Alexander, not thinking it advisable to hazard an engagement with Ptolemy, withdrew his troops into their quarters, and, underhand, solicited Cleopatra, Ptolemy's mother, to join his party, professing a desire to live well with her son; and offering him four hundred talents to deliver up Zoilus, with assurances, that he would resign to him the land of which Zoilus was proprietor in the country. Ptolemy soon perceived that Alexander played with him; for which reason, he conducted the war against him with fresh vigour.

He attacked, and took some places in Galilee: Alexander gave him battle near Asophus, not far from Jordan; but Ptolemy killed 30,000 of his men (50,000, if Timagenes, who is cited in Josephus, *Antiq. lib. xiii. cap. 20, 21.* is to be believed;) and after this victory, he met with no resistance: he made great havock, and spread the terror of his name throughout all the province. His mother, Cleopatra, fearing lest such success should make him too powerful, equipped a large fleet, and sent her son Alexander into Phœnicia, where he was well received by the people of the country, who forsook Ptolemy's party; but appearing before Ptolemais, he was obliged to lay siege to it; and Cleopatra came to his assistance to hasten the taking of this city.

Alexander Jannæus, as his affairs stood, thought it impossible to procure any succour, but from

Cleopatra: he went therefore to her camp before Ptolemais, carrying great presents, and was received as an unhappy prince, the enemy of Ptolemy, and who had no other refuge but the queen's protection. Some of Cleopatra's friends persuaded her to seize Judea; but Ananias, one of her generals, by birth a Jew, remonstrated to her, not only the injustice of such a proceeding, in robbing a prince, her ally, come to throw himself into her arms; but likewise that it would render her odious to all the Jews in the world; who could not but detest such perfidy. Cleopatra, swayed by these reasons, made an alliance with Alexander Jannæus, in the city of Seythopolis; thereupon, Alexander marched with his troops into Cœlo-Syria, where he took the town of Gadara, after a siege of ten months, and after that, Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property, as in a place of security. This Theodorus falling suddenly on Alexander's army, killed 10,000, and plundered all his baggage.

This misfortune was insufficient to shake the courage of this prince; he besieged Raphia and Anthedon, towns on the Mediterranean, and made himself master of them: he attacked Gaza, and ravaged the neighbouring country: but Apollodotus, who commanded in the town, made a sally in the night, fell furiously on Alexander's camp, put the Jews into disorder, and had the advantage while night lasted; but when it was day, the Jews discovering who their enemies were (for they thought at first that it was Ptolemy Lathyrus, come to the assistance of Gaza) recovered spirit, and killed near 1000 of the enemy: notwithstanding which, they did not surrender, but chose rather to suffer the last extremities, than to submit to the Hebrews. After a long resistance, having lost their captain, Apollodotus, the town was taken, and sacked, not however without great loss to the Jews; for the defenders of Gaza, seeing there was no hope of quarter, sold their lives very dearly.

Alexander returned to Jerusalem, a year after he had begun the siege of Gaza: but at Jerusalem he did not find that peace he expected. Joseph. *Antiq. lib. xiii. cap. 21.* The Jews revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, according to custom, the people assembled in the temple had the insolence to throw lemons at him; (for it is usual with the Jews during this festival to carry branches of palm-trees and lemon-trees in their hands, as tokens of joy.) To these insults, they

added reproaches, upbraiding him, that as he had been a captive, he was not worthy to go up to the holy altar, and offer solemn sacrifices. Alexander, provoked by these affronts, put the seditious to the sword, and killed about 6,000; afterward, he erected a partition of wood about the altar and the inner temple, to prevent the people from coming so near to the altar, where the priests performed their functions: and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia; for, as he was no lover of the Syrians, he would have none of them in his service.

He made war afterward against the Moabites and Ammonites, conquered them, and obliged them to pay tribute: after that, he attacked Amathus, the fortress beyond Jordan, before-mentioned, and razed it; Theodorus, the son of Zeno, not daring now to encounter him. On another occasion, being at war with Obeda, king of the Arabians, he fell into an ambuscade, near Gadera, beyond Jordan; and having suffered himself to be enclosed by a troop of camels, in steep places, he with difficulty disengaged himself, and, without any company, got back to Jerusalem.

Here he found the Jews more animated against him than ever; and after this time he was obliged to make war against them during six years, killing above 50,000. All his endeavours to be reconciled to them, served only to irritate them more; so that having one day asked them 'what they would have him do, to acquire their good will?' they answered unanimously, 'that he had nothing to do but to kill himself;' at the same time, they sent deputies to Demetrius Eucærus, to desire succours against their king. [Demetrius Eucærus was established king of Damascus in 3912. It was not, therefore, till after this year that he came into Judea.]

Eucærus coming into Judea, joined his army to the opposers of Alexander, and encamped at Sichem. Alexander marched against him with 6,200 foreign troops, and 20,000 Jews, who still continued faithful. Eucærus, had 3,000 horse, and 40,000 foot. The two kings endeavoured mutually to weaken one another; Eucærus, by debanching the foreign troops in Alexander's pay, and Alexander, by separating from the party of Eucærus those Jews who had joined his army; but neither of them succeeding in this design, they came to a pitched battle, in which the victory was won by Eucærus; of the foreign troops belonging to Alexander, not one was left;

and this prince was forced to fly for shelter to the mountains. Joseph. Antiq. lib. xiii. cap. 22. This misfortune, which, in all appearance, must have ruined his affairs, contributed to his re-establishment. Six thousand Jews, touched with the unhappy condition of their king, joined him; and Demetrius, content with his advantage, retired into Syria, and left the rebels to make war against their king with their own forces. Alexander overcame them in all skirmishes, and having shut up the most active of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him, during a great entertainment which he made for his friends; and before these unhappy wretches had expired, he commanded their wives and children to be murdered in their presence. This was an unheard of and excessive cruelty; and on this occasion, the people of his own party called him Thracides, meaning to say, "as cruel as a Thracian." A body of 8,000 mutineers, who still kept the field, frightened with this execution, secured themselves in places strongly situated, and left the king to his dominions.

Antiochus, surnamed Dionysius, having conquered Damaseus, resolved to invade Judea; Alexander Jannæus, informed of his design, and unwilling to hazard a battle, ordered the making good intrenchments, from Antipatris to Joppa, which was the only place through which the enemy could penetrate into his country; and having added a wall to these works, with wooden towers at proper distances, for about a hundred and fifty furlongs, he prevented the enterprise of Antiochus. That prince having only burnt these wooden towers, thought it convenient to return, and direct his arms against the king of the Arabians; in which war he was killed. Joseph. Antiq. lib. xiii. cap. 23. about A.M. 3917, or 3918.

After his death, the people of Damascus presented the crown to Aretas; who came into Judea, attacked Alexander, and overcame him near Adida, in the plain of Sephala, east of Gaza, and Anthedon. After this, the two kings made peace, on conditions. Aretas returned to Damascus; and Alexander besieged Dia, or Dium, in Arabia, near Pella, in the region of Decapolis; Plin. lib. v. cap. 17. having taken it, he led his army to Essa, where Zeno had lodged all his most valuable effects. Antiq. lib. xiv. cap. 10. He surrounded the place with a triple wall, and having taken it, marched against Gaulan and Seleucia: these he

took, and made himself master of the valley of Antiochus, and the fortress of Gamala. He accused Demetrius of several crimes, who was the proprietor of all these parts; and having taken possession of them, he returned in triumph to Judea, after an absence of three years, spent in these expeditions. The Jews received him with joy, by reason of his great successes; and under his reign their dominion was extended over many cities which he had conquered.

After this, Alexander having drank to excess, fell sick, and laboured under a quartan fever three whole years, without intermitting, however, his military exercises; his strength was at last exhausted, and he died in the country of Garasa, while besieging the castle of Ragaba, beyond the river Jordan (Ragaba is probably the Argob of Bashan, mentioned by Moses, Deut. iii. 4, 13, 14.)

The queen, his wife (*vide* ALEXANDRA) observing him near his end, and foreseeing all she had to fear, from a mutinous people, not easily governed, her children not being of age to conduct affairs Alexander told her, that to reign in peace under these perplexities, she should first conceal his death from the soldiery, till Ragaba was taken; next, when she returned to Jerusalem, she should give the Pharisees some authority in the state, and some share in the government; that she should send for the principal of them, show them his dead body; tell them they might use it as they pleased, and treat it with all manner of indignities, in revenge for the ill treatment they had received from him; and for the rest, that she would do nothing henceforward in the government, without their advice and participation.

He added, "If you do thus, you may be assured, they will make a very honourable funeral for me, and you will reign in peace, supported by their credit and authority among the people." Having said these words, he expired, aged forty-eight, after a reign of twenty-seven years; A.M. 3926, *ante* A.D. 78. He left two sons, Hircanus and Aristobulus, who disputed the kingdom and high priesthood, till the time of Herod the Great, and whose divisions caused the ruin of their family, and were the means of Herod's elevation.

[This admission of the Pharisees into the government, demands the especial notice of the reader: as it accounts, not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as pub-

lic governors; which appears so remarkably in the History of the Gospels.]

IV. ALEXANDER, son of Aristobulus and Alexandra, and grandson of Alexander Jannæus. After Pompey had taken Jerusalem from Aristobulus, that prince, with Alexander and Antigonius, his sons, and two of his daughters, were carried captives to Rome. Young Alexander found means to escape by the way, and returning to Judea, raised an army of 10,000 foot, and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of Alexandrium, and Machærus, where he designed to fortify himself: but Gabinius, general of the Roman troops, allowed him no leisure for this; but drove him from the mountains, beat him near Jerusalem, killed 3,000 of his men, and made many prisoners. Gabinius also besieged the fortress of Alexandrium, wherein was Alexandra, the mother of Alexander: she came out of this castle, and accommodated matters between her son Alexander and Gabinius, on condition that Alexander should surrender the castles of Alexandrium, Hircanium, and Machærus, which Gabinius demolished, A.M. 3947.

While Gabinius was employed in Egypt, and Senna, whom he had left in authority to command in Judea, during his absence, was unable to subdue the robbers, that ravaged all parts of the province; Alexander, taking advantage of this opportunity, excited fresh commotions, took arms again and formed an army considerable enough to terrify the country; wherever he met with Romans, he sacrificed them to his resentment: those who escaped him, fortified themselves on mount Gerizim, where he besieged them: and here Gabinius found him at his return from Egypt. Joseph. Ant. lib. xiv. cap. 11. Gabinius, apprehensive of engaging the great number of troops with Alexander, sent Antipater with offers of a general pardon, if they laid down their arms. This proposal had the desired success, many forsook Alexander, and retired to their own houses: but with 30,000 still remaining, he resolved to give Gabinius battle: they met at the foot of mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men: the rest were dispersed.

Alexander began again, under the government of Crassus, to embroil affairs; but after the unhappy expedition against the Parthians, Cassius

obliged him, under conditions, to continue quiet, while he marched to the Euphrates, to oppose the passage of the Parthians. Joseph. de Bello Jud. lib. 1. cap. 6.

During the wars between Cæsar and Pompey, Alexander and Aristobulus, his father, took Cæsar's part, who sent Aristobulus to Judea, with two legions, to support his interest there: but Pompey's party found means to poison him by the way. Nevertheless, Alexander, his son, levied troops to join those of Aristobulus; whereof Pompey having intelligence, sent directions to Scipio, who was then in Syria, to despatch him: Alexander was therefore apprehended, and carried to Antioch, where he was arraigned, and condemned to lose his head: which sentence was accordingly executed, A. M. 3935; ante A. D. 69. Joseph. Antiq. lib. 10. cap. 13. & de Bello Jud. lib. 1. cap. 7.

V. ALEXANDER, son of Jason, was sent to Rome, to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews, in the ninth year of Hircanus' pontificate, A. M. 3935; ante A. D. 69. Antiq. lib. 14. cap. 16.

VI. ALEXANDER, son of Theodorus, was sent to Rome, by Hircanus, to renew his alliance with the senate. He is named in the decree of the senate, addressed to the magistrates of Ephesus, made in the consulship of Dolabella; wherein it is declared, that the Jews shall not be forced into the military service, because they cannot bear arms on the sabbath-day, nor have, at all times, such provisions in the armies as are authorized by their law. Antiq. lib. 14. cap. 17.

VII. ALEXANDER, son of Herod the Great and Mariamne. His history can hardly be separated from that of Aristobulus, his brother, and companion in misfortune. These two princes were the handsomest men of their time. After the tragical death of their mother, Mariamne, Herod sent them to Rome, to be educated near Augustus; and to be instructed in the exercises suitable to their quality. Augustus did them the honour to allow them an apartment in his palace, intending this mark of his esteem and consideration as a compliment to their father Herod. Antiq. lib. 15. cap. 13. Some time after, Herod visited Rome, to pay his court to Augustus, and to bring home his sons: Antiq. lib. 16. cap. 1. The people received these princes in Judea with great joy, in consideration of their beauty, and their descent from the Asmonean race, by their mother's side: but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending, that if ever they possessed author-

ity, they would make her feel the effects of their resentment, she resolved, by her calumnies, to alienate the affections of their father from them. This she began with great address, for fear of being suspected; and, at first, discovered no symptoms of ill-will. Herod married Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, daughter of Salome, Pheroras, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched all their discourses, and themselves oftentimes contrived opportunities of their speaking their thoughts freely and forcibly, concerning the manner wherein Herod had put to death their mother, Mariamne. Antiq. lib. 16. cap. 6. Whatever they said was immediately reported to the king, in most odious and aggravated terms. Herod, who had no suspicion, or distrust, of his brother and sister, and who well knew the disposition of his sons, easily gave credit to what was told him of their saying, very frankly, "that they would one day revenge their mother's death." To check, in some degree, their lofty spirits, he sent for his eldest son, Antipater, to court, whom he had by one Doris, and who was brought up at a distance from Jerusalem; because the quality of his mother was much inferior to that of Mariamne. By thus making Aristobulus and Alexander sensible that it was in his power to prefer another of his sons above them, he thought to render them more circumspect, and tractable: but the contrary happened; for the presence of Antipater did but exasperate the two princes.

Herod placed great confidence in Antipater; and never suspected any thing he said against his brothers, he so well disguised his thoughts; and even while forming against them accusations of the most heinous nature, he seemed always to excuse and pity them; at last, Herod was so far alienated from his two sons, that he carried them to Rome, to accuse them before Augustus of designs against his life; A. M. 3993; ante A. D. 11. The young princes defended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judea, apparently in perfect union with Antipater, who returned with them, and expressed great satisfaction to see them restored to Herod's good graces. When returned to Jerusalem, Herod convened the people in the temple, and publicly declared his intention, that his sons should reign after him; first Antipater, then Alexander, and then Aristobulus. This declaration further exasperated the two brothers; they broke out into complaints and mur-

ours : which were immediately reported to Herod : and Pheroras, Salome, and Antipater, omitted nothing that might irritate him against his sons. Pheroras one day told Alexander, that Salome had informed him, that Herod was passionately in love with Glaphyra, his wife. Alexander, unable to contain himself, went directly to Herod, and declared what Pheroras had told him. Herod, enraged against Pheroras, reproached him bitterly with raising against him so heinous an accusation. Pheroras threw the whole blame on Salome, and Salome, who was present, defended herself vehemently, and protested loudly that it was all false. At last, the king, tired with their clamours, obliged them to quit his presence, and highly commended the moderation of his son, for discovering what so sensibly concerned him.

Herod had three eunuchs, whom he very much trusted, and employed even in affairs of great importance. These were accused of being corrupted by the money of Alexander. The king commanded them to be racked ; and the extremity of the torture forced them to confess, " that they had been often solicited by Alexander and Aristobulus, to abandon Herod, as now of no farther use, and who vainly endeavoured to disguise his age, by having his beard and hair painted : that they would do better to join them, who shortly must ascend the throne, whether their father would or not, and who would then be able to bestow on them the first offices of state : that all was disposed in their favour : and their friends, and their party, were ready for any undertaking, in asserting their indisputable right to the crown." This was enough to make Herod very uneasy, and suspicious of all persons about his court : all who were known as friends of Alexander were seized and put to the rack ; of whom the greater part died under the torture, without discovering any thing, because they had nothing to discover.

One, however, overcome by pain, confessed, he had often heard Alexander say, when the height of his stature, or his dexterity in drawing the bow was commended, that it would be more to his advantage, if he were not so tall, or so expert in hunting, since the king, his father, viewed these qualities with jealousy, and that when walking, he was forced to shorten himself, when near him, lest he should appear too tall ; and when hunting, he did not dare to shoot direct at the mark, lest the king should take offence if his son's dexterity was praised before his own. During the relaxation of his torture, he added, that the two

brothers had conspired to lay snares for their father, while hunting ; and were resolved, should he die, to go instantly to Rome, and beg the kingdom of Augustus. Letters were produced likewise from Alexander to Aristobulus, wherein he complained that Herod had given fields to Antipater, which produced an annual rent of two hundred talents.

Herod thought this intelligence sufficient reason for putting Alexander under arrest, and his principal friends to the torture. Many died under their torments, without confessing any thing, and the whole court was full of terror, consternation, and trouble. One who was racked, declared, that Alexander had written to his friends, desiring they would dispose the emperor to send for him to Rome ; and that he had informations of great consequence to offer him against his father, who had preferred the friendship of Mithridates, king of Parthia, to his alliance with the Romans : adding, that this young prince had at Asealon, poison prepared for his father. Search was made after this poison, but in vain, for none could be found.

Alexander, however, not dejected at this storm ; not only denied nothing which had been extorted from his friends by torture, but frankly confessed it ; whether designing thereby to confound the credulity and suspicions of his father, or to involve the whole court in perplexities, from which they should be unable to extricate themselves, he got four papers presented to the king, wherein he represented that to torment so many persons on his account, was in vain ; that in fact, he had laid ambuscades for him ; that the principal courtiers were his accomplices : naming, in particular, Pheroras, and his most intimate friends : adding, that Salome came secretly to him by night, and, whether he would or no, would lie with him : and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties and perpetual apprehensions.

In the mean time, Archelaus, king of Cappadocia, father-in-law of Alexander, informed of what passed at Herod's court, came to Jerusalem, proposing to establish, if possible a reconciliation between Herod and his son-in-law. At first he pretended anger against Alexander, very much blamed his conduct, and commended that of the king, protesting he was ready to dissolve the marriage between Alexander and his daughter, Glaphyra, if he could discover that she had any share in the plots of her husband. Herod see-

ing Archelaus so warmly espouse his passion, began to relent, and reassume the sentiments of a father toward his child: so that he first began to excuse his son; desiring Archelaus not to carry things to extremes, nor to think of breaking off the marriage of his daughter with Alexander. Joseph. Antiq. lib. xvi. cap. 12.

Archelaus then began to justify the young prince, and to throw the blame of it upon others, and chiefly upon Pheroras, king Herod's brother. And the king confessed, that indeed he was the cause of all this mischief. Thus Alexander, by the prudent management of Archelaus, was restored to the good graces of his father. The same Archelaus, afterward, reconciled Pheroras with Herod, and so established peace throughout the court.

But this calm did not long continue. One Eurycles, a Lacedæmonian, having insinuated himself into Herod's favour, gained also the confidence of Alexander; so that this young prince opened his heart freely to him, concerning the grounds of that discontent which he pretended to have against his father. Joseph. Antiq. lib. xvi. cap. 16. Eurycles repeated all to the king, who began again to conceive violent suspicions against his sons, to observe them narrowly, and to hearken to every thing said against them. Alexander having received among his guards two persons whom Herod had dismissed from his service, the king grew jealous of them, and ordered them to be tortured. They confessed, "That Alexander had solicited them to kill the king, while hunting, under pretence and show of shooting at some wild beast: that they were told they might be safe, if they reported that the king, falling from his horse, was run through by his own weapons: they declared likewise, that there was gold concealed in Alexander's stables."

After this, the governor of fort Alexandrium was taken into custody; and accused of having promised Alexander and Aristobulus to receive them into his fortress, and to deliver up the royal treasury which was lodged there. The governor suffered the rack with great resolution, and maintained that nothing was more false than this accusation; but his son coming in, confessed whatever they desired, and even produced letters from Alexander, whose purport ran thus: "As soon as we have executed what we have designed, we shall come to you; therefore be ready to receive us into your castle, according to your promise." Herod having seen these letters, no longer doubted but his sons had prepared an ambush for him. Alexander affirmed that he

never wrote these letters; but that Diophantus had counterfeited his hand-writing. Herod was then at Jericho, and having produced before an assembly of the people, those persons whom the violence of torment had forced to accuse his sons, the people stoned them; and had done the same by Alexander and Aristobulus, if the king had not sent Pheroras and Ptolemy, to prevent them.

Herod having confined the two princes in different prisons, commanded them to relate the whole conspiracy in writing. Alexander and Aristobulus wrote, that indeed they had desired to retire to the king of Cappadocia, but had by no means conspired against their father's life: that they should have been very glad if Tyrannus, one of their accusers, had been examined more strictly; whom the people of Jericho, pushed on by the emissaries of Antipater, had stoned. The king commanded Alexander to be brought, fettered as he was, to the princess Glaphyra, his wife, to know from her, whether she were not an accomplice with his son in the designs against him. The sight of her husband in so melancholy a condition, drew from her bitter lamentations, and a torrent of tears: she protested that she was guilty of nothing; but, that, indeed, to free herself from the uneasiness she suffered, she had resolved to retire, with her husband, to the king of Cappadocia, her father, and from thence to Rome. Herod wrote to Archelaus, complaining, that he too was involved in the conspiracy with his sons, without giving him intelligence; at the same time, he wrote to Augustus, accusing his sons of plotting against his life, and of designing to fly out of his dominions.

Augustus answered, that if his sons were convicted of having attempted his life, he might punish them as parricides; but if they were guilty only of a desire to withdraw, he should treat them with gentleness: that he advised to call a council at Berytus, in Phœnicia, composed of his friends, and of Archelaus, king of Cappadocia, wherein to deliberate, how he should proceed with his children. Herod, in compliance with this advice, convened as many of his friends as he thought proper, at Berytus; but would not invite Archelaus; nor Alexander and Aristobulus, he left them at Platane, a village of the Sidonians, not far from Berytus, that they might be at hand, if it were necessary for them to appear. Joseph. Antiq. lib. xvi. cap. 17.

Herod entered the assembly, which consisted of a hundred and fifty persons, and began, himself, to accuse his sons, with great vehemence and pas-

sion: after he had spoken in terms very unbecoming a father, he said, "that not only Augustus had made him master of his sons' destiny, but, that the very laws of the Jews declared, that if a son were accused by his parents, and they put their hands upon his head, all present should stone him, and put him to death," Deut. xxi. 18, 19, 20. Adding, "that though he might treat his sons in this manner, after the crimes whereof they stood convicted, yet he was willing to have the opinion of this council, and expected his friends would join him, in giving an example of that just severity to future generations, which ought to be exercised on inhuman and unnatural children."

Saturninus, a man of consular dignity, who was at the head of the assembly, was for punishing Alexander and Aristobulus—but not with death. His three sons, who were present, were of the same opinion: but Volumnius pronounced, that they deserved death; and the majority gave the same advice; so that their death was resolved on by a plurality of voices. Herod, therefore, carried them to Tyre; and Nicholas, of Damascus, being just arrived there from Rome, the king asked, "what his friends thought of his sons?" Nicholas answered, that general opinion was for their imprisonment, till he had at leisure taken his resolution. Herod was a long time thoughtful: and, at last, determined to carry them to Caesarea.

The whole city was in great expectation of what course Herod would take in this juncture. Every one pitied the two princes, but no one dared to speak plainly, for fear of incurring the king's displeasure. One of Herod's old soldiers, called Tyro, who had a son of the same age with Alexander, having ventured on the liberty of making some pretty sharp remonstrances to the king, on this matter, telling him that the officers, the soldiers, and the body of the people compassionated the young princes, and pitied their fate; the king, losing all patience, commanded the soldier and his son to be seized, and all whom he had named; having put the old soldier and his son to the torture, the old man declared, that he had formed a resolution to kill the king, and to expose himself for the love of Alexander, to any sort of punishment. The king, after this, thought of nothing more than of accomplishing his intention of dispatching his sons. He sent them to Sebaste, (otherwise Samaria) and ordered them there to be strangled. Their bodies were carried to the castle of Alexandrium, where their ancestors, by the mother's side, had gen-

erally been buried. Thus died Alexander and Aristobulus, sons of Herod the Great and Mariamne, A.M. 3999, one year before the birth of J. C. and four before the usual computation of A.D.

[The reader is desired to pay particular attention to the history of the behaviour of Herod to his two sons, as above; because, it has a strong connection with the gospel histories of the massacre of the infants—for the king who could slay his own sons, would not scruple to slay those of others; and it suggests clear reasons for the alarm of the whole city, and of the priests, of whom Herod inquired, where the Messiah should be born? also, for the flight of Joseph and Mary into Egypt, and for their fear of returning again into Judea, under the power of his successor, who, they supposed, might very probably inherit his cruel and tyrannical disposition, &c. &c.]

Josephus relates, that Glaphyra, Alexander's wife, having been sent back, by Herod, to her father, Archelaus, she married, for her second husband, Juba, king of Mauritania; and that afterward she married Archelaus (a son of Herod, by another wife, consequently) brother to Alexander, her first husband. One night, her first husband, Alexander, appeared to Glaphyra, and reproached her with the little love she had for him; since, not content with a second marriage, she had contracted a third, with his brother, Archelaus. "For this reason," added he, "I am determined to show you, that my affection is more constant than yours; and, as a proof that I have not forgotten you, within five days I will take you once more to myself; and deliver you from the infamy in which you now live." Accordingly, Glaphyra died at the end of five days. Joseph. Antiq. lib. xvii. cap. 15.

VIII. ALEXANDER, a Jewish impostor, of the city of Sidon, who so nearly resembled in person Alexander, son of Herod and Mariamne, of whom we have been speaking, that all who had been acquainted with him, were persuaded that this was really Alexander himself. Antiq. lib. xvii. cap. 14. He gave out, that his brother, Aristobulus, and he, had been delivered from death by the kindness of a friend, who had substituted others at the time when they were to have been executed. He came into the isle of Crete, where all the Jews owned him as the son of Herod; and furnished him with money to provide an equipage, and make a journey to Rome. He landed at Puzzuolo, where the Jews received him with honour; Herod's friends, and they who had known Alexander most intimately, were deceived by his great resemblance to him, so that

the Jews of Rome crowded to meet him ; and he entered the city with a train that might become a king.

Augustus was the only person who was not deluded ; the air of this man, and his hands, hardened by labour, discovered to him, that he was an impostor : he first asked him, " what was become of his brother, Aristobulus ; and why he did not come to Rome, to share in either his good or bad fortune ? " He answered, that he was in the isle of Cyprus ; that he was left behind there, because they would not both expose themselves to the dangers of the sea ; in order that if any misfortune should befall one of them, the other might be preserved. Augustus took this young man aside, and putting on a serious air, said to him, " If you will declare the truth to me, I promise to dismiss you, without taking away your life. Tell me, then, who you are, and who has engaged you to play the counterfeit in this manner ; for you are not of an age to form an intrigue of this nature of yourself. " The young man, unable to persist longer in his falsehood before the emperor, confessed the whole cheat to him ; and Augustus, not to violate the promise he had made, sent him to the galleys, because he was a corpulent and robust fellow ; and put to death the person who had persuaded him to act this part. This happened some time after the death of Herod, A.M. 4001 ; of J. C. 1 ; and three years before the vulgar era, or A.D. Joseph. Antiq. lib. xvii. cap. 14.

IX. ALEXANDER, son of Phasaël and Salampso, Herod's sister. Joseph. Antiq. lib. xvii. cap. 7.

X. ALEXANDER, son of Alexander, the son of Herod, and Glaphyra, daughter to the king of Cappadocia. Joseph. Antiq. lib. xvii. cap. 17.

XI. ALEXANDER, son of Tigranes, and grandson of Alexander, who was put to death by Herod. He married Jotape, the daughter of Antiochus, king of Comagena. Joseph. Antiq. lib. xvii. cap. 7.

XII. ALEXANDER, a Jew of Cyrene, was accused by ruffians, before Catullus, governor of that province, and by him put to death, about A.D. 73. Joseph. de Bello, lib. vii. cap. 38.

XIII. ALEXANDER, son of Simon, the Cyrenian, and brother of Rufus, who assisted our Saviour in carrying one part of his cross, as he was going to mount Calvary. Mark xv. 21.

XIV. ALEXANDER LYSIMACHUS, Alabarch of Alexandria, brother to Philo, the Jew. Some believe, that this was the Alexander who was in company with the priests, when the apostles were carried before the senate, to give an ac-

count of their doctrine and conduct, Acts iv. 6 ; A.D. 34. This Alexander was the wealthiest Jew of his time. He made rich presents to the temple, and was the father of Tiberius Alexander, who renounced the religion of the Jews, and turned Pagan. Alexander Lysimachus had the management of the empress Antonia's affairs. Caligula put him in prison ; and he was not liberated till the reign of Claudius, Caligula's successor. Joseph. Antiq. lib. xx. cap. 3. Ibid. lib. xix. cap. 4.

XV. ALEXANDER, a Jew, of Ephesus, who addressed the rabble that clamoured against St. Paul, and endeavoured to appease them : but when he appeared in the assembly, and was known to be a Jew, the Ephesians cried out more vehemently, " Great is Diana of the Ephesians ! " It is not known whether this Alexander was for or against St. Paul ; whether he was then a Jew, or a convert to Christianity, Acts xix. 33. A.D. 57.

XVI. ALEXANDER, an artificer in copper, mentioned by St. Paul to Timothy, 1 Tim. i. 19, 20. The apostle excommunicated him and Hymenæus, because they had blasphemed against the truth. [I rather think he was not excommunicated, but taught by suffering. Vide FRAGMENT, No 153. No. 6. " Of SATAN. "]

I. ALEXANDRA, otherwise SALOME ; for Salome, in Hebrew, signifies much the same as Alexandra in Greek ; as Alexandra in Greek, is equivalent to Salome in Hebrew. N. B. In the later times of the Hebrew government, *i. e.* after the Greek conquests, &c. and predominance in Syria, &c. almost all the Jews had two names ; one Greek, the other Hebrew, or Syriac, (*vide* NAMES,) שְׁלֹמֶה שְׁלֹמֶה, signifies *pacifica, felix* : Ἀλέξανδρος, may signify, *one who assists men, or one who protects them against the violence of other men.*

Alexandra was first wife to Aristobulus, (surnamed Phil ellen, or lover of the Greeks,) by whom she had no children. She afterward married Alexander Jannæus, brother to Aristobulus, her first husband. *Vide* ALEXANDER JANNÆUS. She lived twenty-seven years with him ; and when she saw him ready to expire before the castle of Ragaba, which he was then besieging, she represented to him the sad condition in which she and her children would be left, because the Jews had always, and almost unanimously, opposed him. Joseph. Antiq. lib. xiii. cap. 23.

Alexander answered, that, first, she should conceal his death from the soldiers, till Ragaba was taken ; secondly, that when she was returned to

Jerusalem, she should send for the principal Pharisees, whose power was very great among the Jews, whether to render odious those whom they hated, or to recommend their favourites to the esteem and friendship of the people. "When, therefore, they are come to you," says he, "show them my body, tell them you leave it absolutely at their disposal; that they may throw it into the common sewer, if they please, without burial, and abuse it in every way they can suggest, in revenge for the little consideration I have had toward them;—but add, that you resolve to do nothing without their approbation, and advice, in the government of the kingdom; and, assure yourself, they will perform funeral honours for me, in a more splendid manner than you would do yourself; and they will be so pleased with this deference you pay them, as to let you govern in peace."

Alexandra followed the advice of her husband; and the Pharisees, won by these marks of respect from the queen, began publicly to praise the king as a prince who had governed with great justice; as having deserved all imaginable honours from the people, and a funeral performed with the utmost magnificence. The people were easily persuaded to adopt the Pharisees' opinion, and never was any prince buried more pompously than king Alexander Jannæus. This prince left two sons, Hircanus and Aristobulus; he gave the regency to the queen, Alexandra, who governed peaceably and happily; because she always seemed to disapprove whatever her husband had done against the people: indeed, she had no more, properly, than the title of queen, the Pharisees governing in her name; notwithstanding, some affairs of consequence she undertook without their direction; and kept a good number of soldiers in her pay, so that she was formidable to her neighbours, and obliged them to give her hostages. Joseph. Antiq. lib. xiii. cap. 24.

Under her government, the country enjoyed peace; no enemy from abroad disturbed their tranquillity. The Pharisees were the only persons who caused any disturbance, by demanding of the queen, that she would revenge the death of 800 men, who had been crucified by king Alexander Jannæus, and would deliver up those who had promoted this act of inhumanity: they also, first ordered one, Diogenes, to be despatched, and after him another; so that none of Alexander's friends could be secure of their lives. At last, the principal persons about the court, and they who had served in the late king's armies, came to the palace, with Aristobulus, her son, at their head,

and showing sufficiently by their air, that what had passed had not been agreeable to them. they demanded of the queen, that if no consideration could be obtained for their old service, she would, at least, permit them to retire, and to secure their lives from the Pharisees. Aristobulus expressed his dissatisfaction more than the rest, and spoke to his mother with great vehemence. The queen, not knowing what better to adopt, distributed these old officers into the several fortresses of the country; but put none of them into the castles of Hircanium, Alexandrium, and Machærus, whither she had removed every thing valuable.

Sometime after, Alexandra sent her son, Aristobulus, toward Damascus, with troops, against Ptolemy Mennæus, who very much incommoded that city: but Aristobulus returned, without doing any thing memorable. After this, Tigranes coming to besiege Ptolemais, Alexandra sent ambassadors to him, with great presents, desiring him not to undertake any thing against her dominions. Tigranes received the ambassadors favourably, promised to regard the queen's request, and was soon after obliged to return into Armenia, to oppose Lucullus, who was ravaging that country.

At last, queen Alexandra falling dangerously ill, Aristobulus, her son, thought it convenient to execute a design he had long formed. He went by night, attended only by one servant, and visited all the castles where his father's friends commanded, in order to make himself master of them, and to prevent the Pharisees from seizing the government. The next day, when it was light, and it was known that Aristobulus was absent, the queen suspected that he was gone upon some enterprise, and was confirmed in her suspicion, when couriers came from various parts to inform her that the fortresses had mostly surrendered, one after another, to Aristobulus.

This news threw her into great consternation; orders were given for seizing the wife and children of Aristobulus, whom he had left at Jerusalem, and they were kept in the fortress adjoining the temple. In the mean time, Aristobulus got possession of twenty-two places of strength, and was soon at the head of a great number of troops, which came in voluntarily to serve him. Hircanus, his brother, and the principal persons of the nation, came to the queen, and desired her to put things into some order; but her indisposition no longer permitted her to think of war. She died soon after, aged seventy-three, having been nine years regent, A.M. 3935; ante A.D. 69.

II. ALEXANDRA, daughter of Aristobulus, and wife of Philippon, son of Ptolemy Mennæus, prince of Chaleis, a province situated between Libanus and Antilibanus. Ptolemy himself falling in love with Alexandra, killed Philippon, and married his widow, Joseph. *Antiq. lib. xiv. cap. 15.*

III. ALEXANDRA, daughter of the high-priest, Hircanus, and wife to Alexander, son of Aristobulus (which Aristobulus was brother to the high-priest, Hircanus, and son of Alexander Jannæus, king of the Jews.) This Alexandra was mother of Mariamne, wife of Herod the Great, and of Aristobulus, who was invested with the high-priesthood, but enjoyed it one year only, being drowned in a bath at Jericho, by procurement of Herod. Joseph. *Antiq. lib. xv. cap. 3.*

Herod having put to death the high-priest, Hircanus, sent for Annanel, a priest, from Babylon, on whom he conferred the high-priesthood: Alexandra was so provoked at it, that she wrote to Cleopatra of Egypt, the wife, or mistress of Antony, entreating her to solicit the pontificate from Antony, for her son, Aristobulus, brother to Mariamne, and grandson to Hircanus. Joseph. *Antiq. lib. xv. cap. 2.* Antony having heard much of Mariamne's beauty, and of Aristobulus, desired Herod, by letter, to send Aristobulus to him: Herod excused himself, and, overpowered by the solicitations of his wife, Mariamne, gave the high-priesthood to Aristobulus, his brother-in-law, but got rid of him very soon; in the mean while, he complained mightily of Alexandra, and of her addresses to Antony; he commanded her to continue in the palace, and not to intermeddle in affairs: the king had her narrowly observed, so that she could neither do nor say any thing, but what was immediately reported to him.

Alexandra, enraged to see herself thus reduced to captivity, wrote to Cleopatra, and complained of it. Joseph. *Antiq. cap. 3.* Cleopatra advised her, by all means, to withdraw with her son, Aristobulus, into Egypt; where she would receive them. Alexandra, accordingly, provided two biers, or coffins, one for herself, the other for her son; and gave orders for carrying these two coffins on board a vessel, which waited for them at sea: but one of Alexandra's slaves discovered this intention to Herod, who gave directions for seizing her and her son, at the instant when they were conveying away in the manner projected: however, he did not treat her ill, apprehending the resentment of Cleopatra, and that she might do him some ill office with Mark Antony.

After Herod had procured the death of Aristobu-

lus, Alexandra's son, this princess pretended to believe that it was purely accidental, but she waited for an opportunity of revenge. She related to Cleopatra what had passed, and the daily danger of her life: Cleopatra, touched with her misfortune, importuned Antony to avenge the death of that young prince, and prevailed with him, to order Herod to appear before him, and clear himself of the crime. Herod went, but so wrought on Antony by his presents, that he declared, Herod, being king of the Jews, was accountable to no man for his actions. Joseph. *Antiq. lib. xv. cap. 4.*

In the mean time, a report spread, that Antony had put Herod to death; whereupon, Alexandra solicited Joseph, Herod's uncle, who governed in his absence, that she and Mariamne might be carried to the Roman legions, for their personal security, if any disturbance should happen: but this was not executed, because they received letters from Herod, which contradicted the rumour. When this prince returned to Jerusalem, being informed by his sister, Salome, of all that had passed, he ordered Alexandra to be closely confined, and put in fetters.

Herod having put to death his wife Mariamne, her mother, Alexandra, fearing the same fate, pretended to condemn her daughter's conduct, and when she was led to the place of execution, loaded her with abuse, and would have assaulted her, which all the spectators regarded as folly and baseness, beneath contempt. The grief of Herod, after the death of Mariamne, caused an indisposition, which reduced him very low; and Alexandra, thinking him at the last extremities, solicited the governors of the two forts in Jerusalem, to put them into her hands, and to secure them for Herod's children by Mariamne, to prevent others, if the king should die, from getting possession of them: the governors, who did not love Alexandra, gave immediate intelligence to Herod: and he, without any delay, gave orders for despatching her, which orders were instantly executed; A. M. 3976; *ante* A. D. 28. Joseph. *Antiq. lib. xv. cap. 11.*

ALEXANDRIA, a celebrated city in Egypt, built by Alexander the Great, A. M. 3673; *ante* A. D. 331. situated between the Mediterranean and the lake Moëris. Arrian. lib. 3. Strabo, lib. 17. Pausan. in Eliacis. A village called Rachotis, stood near this port. Dinocrates, a celebrated architect, drew the plan, and gave the dimensions of this new city. Alexandria is pretty often mentioned in the Latin version of those books of the Old Testament, which were written before Alex-

ander: but this name is not in the original Hebrew.

The Arabians say, that Alexandria was called Caissoun, before Alexander the Great rebuilt it. D'Herbelot, *Bibl. Orient.* p. 320. Dinocrates was the same architect who rebuilt the temple of Diana, at Ephesus. He directed the construction of this new city: but, that it might be carried on with more diligence, Alexander appointed Cleomenes, one of his captains, to act as surveyor. Cleomenes was of Naucratis, in Egypt. Justin calls him the founder of Alexandria, as having contributed greatly to the improvement of it.

Aridæus, Alexander's brother, was charged with the care of carrying the corpse of that prince from Babylon, where he died, to Alexandria. He employed two years in preparations for the funeral pomp, which is described by Diodorus Siculus. There had been a prophecy current, that the place where Alexander should be buried, would rise to great prosperity: the governors, therefore, of several towns and provinces, disputed the honour and advantage of possessing his body. It was proposed to convey it to Aigui, in Macedonia, where, generally, the Macedonian kings were buried; but Egypt prevailed. His body was deposited first at Memphis, and afterward at Alexandria: it is said to have been enclosed in a coffin of gold, and to have been embalmed in honey. Arrian. *Quint. Curt. &c.* Justin. *lib. xiii. cap. 4.* Said Sil. Batrik.

Alexandria belonged to the Greeks, then to the Romans, then to the Greeks again, till it was taken by the Mahometan Arabians, while Omar III. was caliph. The happy situation of this city, between the Mediterranean and the Red Sea, attracted the commerce of the east and west, and soon made it one of the most flourishing cities in the world. When the Arabians took it, there were in it four thousand palaces, four thousand bagnios, forty thousand Jews paying tribute, four hundred squares, and twelve thousand persons who sold herbs and fruits. This city, formerly so rich and powerful, has now little remarkable, besides its ruins, the remains of its past grandeur. The Egyptians, or Copts, call it generally Racho, this being, as we have observed, the name of the old village, in the room whereof it was built. *Bibl. Orient.* p. 320. Thevenot. p. 1. lib. ii. cap. 1. 2. *Vide NO-AMMON and THEBES.*

The Christians, at this day, reverence the churches of Alexandria, dedicated to St. Mark and St. Catharine; that of St. Mark, is celebrated for

the tomb of that evangelist, whose body was carried away by the Venetians (*vide MARK.*) There is a picture in it, which, say the Copts, who are possessors of this church, was painted by St. Luke; it represents the archangel, St. Michael, at a little more than half length, with a sword in his hand.

There are some remains of Cleopatra's magnificent palace; and, without the city, is a pillar, very much admired, the shaft whereof is six fathoms high, all of one piece, of admirable granite. Granite is a very hard stone, composed as it were, of grains, which some pretend, the ancients had the secret of dissolving. It is the largest column any where to be seen; and is usually called Pompey's pillar; [but, more probably, was erected in honour of the emperor Severus, according to the Arabian historians, supported by other circumstances.]

After the death of Alexander the Great, Ptolemy, surnamed Soter, who had been captain of his guards, conveyed his remains to Alexandria, and made this city the capital of his kingdom. The Ptolemys, his successors, reigned there 293 years. The Jews had great correspondence with these kings of Egypt; for a list of whom, *vide EGYPT.*

[The commerce of Alexandria was very great, especially in corn (for Egypt was considered as the granary of Rome) so that, the centurion might readily "find a ship of Alexandria—corn-laden—sailing into Italy." Acts xxvii. 6. Apollos was born at Alexandria, Acts xviii. 24.]

The Alexandrian school of the Jews, and afterward of the Christians, was long in the highest esteem: and, we have reason to think, that the Christian school at Alexandria, besides producing many eloquent preachers, paid great attention to the copying out the books of the holy Scriptures: of which we have an instance in that very ancient MS. now extant in the British Museum, known by the name of the Alexandrian MS. because written by Thecla, a noble virgin of that city.]

Alexandria received the gospel, by the ministry of St. Mark, about A.D. 59, or 60. He suffered martyrdom there toward the year 68. and was succeeded by Anian, whom he had converted in his first voyage to this city. The Jews were very numerous in this city; they had several fine synagogues, and were permitted to have a particular magistrate of their own nation, to decide matters in dispute among them, according to their own laws. The Alexandrian Jews had likewise

a synagogue at Jerusalem, where was an academy for the instruction of their youth in the law, and in the Hebrew language: and the History of the Acts informs us, that the Jews of this synagogue were among the warmest opposers of St. Stephen. Acts vii. 9.

ALEXANDRIUM, a castle built by Alexander Jannæus, king of the Jews, on the top of a mountain, near Corea. We do not know, distinctly, where Corea was, but it was the principal city of Judea, on the side of Samaria, in the way to Jericho, toward the frontiers of Ephraim and Benjamin. Gabinius demolished this castle, but Herod rebuilt it: the princes of Alexander Jannæus' family were mostly buried here. Hither, Herod ordered the bodies of his sons, Alexander and Aristobulus, to be carried, who had been put to death at Sebaste (otherwise Samaria.) See Joseph. Antiq. lib. xiii. cap. 24; xvi. cap. 2; xiv. cap. 6. & 10. lib. v. de Bello, cap. 4. & Antiq. lib. xiv. cap. 6. Antiq. lib. xiv. cap. 10. Ibid. lib. xiv. cap. 27. Ibid. lib. xvi. cap. ult.

ALEXAS, third husband of Salome, sister to Herod the Great. Alexas and Salome were the persons to whom Herod sent orders for executing, as soon as he expired, those Jews whom he had confined in the Hippodrome, at Jericho; that all Judea, being afflicted at the death of so many persons of quality, might appear, at least, to mourn for their king: but Alexas, instead of obeying such cruel orders, set them all at liberty, directly as the king's eyes were closed; whereby he procured the esteem and friendship of the Jews, A.M. 4000; ante A.D. 4. Joseph. Antiq. lib. xvii. cap. 10.

ALIAN, אלן, *alân*: *leaves*; from עלה *halah*, or *oleh*: otherwise, *exalted*; from הלן *helion*, or *oliun*.

ALIAN, eldest son of Shobal, the son of Seir, 1 Chron. i. 40.

ALLEGORY, is a figurative discourse, which employs terms appropriate to one thing, to signify another: it is a metaphor prolonged and pursued: for example, when the prophets represent the Jews under the allegory of a vine, planted, cultivated, watered, by the hand of God, but which, instead of producing good fruit, brings forth sour grapes; and so of others.

[The same, when the apostle compares the two covenants of Sinai and the gospel; or Jerusalem that "now is;" and the heavenly Jerusalem; "which things," says he, "may be allegorized." As this was a common manner among the Jews, in writing to Jews, he adopts their custom; in which having been deeply learned, he could, no

doubt, have greatly enlarged: but then, where had been the power of the cross of Christ; the genuine unsophisticated doctrines of the gospel?] Allegories are frequent in Scripture, as well as metaphors, parables, similitudes, and comparisons. The Jews, says St. Jerom, and, in general, the people of Syria and Palestine, were fond of this sort of figurative discourse, and made use of it in almost every thing they said; so is all the East. One principal business of a commentator is, to distinguish between the allegorical and literal meaning of passages, and to reduce the allegorical to the literal sense. The ancient Jews, as the Therapeutæ, the Book of Wisdom, Josephus, and Philo (and, in imitation of them, many of the fathers) turned even the historical passages of the Scripture into allegories; and such places where the literal sense is most clear. These allegorical explanations may edify, perhaps, but they are good for little else: they cannot justly be produced as proofs of any thing; unless where Christ, or his apostles, have so applied them. *Vide SENSE OF SCRIPTURE.* Hieronym. in Matth. xviii. Philo de vita contemplativa, p. 901. Wisd. xviii. 24. & alibi sæpius. Joseph. Præmio, in lib. Antiq. ad finem. Phocius, Cod. 105.

The ancient philosophers and poets also used to explain things in general allegorically: Pythagoras instructed his disciples in this symbolical manner, believing it to be the most proper method of explaining religious doctrines, and that it was a help to memory. Euclid, of Megara, did, indeed, forbid the use of allegories and emblems, as fit only to render things obscure: and Socrates taught in a manner the most natural and simple, excepting those ironies which he sometimes interspersed in his discourses; but the philosophers, for the most part, were excessively fond of allegories, and mystical theology: and the Christian writers of the early ages, in this particular, too much resembled them.

ALLELUIA, or *Hallelu-jah*, הלל-יה: *praise the Lord*; or, *praise to the Lord*. A Hebrew word, compounded of הלל *hallelu*, *praise ye*, and יה *jah*, *the Lord*.

ALLELUIA, or *Hallelu-iah*: *praise the Lord*. This word occurs at the beginning, or at the end of many Psalms. *Vide* St. Jerom, or the Author printed under his name, on Psalms cv. *Alleluia* was sung on solemn days of rejoicing; "And all her streets (*i. e.* of Jerusalem) shall sing *alleluia*," says Tobit, speaking of the rebuilding of Jerusalem, Tob. xiii. 18. St. John in the Revelations, says, Rev. xix. 1, 3, 4, 6. "He heard a

great voice of much people in heaven, who cried, *alleluia*; and the twenty-four elders, and the four living creatures fell down, and worshipped God, sitting on his throne, saying, *alleluia*."

This expression of joy and praise was transferred from the synagogue to the church. At the funeral of Fabiola, "several psalms were sung with loud *alleluias*," says Jerom, in Obit. Fabiolæ; and, in Epitaphio Paulæ, "the monks of Palestine, were awakened at their midnight watchings, with the singing of *alleluias*." It is still occasionally used in devotional psalmody.

[An expression in sound very similar to this, seems to have been used by many nations, who can hardly be supposed to have borrowed it from the Jews. Is it impossible, that this is one of the most ancient expressions of devotion? From the Greeks' using *ελελευ ιη*, as a solemn beginning and ending of their hymns to Apollo, it should seem, that they knew it: it is said also, to have been heard among the Indians in America: and *Alla, alla*—as the name of God, is used in great part of the East: also in composition. What might be the primitive stock which has furnished such spreading branches?]

ALLON, אֵלֹן, ὄγκων: an oak; from אֵלֹן *alla*: otherwise, *strong*; from אֵל *el*, or *ail*.

ALLON, of the tribe of Simeon, son of Jedaiah, and father of Shiphai, 1 Chron. iv. 37.

ALLOPHYLI, ἀλλόφυλοι: a Greek term, which signifies, properly, *strangers*; but the Hebrew term to which it corresponds, is generally taken, in the Old Testament, to signify the Philistines.

ALLUSH, or *Ollush*, אֵלֶשׁ, אֵלֶשׁ: *paste*, or *dough*; from אֵלֶשׁ *tush*, to knead.

ALLUSH, or *Alush*. The Israelites being in the wilderness of Shur, departed from Dophkah to Allush, and from thence to Rephidim, Num. xxxiii. 13. In Judith, chap. i. 9. Gr. Chellus, or Chalus, and Kades, are set down as pretty near each other. Eusebius and St. Jerom, fix Allush, in Idumea, about Gabala, *i. e.* about Petra, the capital of Arabia Petrea; for, according to them, the Gabalene is near Petra. Euseb. & Hieron. in Onomastico, voce Idumea, & in Masaris, & in Allud vel Allus.

Allush is called likewise Eluza, or Chaluza: in the Accounts of the Empire, it is situated in the third Palestine; and is placed by Ptolemy, among the cities of Idumea. The Jerusalem Targum on Genesis xxv. 18. and on Exodus xvi. 22. translates the desert of Seir, by Allush.

ALMAH, or *Olmeh*, אִמְהָ. This Hebrew word signifies properly *a virgin*; the authors of the books of the Maccabees, and Ecclesiasticks, speaking of the young unmarried women, give

them the epithets, *kept in*—*secluded*—*hidden*, to distinguish them from married women, who occasionally appear in public. St. Jerom establishes a distinction between *bethula*, a young woman, and *almah*, a virgin, in that, the latter is one who never has been seen by men. This is its proper signification, in the Punic, or Phœnician language, which, as is well known, is the same as the Hebrew. In this sense, it occurs in the famous passage of Isaiah vii. 14. "Behold, a virgin (*almah*) shall conceive, and bear a son." The Hebrew has no term that more properly signifies a virgin, than *almah*; but it must be confessed, without lessening, however, the certainty or application of Isaiah's prophecy, that sometimes, by mistake, for instance, a young woman, whether truly a virgin or not, is called *almah*. In like manner, in Latin, the name of *virgo* is sometimes given to a young woman, who has not, strictly speaking, her virginity. St. Jerom, in his Comment on Isaiah vii. 14. remarks, that the prophet, declined using the word *bethula*, which signifies a young woman, or young person, but employed the term *almah*, which denotes a virgin, never seen by man. *Ergo Alma non solum puella, sed cum ἐπιτάσει, virgo abscondita & secreta quæ nunquam virorum patuerit aspectibus*. This is the proper import of the word *almah*; which is derived from a root that signifies—to conceal. It is very well known, that young women, in the East, do not appear in public, but are shut up in their houses, and their mothers' apartments, like nuns. *Vide* Philon. lib. contra Flac. & de special. leg. The Chaldee Paraphrast, and the Septuagint, translate *almah*—*virgin*, ἡ παρθένος; Akiba, the famous Rabbini, a great enemy to Christ and Christians, who lived in the second century, understands it thus: the apostles and evangelists, and the Jews of our Saviour's time, explained it thus, and expected a Messiah born of a virgin; and, farther, Mahomet, and his followers, acknowledge the virginity of the mother of our Lord. [Rab. Akiba. in Gemar.]

ADDITION, NO. I.

Such are the remarks of Dom Calmet; which I think it not improper to enforce, by recalling the attention of the reader to the derivation of the word *almah*;—as *hidden*, *secret*, *concealed*: and the rather, because some places in which it occurs, have been greatly misapprehended. Sometimes, to *almah* is added, "which had not known man." In Joel i. 8. in our translation, "Lament like a *virgin* for her husband;"—it is not *almah* in the original.—*Almah* occurs seven times

in S.S. in *five*, it is agreed, by Jews as well as Christians, that it imports a true virgin; the sixth, Prov. xxx. 19. we mean to consider; for, if this be properly understood, then the Jewish objections against the seventh, Isaiah vii. 14. will fall to the ground.

There be three things too wonderful for me;
Yea, four, which I comprehend not;
1. The way (or trace) of an eagle in the air;
2. The way (or trace) of a serpent on a rock;
3. The way (or trace) of a ship out at sea;
4. The way (or trace) of a man with a virgin;
Like to all which, is
5. The behaviour of an adulterous woman,
Who wipeth her mouth, and saith,
"I have done no wickedness."

Let us analyse the import of these similies: and see how they apply to the dissolute character consequent on prostitution:

1. An eagle in the air, leaves no trace of its passage; the air is too thin to retain any indication of it:
 2. A serpent on a rock, glides along, leaving no impression on its surface; the rock is too hard to suffer any such impression:
 3. A ship at sea, leaves no furrow on the waves; the waves are too yielding to maintain the track:
- Like to these insensibles, these non-impressibles, an adulteress is so abandoned in her sin, that instead of suffering remorse of conscience, she commits a great crime, and considers it as trivial, or rather, as innocent.

These comparisons evidently agree with the subjects compared to them; in what, then, consists, so as to be illustrated by these comparisons, the non-impression of a young man with a maid?—This may be either 1. *personal*, or 2. *mental*.

We have no need to recur to the immediate *personal* connection of the sexes; nor to any thing relating to the strict tokens of virginity; which, having lost (while undetected) a young woman might still be considered as *almah*—though such is the sense adopted by eminent commentators.

But, in referring this to mental non-impression. I think I propose an easier, yet stricter sense, in alluding to a fact, of which Solomon could not but have seen many instances, which might excite his wonder. Perhaps, the import of the simile is this:—Where young women are kept closely shut up, the sexes have little opportunity of intercourse: there are no means, whereby a young man may engage the affections of a young woman, his designed consort; but she can only acquiesce in the choice made by her parents or friends—and I have often reflected, with surprise, when I considered, with what little regret, the lover proposed to a virgin, has been aban-

doned by her, in favour of another party, perhaps little, if at all, better: she (*almah*) has transferred, as it were, her connection, and her person, with so little difficulty, to this later proposal, that, however she might seem to have encouraged the first, and even to have adopted him as her husband elect, he appears,

1. To have left no more *track* in her mind, than the eagle leaves in the air;
2. To have made no more *impression* on her heart, than the serpent makes on the obdurate rock;
3. To have left no more *effect* on her affections, than the ship leaves on the buoyant waves;
4. To have raised no more *compunction* in her mind, than arises in that of the adulteress, who yields her person to several men.

This comparison, then, seems to refer, not to the person, but to the mind, (the affections) of *almah*: since not only, if thus taken, are the other comparisons, at least, equally proper; but the reference to the adulteress is infinitely more applicable and appropriate. And if this interpretation be admitted, which seems to be, according to the general nature of the Proverbs, drawn from actual observation, from the nature and customs of the East, in the time of Solomon, as well as in the present day; then *almah*, here also, keeps its true, strict, and proper import, according to its constant usage: and the argument of the Jews, against its being so taken in Isaiah, is totally obviated, since there will then be no passage, in which *almah* can be construed to mean otherwise than a pure virgin.

For instances of such *easy* alienation, I shall merely hint at Samson's wife, who was given to one of his bridemen; and to David's, who was given to Adriel: but many others might be noticed, and the reader cannot fail of remarking them in many articles of this work.

I believe, if Solomon was living now, he would no less wonder at the coquetry, and jilting, which he need not go into the East to seek, but might find, where young women are much more free to choose their partners in life, than they are there: surely the idea, according to which we have interpreted this verse, is the subject of familiar remark, and occurs but too frequently; though we must hope not so frequently as those incidents to which such versatility is compared.

ADDITION, NO. II.

As the passage Isaiah vii. 14. is of great moment to the Christian dispensation, it seems not improper, to endeavour to set it in its true light.

It deserves notice, 1. That this prophecy is given by God himself; freely, and voluntarily, as chosen by him; we may therefore be certain,

there is somewhat included in it, which, to understand, will reward, as well as justify, inquiry. 2. That the prophet Isaiah, had already a young child (aged under two years,) in his arms; whom he took, by divine direction, and who was, undoubtedly, to subserve some purpose in this transaction. 3. That a considerable part of this prophecy was fulfilled within the space of two, or less than three years, from the time when it was given. 4. That this prophecy was not given to Ahaz solely; but to the *House of David*: so that, however it might assure him, as king, for the time being, other branches of that house were referred to by it; and nothing, that I perceive, hinders them from appropriating it to themselves for comfort and support, &c. in any time or place.

Now, the nature of, and the conduct usual in, significative prophecies, naturally divides them into two parts: 1. the sign given; 2. the event predicted. So, in the case of Hezekiah; the going back of the shadow, was the sign given; the lengthening of his life, was the event predicted: So Samuel gave several signs to Saul; in which, the receiving of bread, the meeting of the prophets, were signs given, to confirm his belief, in the certainty of the event, foretold to him—which was, his possession of the kingdom.

In like manner, the son of Isaiah, was a SIGN to Ahaz; “Before a child, such as this, can distinguish between good and evil, in the article of his diet, liking one thing, and disliking another, (which is an early principle in children) the land of Israel shall be liberated from its destroyers.” Such is the first sign, or first part of the sign; and its application to Ahaz, seems to be 1. to assure him of *speedy* deliverance; 2. that the house of David should not fail; 3. that there should again be prosperous times, in which butter and honey should be plentiful; 4. it insinuates a delicate rebuke to Ahaz:—why worship false gods, when such glorious things are expected from your own family, and your own descendants? of which, this promise reminds him.

There seems also to be a *second* SIGN, or a second part of this sign, given by the prophet; viz. the actual begetting of a child at this time: for the prophet takes two witnesses, to record—What? That, *at this time*, the prophecy was given—that, *at this time*, it was written and dated—and that he, *at this time*, immediately having access to the prophetess, she conceived. Before the child thus conceived, could pronounce the words usually first spoken by children (*dada, mama*) the king of Assyria should plunder Damascus.

Now if the whole of this transaction had no refer-

ence beyond Ahaz—supposing what was spoken of Shearjashub, *might* be of comfort to him, of what use could be the child to be begotten, or any thing said, or done, respecting him? Why so much preparation for what *might* follow—what, if it did follow, was in the ordinary course of nature, at some distance from the birth; and at a still greater distance from the period in which the child should be capable of speech—of what (*instant*) importance was all this to a king, about to be besieged in his capital; and seeking to provide water for the city, which expected an attack; and which was the only remains of his kingdom, not overwhelmed by the enemy? But this birth of a child, might very well serve as a second sign, or a second part to that sign which had already been adapted to lighten his immediate distress; as it looked somewhat more distant, though not much, and as it carried his expectations somewhat farther, though not very far: while, at the same time, it was very proper to be taken as a confirmation of the prophecy, respecting *Emmanuel*; *e. gr.* thus—if the prophetess continued barren—then the *sign* must fail; and such a thing might be: if the interval between this prophecy and the birth of a child by this prophetess, was very long, as several years, or even as two years; it would affect the prophecy accordingly: had it been a daughter instead of a son, then the prophecy would be falsified:—and what could be more contingent, in respect of Isaiah?—had the child died in the birth, or soon after, before it could name its father or mother, where had been the prophecy then? But, if the child, being a son, was born according to the time of nature, reckoned from the day of the date, witnessed by Uriah and Jerechiah, and the conditions therein mentioned; if it lived to a certain age, &c. then, from this accomplishment, it might be fairly inferred, there was something more than ordinary in this affair, and it might very well serve for the *sign* of a future event, however distant in succeeding ages that event might be. And such is the language of the prophet—“the Lord himself shall give you a SIGN”—not the full termination, the accomplishment of the prophecy: but the SIGN, the earnest, of its complete fulfilment, at the period appointed in the divine counsels.

The inference is obvious: if the SIGN of the event be fulfilled, the event itself shall be fulfilled in its time—it is true, the event is wonderful; but then the sign is extraordinary: the event is, doubtless, *above* the course of nature; but then the sign is not according to the customary procedure of nature, though it cannot be called

absolutely contrary to it. In short, it seems to me, probable, that Isaiah, in some degree, imitated the faith of Abraham, Rom. iv. 19. and depended for the accomplishment of this prediction (by his personal instrumentality) on the same power as had commissioned him to utter this prophecy.

N. B. The division of chap. vii. from chap. viii. seems to me to obscure this transaction, by dividing what has a mutual reference. I think also, the discourses relate to EMMANUEL for some chapters after this; *i. e.* to the end of the twelfth.

There is a question or two remaining, on the circumstances of this prophecy, which, though they do not affect its application, yet afford matter of speculative inquiry at least: 1. The name of the person to whom Isaiah approached, is translated "*prophetess*;" and it is usually said, because she was the prophet's wife: but, if so, this is the only place in which the word has this sense, though it is applied several times to women. 2. She might not be, and probably was not, the only wife of Isaiah, who had already a young child. 3. May it be a proper name given on this occasion?—*I went unto Nebiah* (הַנְּבִיָּא נְבִיָּא) and she conceived. 4. The signification of the word Nebiah is, that of a person who explains, who illustrates, or interprets, the will or sentiments of another person; so, Abraham was the Nebiah of God, Gen. xx. 7; Aaron was the Nebiah of Moses, Exod. vii. 1; the musicians or singers of David, 1 Chron. xxv. 1, 2, 3. are called his Nebiahs, &c. may we take the word in this sense here? since such is its proper import, *q. d.* the indicator—INDICATRIX: *i. e.* she by whom the truth or falsehood of this prophecy was to be indicated; and this person might probably, from thence, receive the name of Nebiah. 5. Was she a virgin, when Isaiah approached to her?—also, was what Uriah and Jerebechiah witnessed, in the GREAT roll (perhaps to contain more writing than usual) among other things, of the nature of a marriage contract?—In which case, Isaiah must have been previously betrothed to this virgin; as otherwise he could not have had instant communication with her.

Upon the whole, may the history of this second sign, stand thus? Isaiah having been betrothed to A. B. is directed by God to give an instance of his confidence in divine providence, protection, support, &c. by completing his marriage with her directly; on the principle, that no person, in such distressing times, would think of marriage, and further incumbrances of a family, &c. except one who was willing to run all hazards in

compliance with, and dependence on divine direction: of which, and of the predictions, &c. connected with it, he takes the most incontrovertible witnesses; then consummating the marriage, his new wife conceives, and, in due time, has a son, from whence she obtains the name of Nebiah.

If my memory serves me rightly, Rezin, one of the two kings which now oppressed Israel, was slain before the year was out—to him refers the first child; *i. e.* that in Isaiah's arms—"Before this child can speak plain," &c. The other king Pekah, was slain, before three years, perhaps, before two years, were fully expired, to him refers the second child—"Before that child, now to be conceived, can like or dislike his diet—not milk from the breast, but diet for a child somewhat older," &c.

In referring this prophecy to Jesus, as the Messiah, observe—1. He was predicted, by many prophets. 2. The time of his birth was pre-dated, *viz.* by DANIEL. 3. He was born of a virgin. 4. The virgin was betrothed, though not married. 5. The age of Isaiah, who was far advanced in life (as all antiquity represents Joseph to have been.) N. B. Isaiah had prophesied thirty or forty years, at this time. 6. Jesus was the only person, who, in any tolerable sense, could be called Immanuel, "*God with us*:" which name was not, in any degree, fulfilled in the prophet's son. What kind of person this "*God with us*" was to be, appears from the following discourses; all of which have reference to him, to the end of chap. xii. all of which seem to have been written by the prophet, at various intervals, about this time; and, as the accomplishment of his prophecy, in his own son, though gradual for a time, could not but have occasioned many observations and rumours; these discourses seem well adapted to direct the attention of the pious Israelites to a much more remarkable fulfilment of its principal import, to be expected at a distant period. *Vide* ANNUNCIATION, EMMANUEL, MARY, JESUS, &c.

[The parallel between Isaiah and Joseph, in respect to 1. their age; 2. their property; 3. their previous family; 4. the trouble of the times; 5. the youth of their consorts; 6. their dependence on divine interference for support and protection; might perhaps be much nearer than we are aware of.]

ALMODAD, אֶלְמוֹדָד: *measure of God* (*vide* ELMADEN:) otherwise, *court of the well-beloved*; from אֶלַם *alam*, a court, and דָּד *dud*, beloved.

ALMON, or Olmun, אֶלְמוֹן: the same as Alameth. ALMON, a city of Benjamin, Josh. xxi. 18. prob-

ably, the Alemeth, given to Aaron's family, 1 Chron. vi. 60.

ALMON-DIBLATHAIM, אלמון-דבלתים: compounded of *almon*, or אלם *alam*, *secrecy*, *youth*, *an age*, or *contempt*; and *diblathaim*, or דבל *dal-bal*, *figs*, or *a lump of figs*.

ALMOND-TREE, a tree often mentioned in Scripture. The Hebrews call it שקד *shaked*, from a root, which signifies to *watch*; and, indeed, the almond-tree is one of the first trees that blossoms in the spring, and as it were, awakes, while most are asleep, by reason of winter. The Lord intending to express to Jeremiah (i. 11.) the vigilance of his wrath against his people, showed him the branch of an almond-tree: where the duplicity of meaning in the word *shaked*, is difficult to express, in translation. "What seest thou? He answers, I see the rod of a watcher . . . } I will watch over an almond tree } my word to fulfil it." The almond-tree, in Judea, blossoms in January, and by March has fruit.

Aaron's rod, which bore blossoms and fruit in the wilderness, Numb. xvii. 8. was of the almond-tree. Ecclesiastes, xiii. 5. expressing, in an enigmatical manner, that an old man's hair will grow white, says, "the *almond tree shall flourish*." This tree blows white.

ALMUGIM, אלמגים, 2 Chron. xi. 7. אלמגים *Almugim*. LXX Εύλα πεύκαι. Vulg. *Ligna pinea*. 1 Kings, x. 11. LXX Εύλα πελεκητά. *Ligna dolata*.

ALMUGIM, a kind of wood, mentioned, 1 Kings, x. 11. in the Vulgate, is translated, *ligna thyina*; in the Septuagint, *wrought wood*. The Rabbins generally render it *coral*; others, *ebony*, or *pine*: it certainly is not coral, for coral is not proper to make musical instruments, nor to be used in rails, or in a staircase, to which uses, the Scripture tells us, this wood, *almugim*, was put. The pine-tree is too common in Judea, and the neighbouring country, to search for it as far as Ophir. The wood *thyinum*, is that of the citron-tree, known to the ancients, and much esteemed for its odour, and beauty. It came from Mauritania. Plin. lib. xiii. cap. 16.

We are of opinion, that by the word *almugim*, or *alumin*, or simply *gummim*, taking *al* for an article, may be understood oily and gummy wood, particularly the tree which produces *gum Arabic*. It is said, *gum Ammoniac* proceeds from a tree resembling that which bears myrrh; and *gum Arabic*, comes from the black *acacia*, which we take to be the same as the *Shittim* wood frequently mentioned by Moses; if so, Solomon's *Almugim* and Moses' *Shittim*, would be the same wood. Vide **SHITTIM**.

The thyon-tree, says Theophrastus, grows in Africa, near the temple of Jupiter Ammon: it resembles the cypress; it was highly esteemed among the Heathen, for doors and images, because it would not rot. Josephus compares it to that of the fig-tree, white and shining. As it came from Ophir, its name is probably not Hebrew, and it may be generic to several sorts.

ALOES, a sort of tree which grows in the Indies, of about eight or ten feet high: at the head of it is a large bunch of leaves, thick and indented, broad at bottom, but growing narrower toward the point, and about four feet in length; the blossom of it is red, intermixed with yellow, and double like a pink; from this blossom comes fruit, round like a large pea, white and red: the juice of these leaves is drawn by cutting them with a knife; and afterward it is received in bottles.

The eastern geographers tell us, Bibl. Orient. p. 913. that the wood of aloes, the smell whereof is exquisite, is found only in those provinces of India which are comprehended in the first climate; that the most excellent, is that which grows in the isle of Senf, situated in the Indian sea, toward China: others are of opinion, that the wood of aloes, produced in the isle of Comar, or at cape Comorin, is the best, and that it was of this kind a certain king of India made a present, weighing ten quintals, to Nouschirran; which when applied to the fire, melted, and burned like wax. This wood is brought from the islands of Sumatra and Ceilan.

The Hebrew אהלים *ahalim*, probably, signifies *aloe-trees*. The Vulgate reads, *ut tabernacula quæ fixit Dominus*, "as **TENTS** which the Lord hath spread;" but the Hebrew may be translated thus: "As the *ahalim* which the Lord hath planted," [in our translation, "lign-aloes:"] the LXX and Jerom. sometimes translate *ahalim*—*stacte*, or *aloe*; but as the aloes-tree is not common in Arabia, or the neighbouring countries, the Rabbins translate *ahalim*—*santal*. The aloes of Syria, Rhodes, and Candia, called *Aspalathus*, is a shrub full of thorns; the wood is used by perfumers, after they have taken off the bark, to give consistency to their perfumes.

II. ALOES, a plant or herb; the leaves are about two inches thick, prickly, and *chanfered*; in the middle rises a stem, wherein is a white kernel, extremely light, and almost round. These aloes are not uncommon among us. It has been said, that one kind of aloes flowers but once in a hundred years, and that, as its flower opens, it makes a great noise: [there have been several seen blowing in the gardens at, and round London, without making any noise. It is probable,

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this plant is the only true aloes, for what is said of the wood of aloes, is not so clear as might be wished, as the kind of tree is somewhat obscure.] From this plant, is extracted the drug called *aloes*, which is a very bitter liquor, used in embalming, to prevent the putrefaction of the dead body. Nicodemus bought about a hundred pounds of myrrh and aloes, to embalm the body of Jesus Christ, John xix. 39. In Proverbs vii. 17. the debauched woman says, she had perfumed her bed with myrrh, aloes, and cinnamon; and the spouse in the Canticles, iv. 14. says, that myrrh, aloes, and all manner of perfumes, are to be found in the garden of her beloved. The Hebrew reads *ahalim*: most understand by it, either the aloes-plants, or the aloes-trees.

[After all, it is likely, some still more curious and odoriferous plant was that cultivated in the royal gardens, Cant. iv. unless at this time, its extreme rarity was its recommendation.]

ALPHA (A) is the first letter of the Greek alphabet, derived from (α) *Aleph*, the first of the Hebrew alphabet. In the Greek alphabet, *Alpha* stands for one, or the first, *vide* A. Martial, in imitation of the Greeks, who used to distinguish the rank of people by letter, says:

Quod ALPHA dixi, Codre, penulatorum,
Te nuper, aliqua, cum joculari in charta:
Si forte bilem movit hic tibi versus,
Dicam licebit BETA me togatorum.

Epig. l. 5. Ep. 26.

ALPHABET. *Vide* HEBREW LETTERS.

ALPHÆUS, Ἀλφᾶϊος: a thousand; from the Heb. אלף *aleph*, a chief.

I. ALPHIÆUS, father of St. James Minor, Matt. x. 3; Luke vi. 15. Alphæus was the husband of Mary, believed to have been sister to the holy virgin; for which reason, James is called the Lord's brother; but the term, brother, is too general in its application, to fix their relation; though the fact is probable. Many are of opinion, that Cleophas, mentioned Luke xxiv. 18. is the same as Alphæus: Alphæus being his Greek name, and Cleophas, his Hebrew, or Syriac name, according to the custom of this province, (or of the time) where men often had two names; by one of which they were known to their friends and countrymen, by the other to the Romans, or strangers. *Vide* NAMES. *Vide* Bolland. ix. April. p. 841.

II. ALPHÆUS, father of Levi, or Matthew, whom Jesus took to be an apostle and evangelist.

ALTAR. Sacrifices are nearly as ancient as worship, altars are of equal antiquity: Scripture speaks of altars, erected by the patriarchs, without describing their form or their matter. The

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altar which Jacob set up at Bethel, was the stone which had served him for a pillow: Gideon sacrificed on the rock before his house. The first altars which God commanded Moses to raise, were of earth, or rough stones, Exod. xx. 24, 25. and the Lord declared, that if iron was used in constructing them, they would become impure, Exod. xxv. 1, 2, 3, &c.

The altar which Moses enjoined Joshua to build on Mount Ebal, was to be of unpolished stones; Deut. xxvii. 5. Josh. viii. 31. and, it is very probable, that such were those built by Samuel, Saul, and David. The altar which Solomon erected in the temple, was of brass, but filled, it is believed, with rough stones, 2 Chron. iv. 1, 2, 3. It was twenty cubits long, twenty wide, and ten high. That built at Jerusalem, by Zerubabel after the return from Babylon, was of rough stones: as was that of the Maccabees. Josephus says, De Bello, lib. vi. cap. 14. that the altar which in his time was in the temple, was of rough stones, fifteen cubits high, forty long, and forty wide.

The altars in the temple were as follow (for their forms, uses, &c. *vide* the Dissertations accompanying the Plates, or the article TEMPLE:)

I. Altar of Incense.

II. Altar of burnt-offerings.

III. The table of shew-bread: improperly called an altar.

ALTAR at Athens, inscribed ἀγνώστῳ θεῷ, "to the unknown god." St. Paul being come from Thessalonica to Athens,—as he discoursed on the resurrection of the dead, some of the Philosophers brought him before the judges of the Areopagus; where he uses this expression, Acts xvii. 22, 23. "Ye men of Athens, I perceive that in all things, ye are over (*theistical*) fond of gods: for, as I passed by, and beheld your saced instruments, I found an altar, with this inscription—"to the unknown god;" him, therefore, whom you worship as "unknown"—him declare (represent, announce) I unto you."

The question is, what was this altar thus consecrated to the "unknown" god? St. Jerom relates, that it was inscribed "to the gods of Asia, Europe, and Africa; to the unknown, and strange gods;" and that the apostle uses the singular form, because his design was only to demonstrate to the Athenians, that they adored an unknown god. Hieronym. in Ep. ad Tit. cap. 1.

Others believe, Grot. Voss. Beza in Act. xv. 11. Casaub. ad Laert. Selden. de Synod. Lib. iii. cap. 13. Hammond. alii. that St. Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for

the country, by the philosopher Epimenides. Diogen. Laert. lib. 1. in Epimenide.

Others conceive this altar was one mentioned by Pausanias and Philostratus, in Attic. lib. vi. cap. 2: Ἀγνώστον Θεὸν Βασίλει ἱδρυται, who inform us, that there were altars at Athens, consecrated to the unknown gods. There were probably several altars, each inscribed "to the unknown god;" for which reason, they mention them in the plural. Lucian in the Dialogue attributed to him, entitled, Philopatris, swears "by—the UNKNOWN GOD of Athens." He adds, "Being come to Athens, and finding there the UNKNOWN GOD, we worshipped him, and gave thanks to him, with hands lifted up to Heaven."

Peter Comestor, author of the Historia Scholastica, relates, that Dionysius, the Areopagite, observing, while he was at Alexandria, the eclipse, which, contrary to nature, happened at the death of our Saviour, from thence concluded, that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected, at his return to Athens, this altar, to the unknown god, which gave occasion to St. Paul's discourse, at the Areopagus.

Theophylact says, after a battle, which the Athenians had lost, a spectre appeared, and told them, that he was the cause of their misfortune, from his aversion to their celebrating games in honour of all the other gods, and none to him: after this, he disappeared, without declaring his name. The Athenians, to repair their fault, erected an altar to the unknown god.

Others say, that during the war between the Persians and Greeks, the latter sent Philipides to desire succour of the Lacedemonians: on Mount Parthenius, the god Pan appeared to him, and complained, that he was the only god to whom they did not pay adoration; but he promised them his assistance, provided, they admitted him among their gods: they did so, and erected an altar to him; and lest there should be any other god dissatisfied also, they built an altar "to the unknown god."

Æcumenius reports this matter something differently: the Athenians, being seized with a burning distemper, which would not allow them to endure any thing on their bodies, addressed themselves, in vain, to all the gods honoured in their city: as they received no relief from hence, they bethought themselves of erecting an altar to the unknown god, out of an apprehension, that some strange deity had smitten them in his indignation: and to this unknown god, they attributed the cure of their disease.

Each of these opinions has its difficulties. The altar, entitled, "To the gods of Asia, Europe, and Africa, to the unknown and strange gods," is not, in all probability, that mentioned by St. Paul: the Areopagites would never have understood this altar by the bare name of the Unknown God. The histories related by Theophylact, Æcumenius, &c. have no warrant from antiquity: it is therefore probable enough, that the Athenians, a people extremely superstitious, apprehensive that they had forgotten some divinity, and had not paid their worship to it, erected altars in some part of their city, inscribed "to the unknown god;" from whence St. Paul took occasion to preach first Jehovah, and then Jesus, to them: as a God, with respect to them, truly unknown, yet, in some sort, adored by them without their knowing him.

These are St. Chrysostom's thoughts on the matter, founded on what we have abovementioned, from Philostratus, Pausanias, and Lucian. Chrysost. in Acta.

St. Austin doubts not but the Athenians, under the name of the Unknown God, adored the true God.

ADDITION.

Some have thought, that the God of the Jews was the object of this altar, he being a powerful God, but not fully known, as the Jews never used his name in speech, but substituted "the Lord" for "Jehovah." But, it should seem, this was a *public* altar; or the senate could hardly be said to worship its object: probably also it stood in some *public place* (as the apostle did not, like an antiquarian, hunt it out, but saw it "as he passed by,") erected, as it were, by the senate and people of Athens; and therefore alluded to some public incident of former ages.

The following is Dr. Doddridge's note on this passage:—"The express testimony of Lucian (Philopat. ad fin.) sufficiently proves, that there was such an inscription at Athens; and shows, how unnecessary, as well as unwarrantable it was in Jerom to suppose, that the apostle, to serve his own purpose, gives this turn to an inscription, which bore on its front, a plurality of deities: whence this important phenomenon arose, or to what it particularly referred, it is more difficult to say. Whitsius (Melet. p. 85.) with Heinsius (in Loc.) understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation; and to this sense, Mr. Biscoe inclines (Boyle's Lect. chap. viii. § 12. pag. 322. 325.) Dr. Welwood (pref. to the banquet of Xenophon, p. 18, 19.)

supposes, that Socrates reared this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible being, he insinuated, by this inscription, to be far beyond the reach of their understanding or his own. And in this I should joyfully acquiesce, could I find one ancient testimony in confirmation of the fact: as it is, to omit other conjectures, I must give the preference to that which Beza and Dr. Hammond have mentioned, and which Mr. Hallet (*Disc. on Script.* vol. i. p. 307, 308) has laboured at large to confirm and illustrate; though I think none of these learned writers has set it in its most natural and advantageous light. Diogenes Laertius, in his life of Epimenides, *vide* lib. i. p. 29. C. with the notes of J. Casaubon and Menagius, assures us, that in the time of that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them (as I suppose the words τὰ προσήκουσι Θεῷ signify) to the god, near whose temple or altar they then were. Now it seems probable, that Athens, not being then so full of these monuments of superstition as afterward, these sheep lay down in places where none of them were near; and so occasioned the rearing what the historian calls anonymous altar, or altars, each of which had the inscription αγνώστῳ Θεῷ, *to the unknown God*; meaning thereby, the deity who had sent the plague, whoever he were; one of which altars, at least, however it might have been repaired, remained till Paul's time, and long after. Now as the God whom Paul preached as Lord of all, was indeed the deity who sent and removed this pestilence, the apostle might, with great propriety, tell the Athenians, he declared to them him whom, without knowing him, they worshipped; as I think the concluding words of the 23d. verse, may most decently be rendered.

ALVA, or *Alua*, or *Olveh*, עֹלֶה גִּלְגָּל: *his ascension or elevation*; as is believed from עֹלֶה *ala*, *ascension*, and the pronoun ה *he, his*: otherwise, *prevarication*, from עֲלִילָה *halilah*.

ALVAH: thus the wood is called which God showed Moses, that with it he might sweeten the waters of Marah, *Exod.* xv. 25. by the Ma-

hometans, who maintain, that Moses had received a piece of it, by succession from the patriarchs, Noah having kept it in the ark, and delivered it to his posterity: [by this they should seem to mean the true religion.] The word *alua* has some relation to *aloes*, which is a very bitter wood; and some interpreters have hinted, that Moses took a very bitter sort of wood, on purpose, that the power of God might be the more remarkable, in sweetening these waters. Josephus says, that this legislator used the wood which he found by chance, lying at his feet.

“El-vah, says Mr. Bruce, *Trav.* vol. ii. 470. is a large village, or town, thick planted with palm trees, the Oasis Parva of the ancients, the last inhabited place to the west, that is under the jurisdiction of Egypt—it yields *senna* and *coliquintida*. The Arabs call El-vah, a shrub or tree, not unlike our hawthorn, either in form or flower. It was of this wood, they say, that Moses' rod was made, when he sweetened the waters of Marah. With a rod of this wood too, say they, Kaleb Ibn el Waalid, the great destroyer of Christians, sweetened these waters at El-vah, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at El-vah, which renders this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter; it is situated like an island, in the midst of the ocean.”

If my memory serves me rightly, our colonists who first peopled some parts of America, corrected the qualities of the water they found there, by infusing in it branches of sassafras; and it is understood, that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers; it follows, that some kinds of wood have such a quality; and, therefore, it may be that God directed Moses to the very wood proper for this purpose: but then, it must be owned, that the water of these parts continues bad to this day, and is so greatly in want of something to improve it, that had such a discovery been communicated by Moses, it could hardly have been lost. M. Niebuhr, when in these parts, inquired after wood capable of this effect; but could gain no information of any such. It will not, however, from hence follow, that Moses used a bitter wood; or even any ordinary wood; but, as providence usually works by the proper and fit means to accomplish its ends, it seems likely, that the

wood used by Moses, was, in some degree, at least, corrective of that quality which abounded in the waters; though, perhaps, it might itself have other qualities equally bad, but of a different kind (wherefore it has been lost) adapted, perhaps, to *neutralize* the water, and so to render it potable.

That other water also stands in need of some correction, and that such correction is applied to it, appears from the custom of Egypt, in respect to the water of the Nile; a custom which might have been familiar to Moses, as, probably, it is of great antiquity.

"The water of the Nile is always somewhat muddy; but, by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary." NIEBUHR'S TRAVELS, vol. i. p. 71. Did these bitter almonds suggest the bitter wood?

ALVAN, or *Olten*, עֵלְי טוֹלָאֵם: the same as Alva. ALVAN, Shobal's eldest son; of the race of Esau, the second prince of Edom, Gen. xxxvi. 23.

AMAD, or *Omod*, עֲמָד: the people of testimony; from עֲמָה *omeh*, or *ummah*, and עַד *hed*, testimony: or of the prey, and of eternity: otherwise, of passage; from עֲדָה *hadah*, or *odeh*.

AMAD, a city belonging to the tribe of Aslur, Josh. xix. 26.

AMAL, or *Omel*, עֲמָל: labour and iniquity.

AMAL, the fourth son of Hemel, 1 Chron. vii. 35.

AMALEK, or *Omelck*, עֲמֶלֶק: a people that licks up, or, that takes away all; from עָמָה *om*, or *am*, a people, and לָקַח *laeac*, to lick up, to take away all: otherwise, a people that strikes, or that uses ill: from עָמַל *hamal*, or *omel*.

AMALEK, son of Eliphaz and Timna, his concubine, and grandson to Esau. He succeeded Gatam in the government of Edom, south of Judah, Gen xxxvi. 12, 16; 1 Chron. i. 36.

Amalek was father of the Amalekites, a powerful people, who dwelt in Arabia Petraea, between the Dead Sea, and the Red Sea, or between Havilah and Shur, 1 Sam. xv. 7. perhaps, in moving troops. We cannot assign the particular place of their habitation: and it does not appear that they had cities; though one is mentioned, 1 Sam. xv. 5. They lived generally in parties, caves, or tents.

The Israelites had scarce passed the Red Sea, when the Amalekites attacked them in the desert of Rephidim, and slew those who, through fatigue or weakness, lagged behind. Moses, by God's command, directed Joshua to attack this people, to record this act of inhumanity in a book, to perpetuate its remembrance, and to avenge it fully. Joshua fell on the Amalekites, and defeated them, while Moses was on the mountain, and,

with Aaron and Hur in his company, lifted up his hands to heaven, A.M. 2513; ante J.C. 1487.

The Benedictine commentator cites Philo, who says, "That the king of the Amalekites apprehending lest the Israelites might ravage his territories, resolved to prevent them; and putting himself at the head of his troops, he marched to oppose their passage, with a design, if they showed an inclination to resist him, of attacking them with all his forces." I should have been pleased, if the sacred writer had informed us in this place, what was the number and nature of Amalek's forces. The book of Judith, iv. 13, 14. in few words, describes to us the army of the Amalekites, as "a formidable one, composed of many horse and a great number of chariots, the soldiers whereof were furnished with good weapons, and abounding with confidence in their own strength." This citation is taken from the Latin Vulgate; for there is no mention of it in the Greek original, nor is it inserted in our English translation.

According to the Scripture mode of expression, Moses needed all the virtue of his rod and his prayers, to defeat so dreadful an enemy; if God had not concerned himself on behalf of his people, the battle had been lost; the number, valour, and advantage of Amalek's arms, had given them the victory. Moreover,—

Victory, which God gives or refuses at his pleasure, had certainly favoured the Amalekites, if Aaron and Hur, who were with Moses on the mountain, remote from danger, had not supported the extended arms and hands of that legislator. The mystery of this I leave to commentators. The battle lasted till the approach of night; for the Scripture says, Exod. xvii. 12. "the hands of Moses were steady till the going down of the sun." As the success of this action was the pure work of God, he said to Moses, "write this for a memorial in a book."

Under the judges, Judg. vi. 3. we see the Amalekites united with the Midianites and Moabites, to oppress Israel. Judg. iii. 13. but Ehud delivered Israel from Eglon, and Gideon delivered them from Midian and Amalek. Many years after, the Lord said to Samuel, "Go to Saul, and say, Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt: now go and smite Amalek, and utterly destroy all." Saul marched therefore against the Amalekites, advanced to their capital, defeated and drove them from Havilah (toward the lower part of the Euphrates) to Shur (toward the Red Sea) destroying the people, but he spared the best of the cattle and moveables, thereby violating the command of God.

Nevertheless, some fugitives escaped: for though the Amalekites appear but little more in history, yet, some years after this event, a troop of Amalekites pillaged Ziklag, then belonging to David, where he had left his wife and his substance; but he returning, pursued, overtook, and dispersed them, and recovered all the booty which they had carried off; 1 Sam. xxx. 1, 2, &c.

The Arabians maintain, that Amalek was the son of Ham, and grandson of Noah; that he was the father of Ad, and grandfather of Schedad. This opinion is not to be rejected: it is not easy to conceive how Amalek, if only the posterity of the son of Eliphaz, and grandson of Esau, could be a people so powerful and numerous as the Amalekites were when the Israelites departed out of Egypt. Besides, Moses relates, Gen. xiv. 7. that in Abraham's time, the five confederate kings invaded Amalek's country, about Kadesh; as also that of the Amorites, at Hazeron-tamar.

Moses also, in Numb. xxiv. 20. relates, that Balaam observing at a distance the land of Amalek, said, in his prophetic style, "Amalek is the first (the head, the original) of the nations, but his end shall be, that he perish forever." This certainly cannot agree with the Amalekites, if they were so modern; for the generation then living was but the third from Amalek. Moses never reproaches the Amalekites with attacking the Israelites, *their brethren*; an aggravating circumstance, which he would not have omitted if they had been descended from Esau, and, in this sense, brethren to the Israelites. Lastly, we see the Amalekites almost always joined in Scripture with the Canaanites and Philistines, and never with the Edomites; and when Saul destroyed Amalek, the Edomites neither assisted nor avenged them. It is, therefore, probable, that the Amalekites, so often mentioned in Scripture, were a people descended from Canaan, and very different from the descendants of Amalek, the grandson of Esau, who, perhaps, might be but a small tribe, and not permanently conspicuous.

The Arabians give us this account of the Amalek destroyed by Saul: he was the father of an ancient tribe in Arabia; which contained only the Arabians called *pure*, the remains of whom were mingled with the posterity of Jocktan and Adnan, and so became Mosarabes or Mostaarabes, *i. e.* Arabians, blended with foreigners. They believe, that Goliath, who was overcome by David,

was king of the Amalekites, and that the giants who inhabited Palestine in Joshua's time, were of the same race; and that part of them retired into Africa, while Joshua was living, and settled on the coasts of Barbary; which account has many circumstances very credible, and is confirmed by occasional hints in other authors.

The son of Amalek was Ad, a celebrated prince among the Arabians. He began stately buildings, and a city, his own residence, and that of the giants in his time. Some make him the son of Uz, and grandson of Aram, the son of Shem. The Mahometans say, that Ad was the father of an Arabian tribe, called Adites, who were exterminated, for not hearkening to the patriarch Eber, who preached the unity of God to them. Ad had two sons, *viz.* Schedad and Schedid. This is what the Arabians relate of the Amalekites. These accounts are, indeed, very imperfect; but, upon the whole, it seems fairly warrantable to suggest, 1. that there were more kinds of Amalekites, than one: 2. that the tribe which Saul destroyed, might not be a very numerous people at that time; and that the tract of country mentioned relating to them, was that of their flight, not that of their possession, unless as rovers, or bedouens: 3. that they were turbulent and violent toward their neighbours, as formerly toward the stragglers of Israel; which accounts why their neighbours were not displeased at their expulsion: 4. that such being their character, they might have given recent cause of offence to Israel, which produced a war; though the Scripture only mentions the fulfilment of an ancient prophecy: 5. that Agag, who was slain by Samuel, was probably an extremely cruel prince, which seems warranted by the expression, "As thy sword has made mothers childless:" and, therefore, he met with but his just punishment in the death he received from the trembling hand of the aged prophet. *Fide SAMUEL.*

AMALEK, a mountain in the land of Ephraim, on which the town of Pirathon was situated, where Abdon, son of Hillel, judge of Israel, was buried, Judg. xii. 14, 15. A.M. 2848; *ante* A.M. 1156.

AMAN, אָמָן, *their mother, or their fear*; from אָמָן *aim, fear*: otherwise, *a cubit*; from אָמָה *ammeh*; and from the affix מָ *mem, theirs*.

AMAN, a city belonging to the tribe of Judah, Josh. xv. 26.

^p Esau,	Jacob.
Eliphaz,	Levi.
Amalek,	Koath.
Amram.	Aaron.

AMANA, אמנה: (*vide* ABANA:) *integrity and truth*; if from the Heb. אמון *emun*, or *amun*.

I. AMANA, a mountain, mentioned in Solomon's Song, Cant. iv. 8. Some are of opinion, that this is mount Amanus, in Cilicia. St. Jerom, and the Rabbins, make the land of Israel to extend northward to this mountain; and Solomon's dominion did extend so far. Mount Amanus, and its connections, separates Syria from Cilicia, and reaches from the Mediterranean to the Euphrates.

II. AMANA, a mountain, beyond Jordan, in the tribe of Manasseh, three leagues from lake Moron; three leagues in circumference at the bottom, where is a fine vineyard; but its top is always covered with snow, for which reason, the Arabians give it the name of Gib-el Sheik; *i. e.* the *Old Man's Mountain*, because the top of it is all white. Some think this to be the mount Amana, which the spouse speaks of in the Canticles. I do not observe, that either Josephus, St. Jerom, or Eusebius, had any knowledge of this mountain: at least, they say nothing of it, under the name of Amana.

AMARIAH, אמריה, or אמרהו: *the Lord says*; from אמר *amar*, to speak, and יה *jah*, the Lord: otherwise, elevation; from ראם *raam*: otherwise, the Lamb of God; from אמרה *ammera*, in Chaldee, a lamb, and יה *jah*, the Lord.

I. AMARIAH, eldest son of Meraioth, and father of the high-priest Ahitub. Amariah was high-priest in the time of the judges. We are not able to fix the years of his pontificate. His name occurs, 1 Chron. vi. 7, 11. And if he exercised this office, he should be placed, as I think, before Eli, who was succeeded by Ahitub, who, in the Chronicles, is put immediately after Amariah, ver. 7.

II. AMARIAH, one mentioned by Ezra, who separated from his foreign wife, Ezra x. 42.

III. AMARIAH, grandfather to the prophet Zephaniah, and father of Gedaliah, Zeph. i. 1.

AMASA, or Omesha, עמשא: *a forgiving people*; from עמ *am*, a people, and from נשא *nesha*, to pardon, or to rise up: otherwise, the burden of the people; from נשא *nasha*, to carry.

I. AMASA, son of Jether and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin Amasa, at the head of his troops, 2 Sam. xvii. 25. Amasa engaged Joab, general of David's army, but was worsted; A.M. 2981. After the defeat of Absalom's party, David, from hatred to Joab, who had killed

Absalom, offered Amasa his pardon, and promised him the command of his army, in the room of Joab, whose insolence had made him insupportable, 2 Sam. xix. 13. & seq. Upon the revolt of Sheba, son of Bichri, David ordered Amasa to assemble all Judah against Sheba; but Amasa not forming his army at the time prescribed, David directed Abishai to pursue Sheba, with what soldiers he then had about his own person. Joab, with his people, accompanied him; and these troops were scarce got so far as the great stone which is in Gibeon, before Amasa came and joined them with his forces. Then said Joab to Amasa, "Art thou in health, my brother?" and took him by the beard with the right hand to kiss him. But Amasa not observing the sword which was in Joab's hand, the latter smote him therewith under the fifth rib, and shed out his bowels to the ground, and he died. Such was the end of Amasa, David's nephew, A.M. 2981; ante A.D. 1023.

II. AMASA, son of Hadlai, one of those who were against permitting such captives as were taken in the kingdom of Judah, in the reign of Ahaz, to come into Samaria, 2 Chron. xxviii. 12.

AMASAI, or Omeshi, עמשי: *the present of the people*; from עמ *am*, people, and ש *shi*, a present: otherwise, with a present; from the preposition עי *om*, with, and ש *shi*, a present.

I. AMASAI, son of Elkanah, 1 Chron. vi. 25.

II. AMASAI, the same, perhaps, mentioned, 1 Chron. vi. 25. He was a Levite, inspired to go over to David, and thirty gallant men with him. They came and joined him while in the desert, flying from Saul. David went to meet them, and said, "If ye be come peaceably to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then said Amasai, "Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers." David, therefore, received them; and gave them a command.

AMASHAI, or Omeshsi, עמשש: *oppression of the people*; from עמ *am*, the people, and שש *shasch*, to plunder, to oppress.

AMASIS, king of Egypt. Notwithstanding his name is not in the text of Scripture, he is nevertheless celebrated in Sacred History. The Scripture speaks of Necho, who killed Josiah, king of Judah, in the battle of Megiddo, 2 Kings, xxiii. 29. Jer. xlv. 2. Necho was succeeded by

* Hieronym. Epist. ad Dardanum & ad Ezek. vii. Item ad Ezek. xx.

* Eugene Roger, Terre Sainte, l. i. c. 20.

* In Gamar. Jerosol. Schevush.

Psammis, Psammis by Apries (in Jeremiah called Hophra) and Hophra by Amasis, who lived in Egypt at the same time Cyrus reigned in Babylon. He governed forty-four years, loved and respected by his subjects, from A.M. 3435 to 3472. He died in the time of Cambyeses, *ante* A.D. 525.

AMATH, or Emath, a city of Syria; the same with Emesa on the Orontes. *Vide* EMATH; and AMATHEANS below.

AMATHA, a town near Gadara, where were hot ^u baths. Gabinius established one of the five seats ^w of justice at Amatha. The word *hamath* חמַת, in Hebrew, signifies *hot waters*; whence so many towns in Palestine called Amath, Amathus, or Emmaus.

AMATHUS, a city beyond Jordan, Eusebius places it at twenty-one miles from Pella, southwards. Alexander Jannæus took and destroyed it. ^v Some are of opinion, that Gabinius fixed one of the five seats of justice in this city. Others ^z think, it was at Amatha, on this side Jordan. M. Reland conjectures, that Amathus and Ramoth-gilead are the same.

AMATHEANS, or *Chemeti*, חֶמֶתִי *chemeti*: a vessel, a bottle; from חֶמֶת *chemeth*: otherwise, a wall; from חֹמֶה *chomeh*: otherwise, heat, or anger; from חָמַם *chamam*.

AMATHEANS, descendants of Amath, a son of Canaan. We are of opinion, that they dwelt at Emath, or Amath, or Emesa, in Syria, on the river Orontes. *Vide* AMATH.

AMAZIAH, אֲמָזִיָּה: the strength of the Lord; from חֲמַץ *hamatz*, or *ometz*, strength, and ה' *jah*, the Lord.

I. AMAZIAH, the eighth king of Judah, 2 Chron. xxiv. 27; xxv. 1, 2, 3, &c. son to Joash; succeeded him, A.M. 3165; *ante* A.D. 839. He was twenty-five years of age when he began to reign, and reigned twenty-nine years at Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. When settled in his kingdom, he put to death the murderers of his father, but not their children; because it is written in the law, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin," Deut. xxiv. 16.

In the muster which he made of his people, he found 300,000 men capable of bearing arms.

He hired, besides, 100,000 of Israel; for which he paid the king of Israel a hundred talents (about 34,000*l.* English.) His design was to employ these troops against Edom, who had revolted from Judah, in the reign of Joram, about fifty-four years before, 2 Kings, viii. 20.

At that time, a prophet of the Lord came to him, and said, "O king, let not the army of Israel go with thee; for the Lord is not with Israel." Amaziah, hereupon, sent the troops belonging to Ephraim into their own country. They returned, therefore, strongly irritated against Amaziah. They dispersed themselves over the cities of Judah, from Bethoron to Samaria, killed 3000 men, and carried off a great booty, to make themselves amends for that they expected from Edom.

Amaziah, with his own forces, gave battle to the ^a Edomites in the Valley of Salt, killed 10,000 Edomites, and took 10,000 more, who had saved themselves, in all probability, on a rock, or mount, where they were assaulted, and from whence they were thrown headlong, so that they were dashed to pieces, 2 Kings, xiv. 7. It is said that Amaziah took Petra, and gave it the name of Jectael. Some think that he took Petra, the capital of Arabia Petrea; but others are of opinion, that he only took the rock which ten thousand Edomites had retreated to. Amaziah having thus punished Edom, and taken their gods, adored them as his own deities. This provoked the Lord, who, by a prophet, said unto him, "Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?" Amaziah answered him, "Art thou made of the king's counsel? Forbear, why shouldst thou be smitten?" Then the prophet forbore, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

God, therefore, permitted Amaziah to be so blinded, as to believe himself invincible. He sent to defy the king of Israel, saying, "Come, let us look one another in the face." The motive of this war was, probably, to oblige Joash, king of Israel, to repair the ravages which his troops had made, as before hinted, in their return to Samaria. Joash answered him, by the fable of the cedar and the thistle.

^u Euseb. Onomast.

^w Joseph. de bell. l. 1. c. 6, p. 722. d.

^x Euseb. Onomastic. in *Ἰσδαμ*.

^y Antiq. l. 13. c. 21.

^z Ibid. l. 14. c. 10. & de bell. l. 1. c. 6

^a This valley is generally placed to the south of the Dead Sea; but we think rather, that it was in Idumæa, between the city of Palmyra and that of Bozra. *Vide* M. le Brun's Voyage.

^b *Vide* Marsham Canon. Chron. Seculum 18; & Diodor. Non mihi Pyramidum tumulis evulsus Amasis. Lucan.

Amaziah, deaf to these reasons, advanced to Beth-shemesh, and Joash, king of Israel, gave him battle. Amaziah was defeated, and himself taken. Joash forced the camp at Beth-shemesh, and carried Amaziah to Jerusalem: where he gave orders for demolishing 400 cubits of the city walls, carried all the gold and silver to Samaria, the rich vessels of the house of God, the treasures of the royal palace, and the sons of those among his own people, who had been sent as hostages to Jerusalem.

Amaziah reigned after this, fifteen or sixteen years at Jerusalem; but returned not to the Lord with all his heart; wherefore, God, to punish him, permitted a conspiracy to be formed against him at Jerusalem. He endeavoured to escape to Lachish; but the conspirators sent after him, and there he was assassinated. He was brought back on horses, and buried with his ancestors, in the city of David. He died, A.M. 3194; *ante* A.D. 810. Uzziah, or Azariah, his son, about sixteen years of age, succeeded him.

II. AMAZIAH, priest to the golden calves at Bethel. The prophet Amos having said, that the high places, consecrated to idols, should be destroyed; and that, however holy they might then be thought by Israel, they should be overthrown, and the house of Jeroboam extirpated by the sword; Amaziah, priest of Bethel, sent to Jeroboam, complaining of Amos, and at length procured his banishment. Amos fled to Tekoah, in Judah. *Vide* Amos.

Amos prophesied under Jeroboam II. and then the kings of Israel kept their court at Samaria; but they had, in all probability, a palace at Bethel, about A.M. 3215; *ante* A.D. 789.

AMBIVIVUS, (Mareus) succeeded Coponius in the^b government of Judea. Annus Rufus was his successor, A.D. 13.

AMBUSHES, *Ambuscades*, *Insidie*, אָרֵב כָּאֵר כֹּה. These words are not always taken in their strict signification. They sometimes signify, attacking a man who has no distrust of such a thing; attacking any one behind, concealing one's self in some particular place with design to surprise any one. *Vide* Judges, ch. ix. Abimelech, who lay lurking with his people in the heights of Sichem, so as to rob and treat very ill those who passed that way, came and attacked the city of Sichem with his troops, divided into three bodies; according to the Hebrew, "They prepared ambuscades against Sichem in four heads or companies." Ver. 43. "Abimelech being informed that the Sichemites were marched, took

his army, and divided it into three bodies, and LAID WAIT for them in the field." Samuel xxii. 8, 13. Saul complains, that David laid ambuscades for him. Nothing could be worse grounded than this accusation, if we understand the word strictly; but he might say, though unjustly, that David was his secret enemy. 2 Chron. xx. 22. it is said, God turned the ambushes laid by the enemies of Israel upon themselves; *i. e.* their endeavours, their malice, their arms, he turned against themselves; for the enemies there mentioned, came not in private, or by stratagem; they marched openly in arms against Israel.

AMELEC, or *Emelek*, הַמֶּלֶךְ, the king, or the counsellor; from מֶלֶךְ *melec*, a king.

AMELEK, father of that Joash who received orders from king Ahab to keep the prophet Micaiah in his custody, 2 Chron. xviii. 25; A.M. 3107; *ante* A.D. 897.

AMEN, אָמֵן, in Hebrew, signifies *true, faithful, certain*. It is used likewise in affirmation; and was used thus often by our Saviour. *Amen, amen*, verily, verily. It is understood as expressing a wish, *amen*, so be it; or, an affirmation, *amen*, yes: I believe it. 1 Cor. xiv. 16. "How shall he that occupieth the place of the unlearned, say *amen*, at thy giving of thanks? seeing he understandeth not what thou sayest." "The promises of God are *amen* in Christ:" *i. e.* certain, confirmed, GRANTED, 2 Cor. i. 20. The Hebrews end the five books of Psalms, according to their way of distributing them, with the words *amen, amen*; which the Septuagint translate *genoito, genoito*; and the Latins, *fiat, fiat*. The gospels, &c. are ended with AMEN. The Greek, Latin, and other churches, preserve this word in their prayers, as well as *alleluia* and *hosanna*. At the conclusion of the public prayers, the people anciently answered with a loud voice, *Amen*. And Jerom says, that, at Rome, when the people answered *Amen*, the sound was like a clap of thunder, *in similitudinem celestis tonitru* *Amen* reboat. The Jews assert, that the gates of heaven are opened to him who answers *Amen* with all his might.

It is remarkable, that in the New Testament, our Lord is the only person who uses *amen* at the beginning of his discourse, in affirmation. It is remarkable also, that in John's Gospel he is represented as using it doubled, *Amen, amen*; "Verily, verily." Did he actually thus use it? Probably, it was his custom, as being the Hebrew manner; a Hebraism, in fact; but this may serve to show, that the Holy Spirit has not thought

^b Antiq. l. 18, c. 3. ^c Numb. v. 22 Respondebit, Amen, Amen. Deut. xxvii. 15, 16, 17, &c. Dicet omnis populus, Amen, Amen.

^d Hieronym. Prefat. in lib. 2. Epist. ad Galat.

fit, *always*, to give us the very expression our Lord actually did use; for if our Lord actually did thus accustom himself to the use of *amen*, then the other gospels, which omit this duplication, in this instance, vary from his mode; and if he did not thus accustom himself, then John has varied from his mode. But it should be remembered, that neither has divine providence thought fit to give us an account of our Lord's deportment, or any of his precepts, expressions, &c. in the very language he did use (the Syriac;) so that, in fact, except here and there in the original gospels themselves, we hear him, in this sense, speaking to us by the medium of a translation; which may well be supposed to require some allowances in the power, order, or construction of words: and this, perhaps, should be well considered, before *too great* stress is laid on verbal criticism; though verbal criticism is not, therefore, to be either blamed, or despised; but is of great use in its due place. *Vide BIBLE.*

Amen is applied as a title to our Lord: "THE AMEN; the true and faithful witness," Rev. iii. 14. Is a kind of fondness for this term peculiar to John? he recollecting, with much pleasure, after many years of interval, his divine master's manner of using this term?

AMERUTHA, a town of Upper Galilee, which Josephus fortified against the Romans, as he says in his life: probably the same as Meroth, which terminates Upper Galilee westward; perhaps, Mearah of the Sidonians, Joshua xiii. 4.

AMETHYST, a precious stone, the ninth in order on the high-priest's breast-plate. Its colour comes near that of new wine, and reflects a violet. The Hebrew אחלמה *achalma*, is by the Septuagint and Vulgate thus translated; it may signify *sleep*; the Chaldee, Onkelos, and the Syriac, translate it *een-egla*, or *the eye of a calf*. The name of Issachar was engraven on this stone. It occurs, Rev. xxi. 20. Some say the *amethyst* resembles wine mixed with water.

AMI, אמי: *my nations*: otherwise, *my mother*; from אמם *amem*: otherwise, *my cubit*, from אמה *ameh*: otherwise, *fear*.

AMI, chief of a family, which returned from Babylon, Ezra ii. 57, 58.

AMINADAB, אמנדרב, *my people is liberal*; from עם *am*, a people, and נדב *nadab*, gracious, liberal: or prince of the people: otherwise, a people that votes.

I. AMINADAB, of the tribe of Judah, son of Aram, and father of Naasson and Elisheba, the wife of Aaron, the high-priest.

II. AMINADAB. The chariots of Aminadab are mentioned, Cant. vi. 12. as being extremely light. "Or ever I was aware, my soul made me like the chariots of Aminadab." He was, very probably, a celebrated charioteer, whose horses were singularly swift. The Vulgate reads it thus, *Anima mea conturbavit me propter quadrigas Aminadab*; and our Septuagints, ἀρματα Αμινάδᾶβ: but the Vatican edition reads it thus: ἐξ μὲ εἰς ἄρμα λαοῦ ἡγεμένους: which is a sense the Hebrew will admit of, by dividing one word into two; AMI-NADAB, "the chariots of a willing (or volunteer) people; i. e. very ready, and prompt.

III. AMINADAB, son of Koath, a brother of Korah, 1 Chron. vi. 22.

IV. AMINADAB, or Abinadab, son of king Saul, killed with him in the battle of Gilboa; A. M. 2949; ante J. C. 1051; 1 Sam. xxxi. 2; 1 Chron. viii. 33; x. 2.

V. AMINADAB, or Abinadab, a Levite, inhabitant of Kirjath-jearim, with whom the sacred ark was deposited, after it was brought back from the Philistines, 1 Sam. vii. 1. He dwelt at Gibeah, (i. e. in the highest part of the city) of Kirjath-jearim. Eleazer, his son, was consecrated, or appointed peculiarly, to the office of keeping the ark. It is not certain, whether Aminadab were at that time living. The ark remained at Kirjath-jearim, from A. M. 2888, to 2959. i. e. seventy-one years. David brought it from Kirjath-jearim to Jerusalem, 2 Sam. vi. 1, 2, 3; but dared not bring it into his own house, being alarmed at the death of Uzzah; but he lodged it at Obededom's, where it continued some months.

AMITTAL, or Amathi, אמתי: *true, faithful*; from אמת *emeth*: otherwise, *a cubit*: otherwise, *a servant*; from אמה *ammeh*: otherwise, *one that is afraid*.

AMITTAL, father to the prophet Jonah, Jonah i. 1; and 2 Kings, xiv. 25.

AMIZABAD, or Omitzebed, עמיזבד: *the portion of my people*; from עם *am*, a people, and זבד *zabad*, a portion or dominion.

AMIZABAD, son of Benaiah. Benaiah was one of the principal officers in David's armies. His son, Amizabad, commanded a troop under him, 1 Chron. xxvii. 6.

AMMANITES, or Ammonites, or Omuni, עמני: *my people*.

AMMAN, Ammanites, (vide AMMON, AMMONITES.) The capital of the Ammonites, called in Scripture, Rabbath Ammon, and in profane authors, Philadelphia, is likewise sometimes

* Joseph. in Vita Sua, p. 1013.

† Antiq. l. 3. c. 2.

‡ Ibid. l. 6. c. 2.

called Amman; and the country of the Ammanites, Ammanitis.

AMMIEL, or Omial, עמאל: *the people of God*; from עַם *am*, a people, and אל *al*, God: or, *my people belongs to God*.

I. AMMIEL, son of Gemal, of the tribe of Dan, one of the twelve sent to spy the land of Canaan, Numb. xiii. 12.

II. AMMIEL, a native of Lodobar, a city, in the tribe of Simeon. Ammiel was father of Machir and Bathsheba, who was first married to Uriah, then to David, by whom she had Solomon, 1 Chron. iii. 5. 2 Sam. ix. 4, 5.

III. AMMIEL, son of Obededom, the Levite, made porter of the temple, under David, 2 Sam. xxvi. 5.

AMMIHUD, עמיהוד, אִם הוּד: *people of praise*; from עַם *am*, a people, and הוּד *hud*, praise: or, *praise is with me*; from the preposition עַם *om*, with, and the pronoun יְיָ *jod*, me.

I. AMMIHUD, son of Ephraim, and father of Elishama, Numb. i. 10; 1 Chron. vii. 26.

II. AMMIHUD, of the tribe of Simeon, father of Shemuel, or Samuel, a very different person from the prophet of that name, Numb. xxxiv. 20.

III. AMMIHUD, of the tribe of Naphtali, father of Pedahel, Numb. xxxiv. 28.

IV. AMMIHUD, father of Talmai, king of Geshur, 2 Sam. xiii. 37.

AMMISHADDAI, עמישר: *people of the Almighty*; from עַם *am*, people, and שַׁדַּדַּי *shaddai*, all-mighty: or, *the Almighty is with me*; from the preposition עַם *om*, with, and the pronoun יְיָ *i*, me: otherwise, *one that ravages with me*; from שׁוּד *shod*, to ravage.

AMMISILADDAI, father of Ahizer, of the tribe of Dan, Numb. i. 12; x. 25.

AMMON, or Omoon. עַמּוֹן: *Ben-ammi is interpreted, by the Vulgate, the son of my people*: בֶּן עַמּוֹ, *ben-ammi*; from בֶּן *ben*, a son, יְיָ *jod*, my, and עַם *am*, a people.

AMMON, עַמּוֹן, *his people*; from עַם *am*, a people, and the pronoun הוּ *oon*, his.

I. AMMON, or No-Ammon, or Ammon-No, a city of Egypt. The Chaldee and the Vulgate, generally take this city for Alexandria. They, doubtless, were not ignorant, that Alexandria is much more modern than Jeremiah, Ezekiel, and Nahum, who speak of No-Ammon; but they might believe it to be at, or near, where Alexandria stood, which, nevertheless, does not appear by history; only the town of Rachotis is mentioned, as being on the sea near that place.

The prophets describe No-Ammon, as situate “among the rivers; that it had the waters round about it, whose rampart was the sea, and her wall was from the sea; and that it was extremely populous,” which has induced some to think, that No-Ammon is Diospolis, or the city of

Jupiter, situated in the Delta, on an arm of the Nile, between Busiris to the south, and Mendes to the north, little distant from the Mediterranean. There were such lakes about it, as might be well called seas, in the style of the Hebrews; besides this, the Egyptians and Greeks called the Nile, ocean, Diodorus Siculus, lib. i. c. 10. Hence the account, that they should say their ocean surrounded the earth; i. e. the Nile visited all the land of Egypt. I doubt not, however, but that this allusion was primarily derived from the deluge: like to which, the Nile overflowed Egypt yearly. *Vide NILE*.

The ruin of this city, foretold, and distinctly described, by the prophets, happened under Esarhaddon and Nebuchadnezzar, and, perhaps, was completed under Sennacherib. But we must confess ingenuously, that Thebes, the capital of Upper Egypt, may be understood to have been No-Ammon, and this is a prevailing opinion; *vide* the following Article.

II. AMMON, or Hammon, or Hamaun, or Jupiter-Ammon, the celebrated god of the Egyptians, probably, a deification of Ham, whose posterity peopled Africa, and who was the father of Mizraim, the founder of the Egyptian polity and power.

Ammon had a famous temple in Africa, where he was adored under the symbolic figure of a ram; for the Egyptians represented their gods under the form of certain animals. The famous temple of Ammon, was situated in a delicious spot, in the midst of a frightful desert. Here was an oracle, of great fame, which Alexander the Great consulted, at the risk of his life. This oracle, however, as well as others, fell insensibly into oblivion. In Strabo's time, it was not in the repute it had been. In Plutarch's time, it enjoyed scarce any regard; and in the reign of Theodosius, according to Prudentius, it was no longer mentioned.

Ammon had at Thebes, the capital of Upper Egypt, a most magnificent temple, mentioned by Herodotus and Diodorus Siculus, as above, and by Artapanus; Euseb. Prep. Evan. lib. ix. cap. 27. Its ruins are yet visible, and justify the accounts of their extent and grandeur: from Diodorus we learn, that the same city, which was called Thebes (probably from some remembrance of Thebah, the ark) was also called Diospolis, the city of Jupiter; i. e. of Ham. The prophet Nahum, calls it by its Egyptian name (נֹא-עַמּוֹן) No-Ammon, the habitation of Ammon, or, according to fourteen copies collated by Dr. Kennicott (נֹא-עַמּוֹן) *Nueh*: elsewhere, it is called (נֹא) *Nau*. This article affords matter for reflection; and, upon the whole, I think we ought here to remark, 1. that *No*, *Nueh*, *Nau*, all which variations are met with

in the name of this town, has certainly some reference to the patriarch Noah: 2. that Thebes has equal reference to the ark: 3. that Ammon has also a reference to Ham, the progenitor of the nations addicted to his worship: 4. that Ammon was certainly the Jupiter of the Greeks; and thus we see in what sense he was 'father of gods and men;' and what was the origin and the nature of that idolatry which overspread these countries. It has been queried, whether Ammon was not an Egyptian compound, HAM-ON; i. e. Ham, the Sun: On being the Egyptian name for that luminary, *afterward* idolatrously referred to Ham. It may also, on the other hand, be queried whether On (אֹן) is not a transposition of אֹן, so that, *originally*, Ham-on, was equivalent to HAM of No: i. e. his son. Josh. vii. 2. we find a temple dedicated to On, or Aun; Beth Aven, in our translation. *Vide* HAM, NOAH, THEBES, ARK, &c.

The Scripture says nothing of this false deity, in particular; but speaks of Ham, and of the city of Ammon, or No-Ammon, which was principally devoted to it, and which was very distant from the oracle just mentioned. Hammon, the god of the Egyptians, was the same as the Jupiter of the Greeks, (Herod. lib. ii. ch. 42; Diod. Sic. lib. i.) for which reason, the latter call (the city which the Egyptians name No-Ammon the rest, or habitation of Ammon) Diosopolis, or, the city of Jupiter; but in after ages, the Egyptian and Greek names were both united, and this deity was called Jupiter-Hammon.

III. AMMON, or Ben-Ammi, son of Lot, born of this patriarch, and his youngest daughter, Gen. xix. 34, 38; A.M. 2107; *ante* A.D. 1897. We know no particulars of Ammon's life. His abode was east of the Dead Sea and Jordan, in the mountains of Gilead. He was the father of the Ammonites, a famous people, always at enmity with Israel.

AMMONITES, אַמּוֹנִים, otherwise, *Meonites*, מְעוֹנִים, 2 Chron. xxvi. 8; from מָעַן *mahon*, either *afflicted*, or *who fail*; from אָנִי *oni*: otherwise, *who answer*; from אָנָה *anah*, *he answered*.

AMMONITES, a people descended from Ammon, of whom we have been speaking, called sometimes Ammanites. They destroyed the giants Zamzummin, and seized their country, Deut. ii. 19, 20, 21. God forbade Moses and Israel to attack the Ammonites, because he did not intend to give their land to the Hebrews. Before Israel entered Canaan, the Amorites had conquered great part of the countries belonging to the Ammonites and Moabites. This Moses retook from the Amorites, and divided it between the tribes

of Gad and Reuben. In the time of Jephthah, Judg. xi. 13. the Ammonites declared war against Israel, under pretence that Israel detained a great part of the country which had been theirs before the Amorites possessed it. Jephthah replied, that as this was acquired by Israel in a just war, from the Amorites, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The Ammonites were not satisfied with this, so Jephthah gave them battle, and defeated them.

The Ammonites and Moabites generally united in attacking Israel. After the death of Othniel, the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress them. Some years after, or about A.M. 2799, the Ammonites greatly oppressed the Israelites beyond Jordan; but in 2817, God raised up Jephthah to deliver them. In the beginning of Saul's reign, A.M. 2909, *ante* A.D. 1195, Naash, king of the Ammonites, having attacked Jabesh-Gilead, reduced it to a capitulation, 1 Sam. xi. 1. Naash would accept of their surrender on no other conditions, than their submitting to have every one his right eye plucked out, as a reproach to Israel; but Saul coming seasonably to the succour of Jabesh, delivered the city and people from the barbarity of Naash.

David had been a friend of the king of Ammon, and after his death, sent compliments of condolence to Hanun, his son and successor; who, regarding these ambassadors as spies, treated them in a very affronting manner. David revenged the affront, subdued the Ammonites, the Moabites, and the Syrians, their allies. Ammon and Moab continued under the government of David and Solomon, and after the separation of the ten tribes, were subject to the kings of Israel till the death of Ahab, 2 Kings, i. 1; A.M. 3107; *ante* A.D. 897.

Jehoram, son of Ahab, and successor of Ahaziah, defeated the Moabites in 3109, 2 Kings. iii. 4, 5, 6. & seq. But it does not appear, that his victory reduced them to his obedience. At the same time the Ammonites, Moabites, and other people, made an irruption on Judah, but were forced back and routed by Jehoshaphat, 2 Chron. xx. 1, 2. & seq. Isaiah xv. xvi.

Isaiah threatens the Moabites with a misfortune which was to happen three years after his prediction; which had reference probably to the war of Salmanesar against them, about A.M. 3277; *ante* A.D. 727.

After the tribes of Reuben, Gad, and the half tribe of Manasseh were carried into captivity by Tiglath-pileser, in 3264, *ante* A.D. 740, the Am-

monites and Moabites took possession of the cities belonging to these tribes. Jeremiah reproaches them for it, Jer. xlix. 1. The ambassadors of the Ammonites were some of those to whom this prophet presented the cup of the Lord's fury, and whom he directed to make bonds and yokes for themselves, exhorting them to submit to Nebuchadnezzar, and threatening them, if they did not, with captivity and slavery, Jer. xxvii. 2, 3, 4. Ezekiel, Ezek. xxv. 4, 10. denounces their entire destruction, and tells them, God would give them up to the people of the East, who should set their palaces in their country, so that the Ammonites should be no more mentioned among nations; and this as a punishment for insulting the Israelites, on their calamities, and the destruction of their temple, by the Chaldeans. We believe, that these misfortunes happened to them in the fifth year after the taking of Jerusalem, when Nebuchadnezzar made war against all the people around Judea, A.M. 3420, or 3421; ante A.D. 583.

It is probable, that Cyrus gave to the Ammonites and Moabites, the liberty of returning into their own country, from whence they had been removed by Nebuchadnezzar; for we see them, in the place of their former settlement, exposed to those revolutions which were common to the people of Syria and Palestine, and subject, sometimes to the kings of Egypt, and sometimes to the kings of Syria.

Antiochus the Great took Rabboth, or Philadelphia, their capital, demolished the walls, and put a garrison into it, A.M. 3806. During the persecutions of Antiochus Epiphanes, the Ammonites showed their hatred to the Jews, and exercised great cruelties against such of them as lived in their parts, 1 Macc. v. 6—45. Justin Martyr says, that in his time there were still many Ammonites remaining; but Origen assures us, that in his days, they were known only under the general name of Arabians. Thus was the prediction of Ezekiel accomplished.

AMMONIUS, general of Alexander Balas' troops, was accused by Ptolemy Philometor of a design to poison him; but it is believed, this was only a pretence used by Philometor for dethroning his son-in-law, Alexander Balas, and taking possession of his kingdom. He therefore attacked Balas, defeated him, and took his daughter, Cleopatra, from him, and gave her to Demetrius Nicanor, (Joseph. Antiq. l. 13. c. 7.) He says, that Alexander refusing to deliver up Ammonius to Philometor, he concluded Balas to be his ac-

complice, and the principal author of those secret plots which Ammonius had formed against him. So that to revenge himself, he marched against Antioch, the inhabitants whereof were very much dissatisfied with Ammonius, by reason of the vexations they suffered under him. Ammonius endeavoured to escape by disguising himself in a woman's dress; but he was apprehended and put to death, A.M. 3859; ante A.D. 145.

AMNON, אֲמֹן: otherwise, אֲמִינֹן *Aminon*, 2 Sam. xiii. 20: *faithful and true*; from אָמֵן *amen*: otherwise, *foster-father, or tutor*; from אִמֹן *amon*: otherwise, *son of the mother*; from אִמָּא *amam*, *mother*, and נִין *nin*, *a son*.

I. AMNON, the eldest son of David, by Ahinoam, his second wife. This prince affords an unhappy instance of the guilt of unrestrained passion; but as some particulars have been represented in a light worse than they really were (though bad enough) we shall endeavour to describe them truly. It is commonly said, that Amnon conceived a violent and unlawful INCESTUOUS passion for his sister TAMAR; but it should be remembered, that Tamar, though uterine sister to Absalom, is mentioned, 1 Chron. xiii. 9. "As the concubine children's sister;" because, not the daughter of David, being born before her mother was connected with the king; consequently, though honoured as the king's daughter, by courtesy, she was no real kin to Amnon, and therefore, might have been married to him; according to her expression: "Speak to the king, for he will not withhold me from thee."

The prince Amnon, having conceived a violent passion for Tamar, the daughter of Absalom's mother, became ill; which being observed by the cunning Jonadab, the son of Shimeah, David's brother, he inquired the cause. Amnon discovered his passion to him, and the impossibility there seemed to be of satisfying it. Jonadab advised him to counterfeit sickness, and when the king, his father, came to see him, to say to him, "I pray thee, let my sister Tamar come and dress me food in my sight, that I may see it, and eat it at her hand." Amnon followed this advice, and the king easily granted his request: Tamar came to the apartment where Amnon lay, "made cakes in his sight, baked them, and poured them out before him."

Amnon would eat nothing; but calling his sister into the most private part of the chamber, and hearkening only to the dictates of his passion, he, by violence, abused her; after which crime,

^a Joseph. Antiq.
^b Origen in Joh

¹ Polyb. l. v.

^a Joseph. Antiq. l. 12 c. xii.

¹ Justin Dialog. cum Tryphone, p. 272.

his aversion to her became more excessive than his love had been. He would have forced her to leave the room, but she remonstrating, he called in one of his servants, and ordered him to turn her out. Her brother, Absalom, meeting her in tears, lamenting, and her head covered with ashes, soothed her, and advised her to be silent. David, when informed of what had passed, was extremely vexed. But as he tenderly loved Amnon, who was his eldest son, he was unwilling to punish him.

Absalom kept his resentment close within his heart for two years; but at length contrived an opportunity to revenge it. He invited the king, his father, and all his brothers, to an entertainment at Baal-hazor, at his sheep-shearing. The king declined; but permitted him to carry with him the princes, his sons, and particularly Amnon. Absalom directed his people, that when they saw Amnon disordered with wine, upon a signal given, they should kill him, in revenge for the criminal and violent treatment of which he had been guilty to Tamar; leaving a terrible lesson to dissolute appetite. And thus Amnon was despatched, in the midst of his good cheer, at his brother Absalom's house, A.M. 2974; *ante* A.D. 1030.

II. AMNON, son of Shimon, 1 Chron. iv. 20.

AMOK, or *Omoock*, עמק: *valley*, or *depth*; from אמק *amak*, a valley.

AMOK, of the race of the priests who returned from Babylon, Neh. xii. 7, 20.

AMON, אמון: *faithful, true*, &c. *Vide* AMNON before.

I. AMON, governor of Samaria, kept the prophet Micah in custody, by king Ahab's order, 1 Kings, xxii. 26.

II. AMON, fourteenth king of Judah, son of Manasseh and Meshullemeth, the daughter of Haruz, of Jotbah. He began to reign, A.M. 3363; *ante* A.D. 641, at the age of twenty-two, and reigned only two years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done, 2 Kings, xxi. 19, 20, 21. He forsook JEHOVAH, and worshipped idols. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah in his throne. He was buried in the garden of Uzza.

AMORRITE, or *Amorrhæus*, אמרי, אֲמֹרִיטָיִם: *bitter*; from מרר *marar*: otherwise, a rebel; from מרה *mareh*: otherwise, a babbler, or prater; from אמר *amar*.

AMORITES, people descended from Amorrhæus, 15*

the fourth son of Canaan. They first peopled the mountains lying west of the Dead Sea. They had likewise establishments east of the same sea, between the brooks Jabbok and Arnon, from whence they forced the Ammonites and Moabites, Josh. v. 1; Numb. xiii. 30; xxi. 29. Moses wrested this country from their kings, Sihon and Og, A.M. 2553; *ante* A.D. 1451.

Amos (ii. 9.) speaks of their gigantic stature and valour. He compares their height to the cedar, their strength to the oak. The name, Amorite, is often taken in Scripture for Canaanites in general. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah; and those which they had enjoyed beyond the Jordan, to the tribes of Reuben and Gad.

Among the Arabians, some have derived their name, Amorites, from the city of Gomorrah, one of those which perished by fire from heaven: but Gomorrah, or Hamorrah (Gen. x. 19, עמרה Gomorrha אמרי, Amorrhæus) is written otherwise than Emor, the father of the Amorites: so that there is no probability that either the Amorites, or Emor, their father, founded Gomorrah, and called it by their name.

AMOS, אמוץ, by (א) *aleph*: *strong, robust*; from אמץ *amatz*.

AMOS, עמוס, by (י) *ain*, *omoos*: *loading, weighty*; from עמס *omas*.

I. AMOS, the fourth of the *minor* prophets, was, it is said, of the little town of Tekoah, in Judah, four leagues south of Jerusalem. There is no proof, however, that he was a native of this place, except his retirement hither, when driven from Bethel; it is most probable, he was born in the territories of Israel, to which his mission was principally directed. We find him prophesying in Bethel, where the golden calves were, under Jeroboam II. about A.M. 3215; *ante* A.D. 789. Amaziah, the high-priest of Bethel, accused him before king Jeroboam, saying (Amos vii. 10, 11. &c.) "Amos hath conspired against thee, in the midst of the house of Israel; the land is not able to bear all his words; for thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Amaziah said therefore unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel, for it is the king's chapel, and it is the king's court."

Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was an

"herdsman, and a dresser of sycamore fruit : and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord ; thou sayest, prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore, thus saith the Lord, thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line ; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land." The prophet then retired into the kingdom of Judah, and dwelt in Tekoah, where he continued to prophesy. He complains in many places of the violence offered him, to oblige him to silence ; and bitterly exclaims against the disorders of Israel.

He began to prophesy the second year before the earthquake, in the reign of king Uzziah, Amos^o i. 1. and which Josephus, with most commentators, refers to this prince's usurpation of the priest's office, when he attempted to offer incense. His first prophecies, in order of time, are those of the 7th. chapter : the others he pronounced in Tekoah, whither he retired. His two first chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, Judah, and Israel. The evils he threatens, refer to the invasions of Salmanezzer, Tiglath-pileser, Sennacherib, and Nebuchadnezzar. He foretold the misfortunes of the kingdom of Israel, after the death of Jeroboam II. who was then living : also the death of king Zechariah ; the invasion of Israel by Phul and Tiglath-pileser, kings of Assyria : also the captivity of the ten tribes, and their return. He uses sharp invectives against the sins of Israel, their effeminacy, avarice, and harshness to the poor ; the splendour of their buildings, and the delicacy of their tables. He reproves Israel for going to Bethel, Dan, Gilgal, and Beersheba, which were the most famous pilgrimages of the country ; and for swearing by the gods of these places.

The time and manner of his death are not known.

^q Some old authors relate, that Amaziah, priest of Bethel, provoked by the discourses of the proph-

et, to silence him, had his teeth broke ; others^r say, that Hosca, or Uzziah, son of Amaziah, struck him with a stake on the temples, and almost killed him ; that in this condition he was carried to Tekoah, where he died, and was buried with his fathers : on the contrary, it is our opinion, that he prophesied long at Tekoah, after his expulsion by Amaziah : and the prophet not complaining of any ill treatment received from Uzziah, his silence is probable evidence, that he suffered nothing from him.

There is nothing sublime in the style of Amos.

^s Jerom applies to him the words of Paul, "rude in speech, though not in knowledge," 2 Cor. xi. 6.

As every one chooses to speak of his own art, as being most familiar to him, Amos generally selects comparisons from the country life, wherein

^t he had been brought up. St. Austin observes, that there is a certain kind of eloquence in the sacred writers, directed by the Spirit of Wisdom, and so adapted to the nature of the things they treat of, that even those who accuse their writings of rusticity and unpoliteness, could not choose a style more suitable, were they themselves to have spoken on the same subject, to the same persons, and in the same circumstances.

It should also be remarked, that as God had his prophets in Judah, where he was professedly worshipped, so he had in Israel, though that was depraved : that as he had Isaiah in the royal court, and of the royal blood, so he had Amos, who was a herdsman, who could speak to the advantage of the lower classes of people, could warn and admonish them with no less usefulness, and perhaps with more acceptance, than if he had been of superior rank. This should seem to be certain of Israel ; and, perhaps, may be applied to the same descriptions of persons in Moab and other nations, to whom he might send his prophecies, and to whom his style of language might be peculiarly adapted.

II. Amos, father of the prophet Isaiah, was, it is said, son of king Joash, and brother to Amaziah.

^u The Rabbins pretend, that Amos, Isaiah's father, was a prophet, as well as his son, according to a rule among them, that when the father of a prophet is called in Scripture by his name, it is

^o The sycamore is a sort of fig-tree common in Egypt and Palestine, the fruit whereof does not ripen till it is pricked with iron nails. After it was thus pricked, it would ripen in three days. See Plin. l. 13. c. 7. Theophr. & Dioscorid. See likewise Theodoret on Amos vii.

^p Joseph. Antiq. l. ix. c. 11.

^q The Rabbins, and Procopius of Gaza, are of opinion that this happened in the twenty-fifth year of Uzziah, and, consequently, A. M. 3219 ; but this cannot be : for Jotham, the son of Uzziah, who was born in 3221. was of age to govern, and, consequently, was between fifteen and twenty years of age, when his father undertook to offer incense, and was struck with a leprosy. See Usher, A. M. 3221.

^r Epiphanius, de vita Prophet. c. 12. Isidorus, de vita & morte SS. c. 43. Dorotheus, Synops. c. 2. Chronic. Pascal. p. 147.

^s Hieronymus, Prolog. exposit. in Amos.

^t Aug. l. iv. de Doctr. Christ. c. 7.

^u Hieronymus, ex Hebr. vide

^v Isai. xxxvii. 2 ; xxxviii ; Clem. Alex. l. 1. Stromat.

an indication, that he has had the gift of prophecy. St. Austin conjectured that the prophet Amos, the fourth among the *minor* prophets, was the father of Isaiah: but the names of these two persons are written differently (אָמֹס father of Isaiah: אִישׁ the prophet Amos) besides, Amos, Isaiah's father, was, as well as he himself, of Jerusalem, and of much superior quality to the prophet Amos. Some are of opinion, that the man of God who spake to king Amaziah, and obliged him to send back the hundred thousand men of Israel, whom he had purchased to march against the Edomites, 2 Chron. xxv. 7, 8. was Amos, the father of Isaiah, and brother to king Amaziah. But this opinion is supported by no proofs. *Vide* ISAIAH.

III. AMOS, son of Nahum, and father of Mattathias, is in the genealogy of our Saviour, according to the flesh, Luke iii. 25.

AMPHIPOLIS, Ἀμφίπολις: a city encompassed by the sea; from the Greek ἀμφί, to surround, and πόλις, a city.

AMPHIPOLIS, a city between Macedon and Thrace, but dependent on Macedon. It is mentioned, Acts xvii. 1. St. Paul and Silas being delivered out of prison, left Philippi, went to Thessalonica, and passed through Amphipolis. This city had the name likewise of Chrysopolis, or Christopolis.

AMPHORA, is a Latin word, often taken in the Vulgate in an appellative sense for a pitcher, or vessel to hold wine or water: for example, Luke xxii. 10. "There shall a man meet you bearing a pitcher of water," (κεράμιον, Gr.) *amphoram aque portans*: at other times, it is taken for a certain measure; for instance, Dan. xiv. 3. "There were spent every day upon the idol Bel, six vessels of wine," *vini amphoræ sex*. The *amphora* is not an Hebrew measure, and this place is not extant in Hebrew. The Roman *amphora* contained two urna, equal to 48 *sextarii*, or 80 pounds, at twelve ounces to the pound: but the Attic, or Athenian *amphora*, contained three urna, or 120 pounds, at twelve ounces each; which make but 90, at sixteen ounces to the pound. The *amphora*, in Dr. Arbuthnot's account of it, contained seven English gallons and one wine pint: the *urna* three gallons, four wine pints and a half; the *sextarius* one wine pint.

AMPLIAS, Ἀμπλίας: a Latin word, signifying large, extensive.

AMPLIAS, whom St. Paul speaks of in his Epis-

tle to the Romans xvi. 8. was one whom he particularly loved: it is not certainly known who he was, nor what was done by him; but the Greeks say, he was ordained bishop of Odysopolis in Mœsia, by St. Andrew, was an apostolical person, at least one of the seventy-two disciples, and a martyr. They observe his festival October 31.

AMRAM, עמרם, ἀμβραμ: exalted people; from עַם *am*, a people, and רוּם *rum*, or רָם *ram*, lifted up: otherwise, their sheaves, or handfuls of corn; from עֹמֶר *omer*, and the affix מֶם *mem*, theirs: otherwise, with the most high; from the preposition עִם *om*, with, and רוּם *rum*, or רָם *ram*, high, exalted.

AMRAM, חמור: an ass; from חמור *chamor*, or chemer.

I. AMRAM, son of Koath, of the tribe of Levi, married Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt, aged 137. Exod. vi. 20.

II. AMRAM, son of Bani, one who after the return from Babylon, separated from his wife, whom he had married contrary to the law, Ezra x. 34.

AMRAMITES, עמרמי, ἀμραמי: from the same.

AMRAPHEL, אמרפל: one that speaks of hidden things; from אמר *amar*, to speak, and פלה *phala*, secret, mysterious: otherwise, one that speaks of judgment; from פלל *pillel*, to judge: otherwise, of ruin; from פלה *patach*.

AMRAPHEL, king of Shinar, confederated with Chedorloamer, king of Edom, and two other kings, to make war against the kings of Sodom, Gomorrah, and the three neighbouring cities: the kings who were in league with Amraphel, plundered these cities, and carried off abundance of captives, among whom was Lot, Abraham's nephew; but Abraham pursued them, retook Lot, and recovered the spoil, A.M. 2092; ante A.D. 1912.

AMTHAR, המתר, ἀμαθάρ: form, figure; from תאר *thoar*: otherwise, he that curses death; from אר *azar*, to curse; and מה *meth*, or moth, death.

AMULETS, or *Preservatives*, are certain characters, ligaments, stones, or metals, engraved or adorned with stars, &c. to which was attributed a power of preserving people from mischief, from witchcraft, and from diseases. Some are of opinion, that Laban's Teraphim, Gen. xxxi. 19. carried away by Rachel, also the earrings which Jacob hid under an oak, were preservatives, or amulets. *Vide* TALISMANS.

AMZI, אמצִי, ἀμασι: strong, robust; from אָמַץ *amatza*.

AMZI, son of Zechariah, and father to Peliliah, Neh. xi. 12.

ANA. We are acquainted with a city of this name, at the extremity of Arabia Deserta, on the Euphrates. Tavernier says, it occupied both banks of this river; but another traveller writes, that it takes up but one bank, and has but one street, which is extremely large. There is a very fine mosque in an island near to it: the land about it, for half a league, is well cultivated, but beyond is nothing but frightful deserts.

ANAB, or *Oneb*, ענב: *grape*; otherwise, *naked, bond*; from ענן *hanan*.

ANAB, a city in the mountains of Judah, Josh. xi. 21. St. Jerom believes it to be the same with Beth-anaba, eight miles east of Diospolis: Eusebius places Betho-anab, at four miles distance * from Diospolis. Epiphanius speaks of a city or village called Anahlata, in the diocese of Jerusalem, toward Bethel; but, perhaps, neither of these places is the Anab mentioned by Joshua, which, with Hebron and Debir, is set by him more to the south of Judah.

ANAGLYPHA. This term is Greek, and signifies figures *in relievo*, or embossed, *Opera signi*, * as Virgil speaks; or *in asperitatem excisa*, as † Pliny terms them, are what we call Anaglypha. But the passage, 1 Kings, vi. 32. where this word occurs in LXX, signifies, besides palm-trees, cherubim, and blown lilies all round the wall, within the sanctuary. Solomon carved these *in basso relievo*, on the doors of the sanctuary.

ANAGOGE. This is one of the four senses wherein the Scripture may be interpreted, *viz.* the literal, allegorical, anagogical, and tropological. The *anagogical* sense is, when the text is explained with a regard to the end, which Christians should have in view, *i. e.* eternal life: for example, the rest of the sabbath, in the anagogical sense, corresponds to the repose of everlasting blessedness.

ANAH, ענה, *énah*: *one who answers, or who sings responsively*; from ענה *ana*, *to answer, to sing*: otherwise, *poor or afflicted*; from עני *oni*.

ANAH, son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife, Genesis xxxvi. 24. While feeding asses in the desert, he discovered "springs of warm water." Thus Jerom translates the Hebrew, מצא את־המים, "he found the *jemim*;" the Syriac says, "a fountain." The LXX and others, preserve the term, he found

^b *jamim*, or the *jamim*: others, he discovered the manner of producing mules (*i. e.* by union of a horse and an ass;) but the Scripture never calls mules *jamim*, nor are such creatures hinted at in Scripture, till after David. It is most likely, that Anah found, *i. e.* attacked, surprised, a people called Jemim, in the wilderness, where he was feeding asses. The Samaritan reads, 'the Emim,' a people whom Moses mentions, Gen. xiv. 5. under the name of "Emim:" also, Deut. ii. 10. "The Emim dwelt therein in times past, a people great and many, and tall as the Anakim." These Emim dwelt in the neighbourhood of Seir, where Anah fed his asses. The Hebrew term מצא, *maja*, which signifies *to find*, is taken often for—the sudden attacking or surprising of an enemy. This seems to be the true explanation.

Some have thought, but without proof, that Anah was exalted to divine honours, and is named, 2 Kings, xix. 12. where it is said, the Sepharvaim adored Henah, or Anah, and Ivah. Vide ISAIAH xxxvii. 13. It has lately been conjectured, that from Henah, derive the Heneti—who were famous for breeding mules; and whose posterity were afterward called, Veneti (quasi Ve Heneti :) whence the Venetians, whose doge still retains the Phrygian bonnet, as his crown of state.

ANAHARATH, ענחרת: *dryness, inflammation*; from חרר *charar*: otherwise, *anger*; from חרה *chareh*: otherwise, *neighing*: according to the Syriac, *suffocation*.

ANAHARATH, a city belonging to the tribe of Issachar, Josh. xix. 19.

ANAK, or *Onac*, עק, *qak*: *a collar, or ornament*. Some derive from hence the Greek word ἀναξ, *anax*, *a king*.

ANAK, Anakim, famous giants in Palestine. Anak, father of the Anakim, was son of Arba, who gave name to Kirjath-Arba, or Hebron. Anak had three sons, Sheshai, Ahiman, and Talmai, whose descendants were terrible for their fierceness and stature: the Hebrews said, that in comparison to these monstrous men, they were but grasshoppers. Some have thought, that the name Phœnician, given to the Canaanites, and particularly to the Sidonians, was from Bene-Anac, sons of Anak. Caleb, assisted by the tribe of Judah, took Kirjath-Arba, and destroyed the Anakim, A.M. 2559. Josh. xv. 14; Judges i. 20.

* Epiphan. Epist. ad Joan. Ierosol.

† Plin. l. xxxiii. c. 11.

^v Ἀναγλυφα, Caelata.

^z Æneid, v. v. 267.

^b Ita Hebræi. Vide Hieronym. quæst. Hebr. in Genes.

ANAKIM, ענקים: from the same.

ANAMIM, ענמים, *diversaria*: a fountain, or eye; from עין *ain*, and מים *mim*, waters: otherwise, answer, song, affliction; from ענה *ana*, &c.

ANAMIM, second son of Mizraim. He peopled the Mareotis, if we may credit the paraphrast Jonathan, the son of Uzziel; but rather the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Bochart was of opinion, that these Anamim dwelt in the parts adjacent to the temple of Jupiter Ammon, and in the Nasamonitis. We believe the Amanians and Garamantes to be descended from Anamim. The Hebrew *Ger*, or *Gar*, signifies a passenger, or traveller. The name of Gar-amantes may be derived from Ger-amanim: their capital is called Garamania, in Solinus.

ANAMMELECH, אנמלך: answer, or song of the king and council; from ענה *anah*, answer, and מלך *melec*, of the king, or of council, according to the Chaldee etymology; or, the king.

ANAMMELECH. It is said, 2 Kings, xvii. 31. that the inhabitants of Sepharvaim, sent from beyond the Euphrates into Samaria, burned their children in honour of Anammelech and Adrammelech. We have hinted that Adrammelech signifies the sun, or splendid king, and Anammelech the moon, or gentle king; but, besides, this name may be composed of ענן *a cloud*, and מלך *king*. The king of clouds, is no less a proper poetical epithet for the moon, than regent of night, as one of our own poets calls that planet; but, perhaps, the distinguishing symbol of this idol was a cloud of gold, or, &c. annexed to its statue: this is conjecture only, as no such adjunct appears to its representation. *Vide* ADRAMMELECH.

ANAN, or Onen, ענן: cloud; otherwise, soothsaying, the art of divination.

ANANI, or Oneni, ענני: my augury, my cloud.

ANANI, seventh son of Eliænai, 1 Chron. iii. 24.

ANANIAS, or Onenich, ענניה: the cloud of the Lord; from ענן *anan*, and יה *jah*.

I. ANANIAS. In the Apocryphal history of Tobit, when the angel Raphael offered to bear Tobias company to Rages, he told him, he was Azarias, son of Ananias the Great; Tobit answered, that he was of an illustrious extraction, Tobit v. 12. This is all we know of this Ananias.

II. ANANIAS, or Ananiah, of the tribe of Benjamin, when the Jews returned from the Baby-

lonish captivity, built part of the walls of Jerusalem, Nehem. xi. 32.

III. ANANIAS, a Jewish merchant, who converted Izates, son of Monobazes, king of the Adiabeni-^{c d} nians, to Judaism. Orosius insists, that Ananias was a Christian, and that Izates was converted to Christianity by him. *Vide* ADIABENE. This conversion happened about A.D. 41.

IV. ANANIAS, son of Nebedæus, high-priest of the Jews. He succeeded Joseph, the son of Camith, A.M. 4050,—A.D. 47. Quadratus, governor of Syria, coming into Judea, on the rumours which prevailed among the Samaritans and Jews, sent^e the high-priest, Ananias, to Rome, to give an account of his conduct to the emperor Claudius: he justified himself, was acquitted, and returned. St. Paul being apprehended at Jerusalem, by the tribune of the Roman troops which guarded the temple, declared to him that he was a citizen of Rome; which obliged this officer to treat him with some consideration, Acts xxii. 23, 24; xxiii. 1, 2, 3. &c. As he did not know of what the Jews accused him, the next day he convened the priests, and placed St. Paul in the midst, that he might justify himself. St. Paul said to them, "Men and brethren, I have lived in all good conscience before God until this day." He said no more; when the high-priest, Ananias, commanded those who were near him, to strike him on the face: the apostle, hereupon replied, "God shall judge thee, thou whited wall; for, sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" They that stood by said, "Revilest thou God's high-priest?" Then said Paul, "I wist not, brethren, that he was the high-priest; for it is written, thou shalt not speak evil of the ruler of thy people." *Vide* PAUL.

After this, the assembly being divided in opinion, the tribune took away Paul; and ordered him to Cæsarea, that Felix, governor of the province, might take cognizance of this affair.

When the priests understood that he was arrived at Cæsarea, Ananias, the high-priest, and other Jews, went thither to accuse him, Acts xxiv. but the affair was adjourned, and St. Paul continued two years there in prison. His prediction to Ananias, that God would smite him, was thus accomplished: Albinus, governor of Judea, being come into that country, Ananias found^s means to gain him by presents: and now he was looked on as the first man of his nation.

^c Joseph. Antiq. l. 20. c. 1.

^d Ibid. l. 20. c. 5.

^e Oros. l. 7. c. 6.

^f Ibid. c. 8.

^g Joseph. Antiq. l. 20. c. 3.

by reason of his great riches, friends, and fortune : but he had some violent people in his party, who plundered the country, and seized the tythes of the priests ; and this they did with impunity, on account of the great credit of their master, and his wealth at Jerusalem.

At the same time, several companies of assassins infested Judea, and committed great ravages. When any of their companions fell into the hands of the officers of the province, and were about to be executed, they never failed to seize some domestic, or relation of the high-priest Ananias, that so he might procure the liberty of their associates, in exchange for those who were detained by them. Thus they took Eleazar, one of Ananias' sons, and did not release him till ten of their companions were returned to them : upon this license, their number increased considerably, and the country was exposed to their ravages.

At last, Eleazar, his son himself, heading a party^h of mutineers, seized the temple, and forbade any sacrifices for the emperor ; the assassins joining with him, he pulled down his father's house, who, hiding himself with his brother in the aqueducts belonging to the royal palace, was soon discovered by the seditious, and both of them were killed ; the faction taking no notice of Ananias being the father of their leader. Thus God smote this whited wall, in the very beginning of the Jewish wars.

We are to distinguish what Josephus says of Ananias, when high-priest, from what he relates of the same Ananias, when deposed from the pontificate, lest we fall into the mistake of those who have made two persons of him.

V. ANANIAS, surnamed the Sadducee, was one of the warmest defenders of the rebellion of the Jews against the Romans. He was sent by Eleazar, the leader of the mutineers, to Metilius, captain of the Roman troops, who was shut up in the royal palace of Jerusalem, to promise him and his people their lives, provided they would leave the place, and surrender their arms : but Metilius having surrendered on these conditions, the factious murdered all the Romans, except Metilius only, who promised to turn Jew, A.D. 66.

Ananias was also sent by Eleazar, to the Idumeans, A.D. 66, requesting they would come to assist the rebels at Jerusalem, against Ananus, whom they accused of a design to deliver up the city to the Romans, A.D. 67.

VI. ANANIAS, son of Mashbal, of the priestly race, originally of Emmaus, was put to death by Simon, head of a party of malecontents, together¹ with fifteen other principal Jews of the city, during the last siege of Jerusalem by the Romans.

VII. ANANIAS, one of the first Christians of Jerusalem, who, with his wife, Sapphira, sold an estate, and secreted part of the purchase-money ; then carried the remainder to St. Peter, telling him this was the whole price of his inheritance, Acts v. 1, 2, 3. & seq. The apostle, to whom the Holy Ghost revealed this falsehood, reproved him sharply, telling him "that he had lied to the Holy Ghost, not to men only." Ananias fell suddenly dead at the apostle's feet. About two or three hours after, his wife, Sapphira, ignorant of what had happened, came in ; St. Peter having put the same question to her, as before to her husband, she too was guilty of the like falsehood, and was suddenly struck dead in the same manner : A.D. 33 or 34, a little time after the ascension.

Some have been so curious, as to inquire wherein the sin of Ananias and Sapphira consisted : many of the ancients thought, that when the first believers resolved to make sale of their estates, this resolution included a kind of vow to reserve nothing ; and that Ananias and Sapphira violated this vow, and were therefore guilty, in some sort, of perjury and sacrilege ; herein committing a mortal sin : and if to this be added, their lying to the Holy Ghost, and their affront in tempting him, their crime appears still greater.

Origen, Jerom, Austin, Petrus Damianus, and^{nop} some moderns, incline in favour of Ananias' salvation : Chrysostom, Basil, and others, to the^q contrary : there appears no mark of repentance, nor any interval between their crime and their death. Of questions more curious than necessary, it is best to leave the decision to God.

The reasons which might induce the Holy Spirit thus to punish the falsehood of Ananias and Sapphira, seems to be these : 1. in the infancy

^h Joseph. l. 2. de Bello c. 38. p. 877.

ⁱ De Bello l. 2. c. 18. seu 32. p. 812, 813. c. 1.

^k Joseph. lib. 4. de Bello, c. 6. seu 15 in Gr.

^l Joseph. de Bello, l. 6. c. 15.

^m Hieronym. Ep. 8 Basil. Serm. 1. de inst. monach. Chrysost. & Ecumen. in Act.

v. Cyprian. l. 3 ad Quirin. Aug. Serm. olim. 10. de diversis, nunc 148. n. 2.

Gregor. Magn. l. 1. Registri Ep. olim. 31. nunc 34. Sanct.

ⁿ Origen. in Matt. edit. Huet. p. 383.

^o Hieronym. Ep. ad Demetrian.

^p Aug. Serm. 148 & l. 3. c. 1. contra Permen.

^q Petr. Damiani lib. de contemptu sæculi, c. 3.

^r Sanct. Salmeron. Carthus. a Lapide.

^s Chrysost. in Act. v.

^t Basil Serm. 1. de instit. monach.

of the church, to give a solemn notoriety and self-evident sanction to the doctrine introducing; not merely by miracles of advantage (as healing) but by miracles of punishment. 2. To deter those, who through worldly motives of gain, or with a view to share in the profits of the goods sold, might join the Christian church. 3. To deter spies, and false brethren, who could not but be aware of the danger of detection, after this event. 4. If Ananias only had died, the collusion would have been less evident, and it might have seemed a mere sudden death, yet natural. 5. Herein was the gospel, in some degree, assimilated to the law; which, directly after the law of the sabbath, ordered the sabbath-breaker to be stoned, Numb. xv. 35: and, after the consecration of the holy altar, destroyed the sons of Aaron, who offered profane fire in their censers, Lev. x. 3. the same in the case of Achan, Josh. vii.

It is evident, that in this and similar events, there must have been a conviction in the bystanders, and in the civil magistrates of places, that some power extraordinary was exerted: for, had Peter himself slain Ananias, he had, no doubt, been amenable to the laws, as a murderer: but, if by declaration only, he slew him; or, if by forewarning him he should die, and the prediction came to pass; then (as no man has power to kill another by his word only) it is evident, the power which attended this word of Peter, was not from Peter, but from God: as the power which opened the earth to swallow Korah, was not from Moses, personally, but from him in whose name he spake, Numb. xvi. 24; though the people afterward, stupidly accused him of having killed the people of the Lord.

VIII. ANANIAS, a disciple of Christ, at Damascus, whom the Lord directed to visit Paul, then lately converted, and come to Damascus, Acts ix. 10. Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints," &c. But the Lord said unto him, "Go thy way, for he is a chosen vessel unto me." Ananias went therefore to the house where God had revealed to him that Paul was, and putting his hands on him, said, "Brother Saul, the Lord Jesus, who appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." We know no other circumstance of the life of Ananias; the Apostolical Consti-

tutions believe him to be a layman; Œcumenius, and some moderns, think he was a deacon; * St. Austin, that he was a priest, because it is said, that St. Paul was sent to him, that he might from his hands receive that sacrament, the administration whereof was left, by Christ, to the priesthood of his church; an argument sufficiently weak! The modern Greeks maintain, that he was one of the seventy disciples, bishop of Damascus, a martyr, and buried in that city. There is a very fine church, where he was interred; and the Turks, who have made a mosque of it, preserve a great respect for his monument. The Greeks observe his festival, October 1; the Latins, January 25.

IX. ANANIAS. Thus some of the ancients call St. Anian, bishop of Alexandria after St. Mark.

I. ANANUS, son of Seth, high-priest of the Jews, called Annas in the gospel. He succeeded Joazar, the son of Simon; he enjoyed the high-priesthood eleven years, and was succeeded by Ishmael, son of Phabi. After he was deposed, he still preserved the title of high-priest, and had a great share in the management of public affairs. He is called high-priest, in conjunction with Caiaphas, when John the Baptist entered upon the exercise of his mission, though at that time he did not, strictly speaking, possess or officiate in that character. He was father-in-law to Caiaphas. Jesus Christ was carried before Annas, directly after his seizure in the garden ^y of Olives. Josephus remarks, that Ananus was looked upon as one of the happiest men of his nation, five of his sons having been high-priests; which great dignity he himself possessed many years: an instance of good fortune which, till then, had happened to no one.

II ANANUS, son to Ananus, the high-priest, mentioned above; was high-priest three months, A.D. 62. Josephus describes him as a man extremely bold and enterprising, of the sect of the Sadducees; who, thinking it a favourable opportunity, after the death of Festus, governor of Judea, and before the arrival of Albinus, his successor, assembled the sanhedrim, and therein procured the condemnation of James, the brother (or relation, or cousin) of Jesus Christ, often called the bishop of Jerusalem; and of some others, whom they stigmatized as guilty of impiety; and delivered them up to be stoned. This action was extremely displeasing to all good men in Jerusalem, and they sent privately to

^u Const. Apost. l. 8. c. ult.

^w Œcumen. in Act. ix. ex Canone supra citato.

^z Aug. qu. l. 2. c. 46.

^y Joseph. Antiq. l. 20. c. 8. p. 697.

^z Ibid. p. 698.

Agrippa, who was come from Alexandria into Judea, entreating him that he would forbid Ananus from every thing of the like nature in future. The king, to punish his great confidence, deprived him of the high-priesthood, after three months possession of it, and conferred it on Jesus, the son of Damnaus: nearly at the same time, the new governor, Albinus, who was on his way from Alexandria to Jerusalem, having likewise been informed of Ananus' proceedings, wrote threatening letters to him, and told him, that he would curb his insolence, as soon as he should come into the city.

It is probable, that this is the Ananus, who, A.D. 66,^a was nominated by the council of the Jews, to be^b governor of Jerusalem. Josephus commends the prudence of this governor, mentions him as a just man, a great lover of peace, zealous for the public good, vigilant, and careful of the people's interests: qualities very different from those which he attributes to him, where, speaking of James' death: but age might have allayed that fire of^c youth, and that excessive boldness, which was then blameable in him.

The zealots, who were masters of the temple, having invited the Idumeans to their assistance, and^d to defend Jerusalem against Ananus, whom they designed to render suspected, as one who corresponded with the Romans, Ananus shut the gates against them: but the Idumeans having entered by night, during a great storm, sought for Ananus, and having easily found him, they massacred him with much insult, and left his body^e exposed to beasts, and deprived of burial. Josephus says the death of Ananus was the first step toward the destruction of Jerusalem—that the walls and strongest ramparts thereof were overthrown, when this man, in whose wise conduct all their hope of preservation consisted, was sacrificed so unworthily. This happened A.D. 67.

III. ANANUS, a native of Lydda, a captain of the Jews; who, being accused before Quadratus, as the fomentor of that division which was arisen between the Jews and Samaritans, was sent to Rome, with the high-priest Ananias, to give the^f emperor, Claudius, an account of his conduct.

IV. ANANUS, son of Jonathan, did all he could to hinder the Jews from rebelling against the Romans: he, with some others, intended to introduce

Cestius into the city; but the Romans having been discovered by the factious, they drove them from the walls with stones, and obliged Ananus^g and his party to retire for shelter to their houses. V. ANANUS, a native of Emmaus, was one of Simon's guards who commanded the rebels. He surrendered himself to Titus, with one Archelaus,^h son of Magadatus: Titus received them with clemency; but seeing that pure necessity had obliged them to surrender, he did not treat them as he had done other Jews, who had formerly come to him, but granted them their lives only; with permission to go where they would. At first he had resolved to put them to death, as villains who abandoned the defence of their country, after they had set it in a flame.

ANARCHY, is a Greek word, *ἄναρχία*, *anarchia*, *ubi nullus imperat*, and signifies, properly, the condition of a city, commonwealth, or state, without a head, or sovereign: *e. gr.* it is said, 1 Sam. xvii. 6; xviii. 1, 31; xxi. 24. "In those days there was no king in Israel, but every man did that which was right in his own eyes." This is a true description of an *anarchy*. The first anarchy we know of in the Hebrew commonwealth, ensued on the death of Joshua: this great man dying without appointing his successor, and the people having chosen no leader in his stead, the government devolved to the elders of the tribes, who governed each according to hisⁱ own mind.

After the death of these elders, the anarchy was still greater and it is generally believed, that during this interval several occurrences happened, which are placed at the end of the book of Judges, *viz.* the story of Micah and the idol, which he set up in his house, Judg. xvii.—that of the Danites, who left their country to settle at Laish, Judg. xviii. and—the history of the Levite, whose wife was dishonoured at Gibeah; which produced a war against Benjamin, Judg. xix. xx. xxi. We reckon, with Usher, that this anarchy lasted about twenty-two years, from the death of Joshua, A.M. 2561, to the first servitude of the Hebrews, under Chushan Rishathaim, A.M. 2591; allowing about fifteen years for the government of the elders, after the death of Joshua, and seven for the anarchy, from that time to the dominion of Chushan Rishathaim,

^a See M. de Tillemont, note 25, upon the destruction of the Jews. Bello, l. 4. c. 17. p. 881; c. 11. p. 872; c. 18 p. 883.

^b Joseph. l. 2. de Bello, c. 42. p. 822.

^c Idem de

^d Joseph. de Bello, l. 17. 18.

^e Ibid. l. 4. c. 18.

^f Antiq. l. 20. c. 5.

^g Antiq. de Bello, l. 2. c. 24. p. 819, 9.

^h De Bello, l. 7. p. 956. c. d. Κεφ xγ, in Latino, c. 7.

ⁱ Joshua died in 2561. The elders

governed about fifteen years, to 2576, and there was an absolute anarchy for about eight years, till toward 2591, *ante* A.D. 1413.

king of Mesopotamia (Judg. iii.) begun in 2591, and terminated in 2599, by the valour of Othniel.

It is worth observing, that no point of chronology is more perplexed than the anarchies, particularly those which happened under the judges. Every one computes them his own way : there is said to have been an *interregnum* of eleven or twelve years under the kings, between Jeroboam II. and Zechariah ; but we think, says Calmet, we have shown the contrary. Some maintain, there was another anarchy after the reign of Pekah, but we see no proof of it. The captivity of Babylon is not properly an anarchy, but a dispersion and total captivity of the whole Jewish nation.

ANATH, or *Onet*, אנה: *answer, song* ; from אנה *ana* : otherwise, *affliction, poverty* ; from עני *ouni*.

ANATH, father of Shamgar, judge of Israel, Judg. iii. 31.

ANATHEMA, ἄναθεμα, *ab anatithenai*, signifies—something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of one from the communion of the faithful, or from the number of the living, or from the privileges of society ; or, the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated.

The Hebrew word חרם *cherem*, signifies, properly, to destroy, exterminate, devote. Moses requires of the Israelites to devote, and utterly extirpate, those who sacrifice to false gods, Ex. xxii. 19. In like manner, God commands that the cities belonging to the Canaanites which did not surrender to the Israelites, should be devoted, Deut. vii. 2, 26 ; xx. 17. Achan having assumed to his own use, part of the spoil of Jericho, which had been devoted, he was stoned, and what he had thus taken, was consumed with fire, Josh. vi. 17, 21 ; vii. 1, 2. &c.

The word *cherem*, or *anathema*, is sometimes taken for that which is irrevocably consecrated, vowed, or offered to the Lord, so that it may no longer be employed in, or return to, common uses, Lev. xxvii. 28, 29. No devoted thing (absolutely separated) that a man shall devote (absolutely separate) to the Lord, of man, beast, or field, shall be sold or redeemed, &c. Some assert, that persons thus devoted were put to death ; and quote Jephthah's daughter as an example : *Vide* JEPHTHAH. In the old Greek writers *anathema* is used for a person, who, on

some occasion, devoted himself for the good of his country ; or as an expiatory sacrifice to the infernal gods. Here the memory will recollect Codrus and Curtius. Sometimes were devoted particular persons, or cities : the Israelites devoted king Arad's country, Numb. xxi. 2, 3 ; the people at Mizpeh devoted all who should not march against the tribe of Benjamin, Judg. xix. Saul devoted those who should eat before sun-set, while they were pursuing the Philistines, 1 Sam. xiv. 24 : it appears by the execution of these execrations, that those who were involved in them were put to death.

Sometimes particular persons devoted themselves, if they did not accomplish some specific purpose, Acts xxiii. 12, 13. Above forty persons bound themselves with an oath, that they would neither eat nor drink till they had killed Paul. The ^k Essenians were engaged by oaths to observe the statutes of their sect ; and they who incurred the guilt of excommunication, were driven from their assemblies, and generally starved to death, being obliged to feed on grass like beasts, not daring to receive food which might be offered them, because they were bound by the vows they had made, not to eat any.

Moses, Ex. xxxii. 31. and St. Paul, Rom. ix. 3. in some sort anathematize themselves : Moses conjures God to forgive Israel ; if not, to blot him out of the book which he had written ; and Paul says, that he could wish to be accursed (anathematized, absolutely separated from life, devoted, and made over to death—whether stoning—burning—or in the most tremendous form—as Achan, &c.) for his brethren, the Israelites, rather than see them excluded from the benefit of Christ's covenant, by their malice and obduracy ; i. e. he would, as it were, change places with them ; they were now excluded from being the peculiar people of God ; so would he be : they were devoted to wrath in the destruction of their state, Jerusalem, &c. so would he be : they were excluded from Christian society ; so would he be :—if it would benefit them.—I COULD WISH MYSELF anathematized from the body of Christ, if that might advantage Israel.

Excommunication, anathema, and excision, are the greatest penalties that can be inflicted on any man, in this world ; whether we understand a violent and ignominious death, or a separation from the society of saints, and an exclusion from the benefit of their prayers, and communion in things sacred. Interpreters are much divided on these

^k Joseph. de Bello, l. 2. c. 12. p. 786, 9, 787, 2.

texts : but they agree, that Moses and Paul gave, in these instances, the most powerful proofs of a perfect charity, and in the strongest manner expressed their ardent desire to procure the happiness of their brethren.

Another kind of anathema very peculiarly expressed, seems to mean a very different thing from that we have explained above : it occurs, 1 Cor. v. Anathema Maranatha—i. e. he who does not love the Lord Jesus, will be accursed at his coming ; the form is borrowed from the Jews ; who, when unable to inflict so great a punishment as a crime deserved, devoted the culprit to the immediate vindictive retribution of divine vengeance, both in this life (for they expected a miserable death to befall such) and in the future state : it is impossible to suppose, either Moses or Paul, could, in any degree, wish for such an imprecation to attach on themselves : they better knew their duty, and God's sovereignty. *Vide* MOSES and PAUL.

Is it quite impossible that St. Paul meant to say, "I could wish myself anathematized, devoted, like as Christ was devoted," i. e. by the Jews?—"One man suffering that the whole nation perish not" (απο τῆς Χρῆστος.) The general benevolence and history of the apostle, render this idea plausible.

Excommunication was a kind of anathema with the Hebrews, as it is among Christians. Anathema was the greatest degree of excommunication, whereby the criminal was deprived not only of communicating in prayers and other holy offices, but of admittance to the church, and of conversation with believers. Among the Hebrews, the excommunicated could not perform any public duty of their employments ; could be neither judges nor witnesses ; neither be present at funerals, nor circumcise their own sons, nor sit down in the company of others, nearer than four cubits : they were incapable of the rites of burial : and a large stone was left on their graves, or the people threw stones on their sepulchres, and heaped stones over them, as over Achan, Josh. vii. 26. and Absalom, 2 Sam. xvii. 27. *Vide* Selden de Jure Nat. & Gent. l. iv. c. 1.

ANATHOTH, or *Onethuth*, ענתות : the same as Anath.

I. ANATHOTH, a city in the tribe of Benjamin, about three miles from Jerusalem, according to ¹ Eusebius and St. Jerom ; or twenty furlongs, ² according to Josephus ; the place of the prophet Jeremiah's birth ; it was given to the Levites of

Kohath's family for their habitation, and as a city of refuge. This city is destroyed.

II. ANATHOTH, eighth son of Becher, 1 Chron. vii. 8.

ANAVIAH, or *Onieh*, עני answer, or affliction of the Lord ; from עני jah, the Lord, and עני oni.

ANCHIALUS. This word is particularly noticed by critics who have written on Jewish affairs. We meet with it in Martial :

Ecce negas jurasque mihi per Templā tonantis ;
Monendo, jura verpe, per Anchialū.

Epigr. l. xi. c. 95.

Swear, thou who art circumcised, by Anchialus. Who is this Anchialus ? Is it the name of the true God, or some false deity ? And why is it demanded of the Jews that they should swear by Anchialus ? This people, who were despised and hated by the Gentiles, among whom they lived, were conversant in business, and were concerned in trade ; but their honesty was much called in question ; and as their creed was very different from that of the Heathen, the latter were not contented with their taking the ordinary oaths, but obliged them to swear by their own gods (as among us at present, we oblige them to swear on their sacred books) when they would be assured of the truth of what they affirm. The point, therefore, to be considered is, what Anchialus is, whether it be a name, or an epithet of God ?

It is certain, the most common oath in use among the Jews is, *As the Lord liveth*. This we find in several places of their sacred books : God himself, whenever he thinks fit to use an oath, as there is no greater person by whom he can swear, swears by his own life or existence. Now the ¹ oath, *As the Lord liveth* ; may be pronounced in ² Hebrew thus, *Hachai-Elion*, *By the life of the* ³ *Most High* ; or *Ana-Chi-Eloa*, *Ah ! may the Lord live* ; or simply, *Ha-Chi-El*, *By the life of God*. The Latin termination *us*, being nothing, nor the letter *n*, which the poet has inserted, because in pronouncing *Ha-chi-el*, or *al*, they might seem to Gentile ears, to pronounce *Han-chi-al*.

Others derive Anchialon from the Greek Anchialos, which signifies—one near the shore ; as if the Jews swore by the God who was adored there ; because, in effect, the Jews had a custom, when they were not at Jerusalem, or in their own country, to perform their devotions on the banks of rivers or near water.

Lastly, it has been believed, that this was swearing by the temple of the Lord, *Heical-iah* : and

¹ Euseb. in Anathoth.

² החי עליון.

³ אנהחי אלה.

¹ Hieronym. in Jerem. i. & in Jerem. xxxi.

² החי אל.

³ Le Moine varia sacra, t. 2. p. 58.

¹ Joseph. Antiq. l. 8. c. 10.

² הכוליה Templum Dei.

know that the Jews sometimes did swear by the temple: "Whoso sweareth by the temple, swear-eth by it and by him that dwelleth therein," says our Saviour, Matth. xxiii. 21. But these explanations, in my opinion, are too fine spun, and unnatural. An old manuscript copy which belonged to M. De Thou, reads, *Jura verpe per Ancharium. Swear, Jew, by the ass*: for some believed, or pretended to believe, that the Jews^a adored this animal. In either, or all of these cases, it shows that the Jews were greatly given to profane the name of God: I heartily wish, that both Jews and Christians did better remember the third commandment.

ANDREW, or *Andreas*, Ἀνδρέας, Gr. a stout and strong man.

I. ANDREW, captain of the guards to Ptolemy Philadelphus, king of Egypt, who, it is said, inspired this prince with a resolution to set at liberty, 26,000 Jews who were in his dominions: he was seconded in his request by Aristeus, Zosibius, and Tharentinus, who were likewise of the guards to Philadelphus. There is no foundation for all this, besides the relation in Aristeus' history of the seventy interpreters, which is generally esteemed by learned men as a fable.

II. ANDREW, an apostle of Jesus Christ, native of Bethsaida, and Peter's brother. He was first a disciple of John Baptist, whom he left, to follow our Saviour, after the testimony of John, "Behold the Lamb of God, which taketh away the sins of the world," John i. 39. He continued from about four o'clock in the afternoon, till it was night, with Jesus; and was the first disciple received into his society: Andrew introduced his brother Simon, and they passed a day with him; they went with him to the marriage at Cana, and afterward returned to their ordinary occupation, not expecting, perhaps, to be farther employed in his service: but some months after, Jesus, meeting them, while fishing together, called them to regular attendance on him, and promised to make them fishers of men, Matt. iv. 19.

Within a few days before the passion, John vi. 9. certain Gentiles, desirous to see Jesus Christ, addressed themselves to Philip, who mentioned it to Andrew; and both together told our Saviour, John xii. 22. Two or three days after, St. Andrew and some other apostles, asked Jesus Christ, when the destruction of the temple should happen. This is what the gospel informs us, concerning this apostle.

Some of the ancients are of opinion, that he^u preached in Scythia; others, that he preached in Greece; others in Epirus, Achaia, or Argos: the modern Greeks make him founder of the church of Byzantium (or Constantinople) which the ancients knew nothing of. The acts of his martyrdom, which are of pretty good antiquity, though the critics will not allow them to be authentic, inform us, that he suffered martyrdom at Patras, in Achaia, having received sentence to be executed on a cross, by Egeus, proconsul of this province. The time of his suffering martyrdom is not known; but all the ancient and modern martyrologies of the Greeks and Latins, agree in celebrating his festival November 30. He was buried at Patras, where he was crucified; from thence his body was removed to Constantinople, where it wrought many miracles. It is not known for what reason painters represent St. Andrew's cross like an X. Peter Chrysologus says, he was crucified on a tree; and the spurious Hippolytus says, an olive-tree. Nevertheless, the tradition which describes him to have been nailed to a cross is very ancient.

ANDRONICUS, Ἀνδρόνικος: Gr. a man excelling others, a victorious man.

ANDRONICUS, one of the great men belonging to the court of Antiochus Epiphanes, 2 Macc. iv. 34. was left by that prince to govern the city of Antioch, while he went into Cilicia, to reduce certain places which had revolted. Menelaus, the pretended high-priest of the Jews, thought this circumstance might favour his design of getting rid of Onias, whose dignity he unjustly possessed, and who was come to Antioch with accusations against him. He addressed himself to Andronicus with large presents, which Onias being informed of, reproached him with great sharpness, keeping close all the while in the sanctuary of Daphne (a suburb of Antioch, wherein was a famous temple, and where Julian the Apostate, afterward sacrificed) lest any violence should be offered him.

Menelaus solicited Andronicus so powerfully to despatch Onias, that he came himself to Daphne, promised with solemn oaths, that he would do Onias no injury, and so persuaded him to leave his place of refuge; but as soon as he was out of it, he killed him. When the king returned from his expedition, and was acquainted with the death of Onias, he shed tears, commanded Andronicus to be divested of the purple, to be led about the city in an ignominious manner, and to

^a Petron. fragm. Judæus licet & porcinum numen adoret, & Cilli summas advocet auriculas.
ex Origene. Eucher. qu. in Acta. Œcumen. tom. 1. Prolog. p. 13. Sophron de viris illustr.
Serm. 133. p. 466.

^u Euseb. l. 3. c. i. p. 71. Hist. Eccles.

^w Theodoret in Psal. cxvi. Na-

^x Combesis Auctuar. Bibl. PP. 2. p. 835. Florentin. p. 116. c.

^y Chrysolog.

be killed in the very place where he had killed Onias: A.M. 383 $\frac{1}{2}$; ante A.D. 170.

ANEM, אָנֶם *anem*: their answer, their song, their affliction, or poverty. See Anath; from the pronoun אָנֶם *anem*, and אָנֶם *anem*.

ANEM, a city belonging to the tribe of Manasseh, given by lot to the Levites of Kohath's family, 1 Chron. vi. 70.

ANER, אָנֶר: answer, song, affliction of light; from אָנֶם *anem*, affliction, and אָנֶר *aner*, or *nur*, light.

ANER, and Esheol, two Canaanites who joined their forces with Abraham, in the pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew, Gen. xiv. 24. They did not imitate the disinterestedness of that patriarch; but retained their share of the spoil taken from the conquered kings.

ANGARIARE. The evangelists use this term as equivalent to PRESS:—to constrain, or take by force. The word *angari*, whence *angariare* is derived, comes originally from the Persians, who called the post boys that carried the letters and orders of princes, *angares*; as they compelled the people in the places they passed, to furnish them guides, horses, and carriages, the word *angariare* became significant of constraints of that nature. It appears that the Jews were subject to these *angares* under the Romans: Jesus said to his disciples, *quisquis angariabit te*, "Whosoever shall compel thee to go a mile, go with him twain." Simon, the Cyrenian, was compelled to bear our Saviour's cross, *angariaverunt eam* (Gr. ἠνάγκασαν) *ut tolleret crucem ejus*. It is believed, that the common distance of an *angarie*, or, from one post to another, was four miles. The Germans call the ember weeks *angaries*, because, on these weeks, vassals pay their quitrents, services, &c. to their lords.

ANGE, a mountain mentioned in the Latin text of Judith ii. 12. but not in the Greek. The text says this mountain lies to the left of Cilicia. We take it to be the mountain Argæus, situated to the left (or north) of Cilicia: it is the highest in these parts. Strabo affirms, that it is always covered with snow, and that they who are able to climb to the top of it, which happens but very rarely, and with great difficulty, when the air is clear, see the two seas, viz. the Euxine, and the sea of Cilicia.

ANGEL, *Angelus*: in Greek, ἄγγελος, *Angelos*, a messenger; it answers to Heb. מַלְאָכִים, *Malacac*. We frequently, in Scripture, read of missions and appearances of angels, sent to declare the will of God, to correct, teach, reprove, or comfort. God gave the law to Moses, and appeared to the patriarchs by the mediation of angels, who represented him, and spoke in his name.

[Angel is said to be a name of office, not referring to the nature of the person employed, but to his agency, a messenger; and it may, perhaps, be said, with little risk, that if the word messenger, envoy, or delegate, be mentally substituted by the reader for angel, where it occurs, the passages would lose nothing by such change.]

Before the captivity of Babylon, we find no angel mentioned by name: the Talmudists say, they brought their names from Babylon: it is true, we find many angels called by their names in the book of Enoch; but that is of no authority. Tobit is the first, who has called an angel by name: he mentions Raphael, who conducted Tobias into Media, Tobit iii. 17; xi. 14. Tobit is thought to have lived at Nineveh, some time before the captivity of Judah. Daniel, who lived at Babylon, sometime after Tobit, mentions the names, Michael and Gabriel, Dan. x. 21; viii. 16; ix. 21; 2 Esdras, iv. 36. The second book of Esdras, speaks of Uriel; but this book is comparatively modern, the author having, in all probability, lived since Christ.

The Jewish cabalists represent some particular angels, whose names they give us, as preceptors to the patriarchs; to Adam, Raziël; to Abraham, Zedekiel; to Moses, Metatron, or Metator (i.e. he who shows the field;) to Elias, Malushiel, and to David, Gerviel, &c. In the New Testament, we observe two names of angels, Gabriel and Michael—N.B. the same as in Daniel. Some think, angels were created at the same time as the heaven; and that Moses included them under this name, saying, "In the beginning, God created the heaven:" others, that he intended them, under the name of *Light*, which God created on the first day: others assert, that they were created before the world; and Job seems to favour this opinion, Job xxxviii. 4, 7. "Where wast thou, when I laid the foundations of the earth;—and all the sons of God shouted for joy?" The Hebrews think, that God created them on the second day of the world; and that

^a Auctuar. Bibliot. PP. 2, p. 832.

^b Strabo, l. 12.

^c Talmud. Jerosol. lib. de principio anni.

^d Origen. homil. 1.

in Genes. Beda.

^e Aug. l. 1. de Genesi ad litt. c. 9. and l. 11. de Civit. Rupert. l. 1. de Trinit. c. 10.

^f Origen. homil. 1.

in Genes. & homil. 10. in Matt. & Basil. homil. 1. in Hexamer. Nazianzen. orat. 38. Ambros. in Hexamer. alii plures.

he consulted with the angels, saying, "Let us make man in our image, after our likeness," Gen. i. 26. Others are of opinion, that the angels were created on the fifth day *Bereschith Rabba*, sect. viii. p. 10. Origen, and other Greek and Latin fathers, thought they were created before the world; and Dr. Hyde thinks a very long time before the world, Hyde de Relig. Vet. Persar. c. iii. p. 82. *Vide* more of angels in Basnage's History of the Jews, l. iv. c. ix.

Many of the old fathers, led into this mistake by the authority of the book of Enoch, and a passage of Genesis, ill understood, wherein it is said Gen. vi. 2. "The (sons of God) angels saw the daughters of men, that they were fair, and they took them wives, of all which they chose," imagined that angels were corporeal, capable of sensual pleasures, and sensible of their allurements. It is true, they call them spirits, and spiritual beings, but in the same signification, wherein we call the wind, spirit, and as odours, vapours, &c. are spiritual. Other fathers, indeed, and those in great number, have asserted, angels to be purely spiritual; and this, at present, is the common opinion.

Some have appropriated angels to empires, nations, provinces, cities, and persons. Michael is considered as protector of Israel: "Michael, your prince," said the angel Gabriel, speaking to Daniel x. 21. The same Gabriel speaks likewise of the angel, protector of Persia, according to the generality of interpreters, when he says, that the prince of the kingdom of Persia withstood him one and twenty days. St. Luke, Acts xvi. 9. tells us, that a man of Macedonia appeared to St. Paul in the night, and said to him, "Come over into Macedonia, and help us;" which has been understood of the angel of Macedonia, inviting him into the province committed to his care. The Septuagint, in Deuteronomy xxxii. 8. say, "That God had set the bounds of the people, according to the number of the angels of Israel; which, by the fathers and Rabbins, has been supposed to mean the government of each particular country and nation, wherewith God had intrusted his angels. [This passage is cited by pope Gregory, *hom.* xxxiv. and St. Jerom. l. ii. in Mich. according to this translation; and St. Chrysostom seems to have a view to it in his third homily, on the epistle to the Colossians. But our English translators keep more

exactly to the original, and render it, "He set the bounds of the people, according to the number of the children of Israel;" so that the opinion of tutelary angels, has no foundation from this passage.]

St. John wrote his Revelations to the angels of the seven Christian churches, in Asia Minor, whereby he meant not only the bishops of these churches, but, in the judgment of many fathers, the angels likewise, who were appointed by God^f for their protection. [The learned Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the congregation, delegated from them, as their representative, messenger, or angel, to speak to God in prayer for them, was therefore in the Hebrew language, called, *Sheliach Zibbor*, that is, the angel of the church, and that from hence the bishops of the seven churches of Asia, are in the Revelations, by a name borrowed from the synagogue, called, angels of those churches, Prid. Connect. &c. P. i. B. vi.]

As to guardian angels, they appear to be described in the Old Testament. Jacob speaks, Genes. xlviii. 16. of the angel, who had delivered him out of all dangers. The psalmist, in several places, mentions angels as the protectors of the righteous, Psalm xxxiii. 8; and xc. 11. Vulg. and this was the common opinion of the Jews, in our Saviour's time. When St. Peter, being set at liberty, came from prison to the house where were the disciples, he knocked at the door; those within, thought it was his angel, and not himself, Acts xii. 15. Jesus Christ enjoins us not to despise little ones, because their angels continually behold the face of our heavenly father, Matt. xviii. 10. The fathers agree unanimously on this article. Jews and Heathens believed, that particular angels were commissioned to attend individuals, and had the care of their conduct and protection. Hesiod one of the most ancient Greek authors, says, that there are good angels on earth, sent by Jupiter for the protection of men, and to observe the good or evil which they practise. Plato says, that every one has two *dæmons*, or two genii, one inclining him to evil, the other directing him to good. Apuleius speaks but of one *dæmon* assigned to every man by Plato, *Ex hac sublimiore demonum copia Plato autumat singulis homini-*

^f Ambros. in Luc. l. ii. Origen. in Luc. homil. xiii. Hilar. in Psalm. cxxix. Basil. in Isai. p. 854. & ep. 191. Nazianz. orat. 31. & 52. Hieronym. in Mich. vi. & in Matt. xviii. ^g Hesiod. Oper. & dies. l. i. v. 121. ^h Plato,

l. x. de Legibus.

bus in vita agenda testes, & custodes singulos additos, qui nemini conspicui semper adsint.

The apostle Paul gives us to understand, that among the angels in heaven, there is a subordination: one differing from another, either in office, or in degree of glory: but the fathers, who have interpreted the apostle's words, are not agreed as to the number, and order of the celestial hierarchy. Origen was of opinion, that St. Paul mentioned part only of the choirs of angels, and that there were many others whereof he said nothing; and this opinion may be observed in many of the fathers, who came after him: others, have reckoned up nine choirs of angels in St. Paul. The author who is cited commonly under the name of Dionysius the Areopagite, admits but three hierarchies, and three orders of angels, in each hierarchy. In the first, are seraphim, cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. [Some of the Rabbins reckon four; others, ten orders of angels, and give them different names, according to their degrees of power and knowledge; but this is founded only on the imagination of those who amuse themselves with speaking very particularly of things, whereof they have no knowledge. We are not to be surprised with these visions, which we receive from the Jews; for if they were compared with those of Dionysius the Areopagite the Jesuit Celert, and many others who have settled a ceremonial, and a sort of rule for the precedence of angels, the Jews would appear to be no more blameable in this point, than some among the Christians. *Vide* more to this particular, in Basnage Hist. of the Jews, l. iv. c. ix.] Tobit xii. 15. Raphael tells Tobias, that he is one of the *seven angels* who attend in the presence of God. Michael tells Daniel, that he is one of the chief princes in the court of the Almighty, Dan. x. 13. In the Revelations, viii. 2, 3. St. John saw seven angels standing before the Lord. In a very ancient book, entitled, The Testament of the Twelve Patriarchs, they are called the *angels of the presence*; and in The Life of Moses, the *eyes of the Lord*: these denominations are, probably, imitations of what was observed, as part of the order, in the courts of the Assyrian, Chaldean, and Persian kings, where there were seven eunuchs, or great offi-

cers superior to all others, and always near the prince.

The number of angels is not mentioned in Scripture; but it is always represented as very great, and innumerable. Daniel vii. 10. says, that on his approach to the throne of the Ancient of Days, he saw a fiery stream issuing from it, and that *thousand thousands of angels ministered unto him, and that ten thousand times ten thousand stood before him.* Jesus Christ says in the gospel, Matt. xxvi. 53. that "his heavenly father could give him more than twelve legions of angels"—more than—seventy-two thousand: the psalmist declares, that the chariot of God is attended by twenty thousand angels, Ps. lxxvii. 17.

^m Many of the fathers, to give some idea of the multitude of angels, compared with that of men, apply to them the parable of the ninety-nine sheep, left by the owner on the mountains, while he went to search after the one (representing ⁿ a man) which was gone astray: others have inferred, from the earth's being infinitely smaller than heaven, that the number of angels was infinitely greater than that of men: as it is natural to judge of the multitude of inhabitants in any place, by the largeness and extent of their dwelling. The author published under the name of Dionysius the Areopagite, says, that the number of angels is such, that nothing in nature can equal it.

The Sadducees denied the existence of angels and spirits, Acts xxiii. 8. others of the Jews paid a superstitious worship to them. The author of a book, entitled, Of St. Peter's Preaching; a work of great antiquity, cited by Clemens of Alexandria, says, that the Jews pay religious worship to angels and archangels, and even to ^p the months and the moon. Celsus reproached them, almost in the same manner. Tertullian ^q assures us, that Simon and Cerinthus preferred the mediation of angels, to that of Jesus Christ. ^r Josephus, and after him, Porphyry, says, that ^s the Essenes, at their initiation, engage themselves, by oath, to preserve faithfully the names of angels, and the books relating to their sect.

By angels of the Lord, are meant, often in Scripture—men of God—prophets; for example, Judg. ii. 1. "An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, &c. And it came to pass,

ⁱ Apulei libell. de Deo Socratis.

c. vi. Greg. magn. homil. liv. in Evangel.

Eunom. Cyril. Catech. 15.

Hierarchia.

¹ Tertull. l. de præsript. c. xii.

² Origen. in Joan. p. 69. edit. Huetii.

^m Hilar. in Matth. can. 18. Ambros. in Luc. l. vii. c. 15. Nyssen. l. xi. contra

ⁿ Cyril. Jeros. loco citato. Didymus Cæcus apud maxim. ad c. xiv. Dionysii de Cælesti

^o Clem. Alex. l. vi. Stromat. p. 635, 636.

^p Joseph. l. ii. c. xii. de Bello.

¹ Dionys. de Cælesti Hierarchiâ,

² Cels. apud Origen. contra Cels. l.

^q Porphy. de abstinent. l. iv. p. 391.

when the angel of the Lord spake these words, they lift up their voices and wept; and they sacrificed there unto the Lord, and Joshua let the people go." It has been thought, that this angel was Joshua, or the high-priest, or some prophet. Several interpreters have been of opinion, that Joshua is described by Moses, under the name of the angel of the Lord, who was to introduce Israel into the promised land; also, that in Scripture, the prophets are sometimes called, angels of the Lord; *e. gr.* "Then spake Haggai, the angel of the Lord, from among the angels of the Lord." [Our translation agrees with the Vulgate, in the interpretation of the word מלאך, and instead of angel, runs thus: "Thus spake Haggai, the Lord's messenger, in the Lord's message, unto the people."] Malachi, the last of the minor prophets, is, by several of the fathers, called, *the angel of God*; and, this is what his name signifies in Hebrew: but some believe Esdras to be described by the name Malachi, or *angel of the Lord*. Eupolemus, speaking of the prophet Nathan, who convicted David of his sin, calls him *an angel*, or messenger from the Lord. Manoah, Samson's father, Judg. xiii. 2, &c. calls, indifferently, *angel*, and *man of God*, him, who appeared to his wife; till his vanishing with the smoke of the burnt-offering, convinced him it was an angel. [It seems evident, that neither Manoah, nor his wife, took him for any thing above a prophet, till after his disappearance. *Vide* MANOAH.]

Sometimes the name of God is given in Scripture to angels. The angel who appeared to Moses in the bush, Exod. ii. 2, &c. *vide* Acts vii. 30, 31; Gal. iii. 19. who delivered the law to him, spoke to him, and guided the people in the wilderness, is often called by the name of God, and the Lord said, "My name is in him," Ex. xxiii. 21. The angels who appeared to the patriarchs, are likewise termed Gods, Heb. xiii. 2; Gen. xviii. 3; xix. 1. because they acted in the name of God, as his ambassadors, were intrusted with his power, and his orders: they are not only called, *Elohim* and *Adonai*, names sometimes attributed to judges and princes, but, by that likewise of Jehovah, which belonged to God only, whose majesty they represented.

In proof of tutelary angels of nations, some refer to Dan. x. 13. "The prince of the Persians

resisted Gabriel, one and twenty days;" but this prince of the Persians, in the judgment of several good commentators, is Cyrus, king of Persia, who was one and twenty days, before he submitted to the inspirations of Gabriel.

Another passage, is Deut. xxxii. 8. where it is said, that when the Lord divided men, he divided them "according to the name of the angels of God." The Septuagint read it thus: "When the Lord separated the sons of Adam, he set the bounds of the nations, according to the number of the angels of God." Whereas, the Hebrew and Vulgate import, that he fixed the limits of the nations, according to the number of the children of Israel. What way soever we read it, there will remain some difficulty with relation to the number of nations dispersed at the tower of Babel: for, first, are we very sure that this passage has a regard to the division at Babel? Secondly, is it certain that every particular person, or family, who assisted in carrying on this edifice, formed a nation? And would not the sacred writer have set down in this place, all the nations which then were, or, in succeeding ages, should be formed? And, certainly, if it be required that each should have its tutelary angel, we must understand it thus, according to the reading of the Septuagint.

But, if we follow the reading of the Hebrew, it will then concern us to know, at what epoch Moses intended to point, in the history of the Israelitish nation; for at the time of building the tower of Babel, there were not any Israelites. If Moses referred to his own time, as the number of the Israelites was already very great, it must be said, likewise, that the number of the nations which was to be derived from the builders of Babel, must be excessive; for, suppose we were to take those only in the nation of Israel, who were capable of bearing arms, how shall we find six hundred thousand nations in the world?

The generality are fixed for seventy, or seventy-two people; but their opinion is founded on very weak reasons; as, that (Genesis, x.) where Moses enumerates the sons of Shem, Ham, and Japheth, he names seventy-two persons, from whom they believe seventy-two people to have sprung: but if the three patriarchs, Shem, Ham, and Japheth, are not reckoned, who are not to

^t Jonathan Mas. Vatab. Grot. Jun. Drus. &c.

^w Hag. i. 13. Heb. מלאך Greek, Angelus. Vulg. Nuntius.

^y Hieronym. præfat. & Comment. in Malachiam. Antiqui Hebræi. Jonath. Caldæus.

^z *Adm, ismson oga idan kapa apimon arggion de* They read simply בני אלה *Filii Dei*, instead of בני ישראל *Filii Israel*.

^h Hebræi. Chaldæi Interp. Hieronym. in Matt. xxvi. 13. Clem. Alex. Epiphan. Aug. ali.

be numbered with them, because all their children are computed, and if the thirteen sons of Joktan are not included, who, in all probability, were not born till after the dispersion, this number will be much diminished.

Others derive this number, seventy, from that of Jacob's children who went down into Egypt with him, Gen. xvi. 26, 27. "All the souls of Jacob's house which came into Egypt, were threescore and ten." Rigorously speaking, only sixty-six persons WENT into Egypt, as Moses expressly notices, ver. 26. "All the souls which CAME with Jacob into Egypt, were threescore and six." To complete the number seventy, Jacob, Joseph, and his two sons, are added: now, if all the sons of Jacob are included in it, it is needless to insert him himself, since Moses says expressly, "God separated the nations, or the sons of Adam, according to the number of the children of Israel." Besides, the Septuagint in several places, and St. Stephen in the Acts, read seventy-five persons, instead of seventy—Acts vii. 14; Gen. xvi. 27; Exod. i. 5. Here, then, we have new difficulties against this number of seventy, or seventy two nations, descended from the sons of Noah; and, consequently, against the same number of angels deputed for their guardianship.

From all this, we conclude, that the tradition of the Jewish and Christian church, is, that each nation has its tutelary angel: but the number of nations, and, consequently, of angels, their protectors, is uncertain: their number has varied, as the number of nations and people has multiplied, or decreased; from the tower of Babel to this day, infinite revolutions in the world have caused the ruin of MANY people; and, without going farther than the Scripture, what is become of the Amalekites, Philistines, Canaanites, Emim, Zumzumim? &c.

ANGEL. *Destroying Angel, Angel of Death, Angel of Satan, Angel of the Bottomless Pit.* These terms signify the devil and his agents, the evil angels, ministers of God's wrath and vengeance. God smote Sennacherib's army, with the sword of the destroying angel, 2 Kings, xix. 35; also, the Israelites, David's subjects, by the sword of the angel of death, 2 Sam. The angel, or messenger of Satan, buffeted St. Paul, 2 Cor. xii. 7. the same angel accused the high-priest, Joshua, before the Lord, Zech. iii. 1, 2; and disputed with the archangel, Michael, about the body of Moses, Jude 9. The angel of the bottomless pit, Rev. ix. 11. or the *angel king of the bot-*

tomless pit, as St. John, in the Revelations, calls him, is the same as the prince of devils, the destroying angel.

The *angel of death* is he whom God commissions to separate the soul from the body: the Jews, Arabians, Turks, and Persians, own such an one; the Persians call him—Mordad, or Asuman; the Rabbins and Arabians—Azrael; and the Chaldee paraphrasts—Malk-ad-monsa: others, as the book concerning the assumption, or death of Moses, call him Samaël, prince of the devils. In this last book, it is related, that the hour of Moses' death being come, the Lord required Gabriel to command his soul out of his body; but he excused himself: St. Michael, likewise desired to be dispensed with, in this particular; as did also, the angel Zinghiel, who said, that having been preceptor to Moses, he could not resolve with himself to take away his life. Samaël made his approaches to him, with a design of forcing the soul of this conductor of God's people, out of his body; but was so struck with the lustre of his countenance, and the virtue of God's name written on the rod, which Moses made use of in performing miracles, that he was obliged to retire: so that God himself came to separate the soul of his prophet, by giving him a kiss.

The Rabbins maintain, that the angel of death, as soon as he has killed any man, washes his sword in the water of the house, and thereby communicates a mortal quality to it; for which reason, they throw all the water away. This angel of death stands, they say, at a dying person's bed's head, holding a naked sword in his hand, at the extremity whereof hang three drops of gall: the sick man, as soon as he perceives the angel there, in a great fright opens his mouth, which opportunity, the angel of death takes to distil into it these three mortal drops; one immediately occasions his death, the other makes him pale and livid, and the third disposes him to be soon reduced to dust in his grave.

They believe farther, that the man suffers a second death there; that when a Jew is buried, the angel of death seats himself on the grave, and at the same time, the soul of the deceased returns to his body, and sets him on his legs; then the angel taking an iron chain, half whereof is cold as ice, the other burning hot, strikes the body with it, and separates all its members: he strikes it a second time, and removes all its bones; then a third time, and reduces the whole to ashes: this done, the good angels come, gather and

^b Buxtorf. Synag. Jud. i. 35.

^{*} Idem Ibid. ex Elia Thisbi.

reunite all these parts, and replace the body in its grave. They assert, however, that pious persons, and they who give alms liberally, are exempt from this punishment.

In the Greek of the book of Job, the angel of death is mentioned frequently. Job xxxiii. 22. ἄγγελος θανάτοφόρος, "Though there were a thousand angels of death about the righteous, ready to take away his life, yet none of them shall smite him, if he reflects on himself, returns to the Lord, discovers his sin, and confesses his folly." And elsewhere, Job xx. 15. "Riches unjustly gathered, shall be vomited up with horror, and the angel shall drag him out of his house." And again, Job xxxvi. 14. "Let the soul of the hypocrite die in his youth, and let his life be snatched away by the angels." And Solomon, Prov. xvii. 11. "An evil man seeketh only rebellion, therefore a cruel angel shall be sent against him." This is the evil angel spoken of by the Psalmist, "Let them be as chaff before the wind, and let the angel of the Lord chase them, and be the cause of their perishing; let their way be dark and slippery, and let the angel of the Lord persecute them," Psal. xxxv. 5, 6.

The devil is considered in Scripture as a prince, who exercises his dominion over other devils of a lower rank, and less power. In this sense, the gospel speaks of Satan's kingdom, Matth. xii. 16. "If Satan is divided against himself, how will his kingdom stand?" If the devil expels devils out of bodies which are possessed by him, he destroys his own dominion. Jesus Christ came into the world, to overthrow the power of Satan; and at the day of judgment, he will condemn them who have rejected the Gospel to that eternal fire which is prepared for the devil and his angels, Matt. xxv. 41. his ministers and agents, who are of the same nature, and sentenced to the same punishment, with himself.

ADDITIONAL REMARKS ON ANGELS.

The subject of angels is in itself very obscure, as this rank of beings is wholly above human inspection; and all we know of them is from incidental hints, which, of consequence, are scattered hither and thither in the Bible. We have given at length, what information CALMET had collected; and shall add a few remarks, proposed with the utmost modesty.

On this subject, we must wholly rely on Scripture accounts, and wave all other, except so far as they appear reasonable, or scriptural. We shall do well to examine, first of all, the language of Scripture, and to ascertain its import in different places.

I. The word ANGEL: this is taken rather as a name of office, than of nature: a messenger, an agent, an envoy, a deputy; 1. HE who performs the will of a superior; 2. THAT which performs the will of a superior.

A human messenger: for instance, in the Old Testament, 2 Sam. ii. 5. "And David sent messengers (Heb. *angels*) to Jabesh Gilead." Prov. xiii. 17. "A wicked messenger (אֱלֵל *angel*) falleth into evil." And so in various other places. Also in the New Testament, Matt. xi. 10. "I send my messenger (Gr. *my angel*, τὸν ἄγγελόν μου) before thy face:" also, Mark i. 2; Luke vii. 24. "And when the messengers (Gr. *the angels*) of John were departed." James ii. 25. "Rahab received the messengers," (Gr. *the angels*.) Gal. iv. 14. "Ye received me as the angel of God (ἄγγελον Θεοῦ) as Christ Jesus," the prime messenger from God to man.

Some commentators have taken up this, which is the simplest idea of the word, on John v. 4. "An angel went down and troubled the water;" as if this were a messenger sent (by the priests, or, &c.) for that purpose: so, Acts xii. 15. "They said, it is the angel of Peter;" i. e. a messenger from him. But this seems to fail of the true import of these passages.

It seems, however, certain from the Scriptures quoted, and from many others, that *personally* taken, the sense of a messenger, or one deputed by another to act for him, is a genuine idea of the word angel; both in the Old and the New Testament. Hence, therefore, Christ Jesus may well be called, "The angel of God:" he being eminently the deputy from God to man; the great angel of the covenant, Mal. iii. 1. the agent for God.

II. The word angel, *impersonally* taken, implies, that agent which executes the will of another: and, as the great natural agents of the world are wholly beyond the power of man, and therefore, are esteemed as exclusively obedient to God, the word angel, imports a somewhat commissioned by God, to execute his will. Now, though all the powers of nature, in all their operations, are, in this sense, angels of God, as acting for him, yet their more extraordinary effects are principally noticed, as being *evidently* his agents: these appearing most remarkable to, and most exciting the notice of, feeble man. In a sense greatly analogous to this, we often say, in common speech, "Providence interposed so and so;" such a thing is "the dispensation of providence," &c. Now, we rarely express ourselves thus, in respect to the ordinary occurrences of life, but rather, in respect to those which have a somewhat

remarkable in their nature, their occurrence, or their effects, &c. Let us see how this idea applies to the word angel; taking it as analogous to what we familiarly express by the word "providence," as being, 1. kind and beneficial; or, 2. calamitous and unfortunate:

1. BENEFICIAL DISPENSATIONS OF PROVIDENCE; OR KIND PROVIDENCE.

Gen. xxiv. 7. "God shall send his angel—his superintending and directing providence—before thee, to take a wife for Isaac."

Gen. xlviii. 16. "the angel who redeemed me (GAL ^{לָמַד}, recovered me, vindicated me from, avenged me of, delivered me) from all evil, bless the lads:" *i. e.* the protecting, preserving, guiding providence of God, which I have experienced during my life.

Psalms xxxiv. 7. "The angel of the Lord encampeth round about them that fear him:"—*i. e.* his providence watching over them, secures them from evil.

Psalms xci. 11. "He shall give his angels charge concerning thee"—his providence shall so regulate occurrences, as to keep off evils from injuring thee, *i. e.* while in the way of thy duty: for this restriction is evidently implied in our Lord's answer to Satan, "Thou shalt not TEMPT (*i. e.* by rushing into unnecessary hazards) the Lord thy God," Luke iv. 12.

2. CALAMITOUS DISPENSATIONS OF PROVIDENCE.

1 Sam. xvi. 14. "An evil spirit from the Lord troubled Saul:" *i. e.* a melancholy distemper, to alleviate which, music was serviceable.

Acts xii. 23. "The angel of the Lord smote Herod:" *i. e.* a fatal disease. *Vide* HEROD AGRIPPA.

2 Kings, xix. 35; Isaiah xxxvii. 36. "The angel of the Lord smote Sennacherib's army."—What this angel was, we learn from 2 Kings, xix. 7. "Behold, I will send a BLAST upon him:" *i. e.* the *samiel*, or *simoon*. *Vide* FRAGMENT, No. 4. And very probably, this is alluded to, Isaiah xxx. 33. "The pile (of Tophet) is fire, and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Psalms lxxviii. 49. "He cast upon them (the Egyptians) the fierceness of his anger, &c. sending evil angels among them."—What these evil angels were, we learn sufficiently from the History of the Plagues in the Exodus.

Without adducing more passages of Holy Writ, we may now accept the idea, that extraordinary operations of providence, though accomplished by

natural means, are in Scripture considered as angels (agents) of God: and we conclude this remark, by observing, with the Psalmist, civ. 4. That God can, if he please, "make winds his angels," to conduct his dispensations; and "flames of fire his ministers," or servants, to perform his pleasure.... In the Apocrypha, I cannot but think, that if we take the angel Raphael (*Vide* also ASMODEUS) in Tobit, in the sense of "providential protection," we shall be pretty near the intention of the author: that he is a figurative personage, is, I think, evident; besides this, Tobit says to his son, ch. v. 16. "The angel of God keep you company!" *i. e.* may divine providence protect you! "The good angel will keep him company;" *i. e.* providence will guide and preserve him, ver. 21. So Baruch, vi. 7. "Mine angel is with you; I, myself, caring for you;" *i. e.* my providence; to preserve you from persecution.

III. But, besides these agencies of natural powers, or providential angels, we have reason to infer, that there is in the scale of beings, a series of created intelligent angels, who, in powers and dignities are vastly superior to man; indeed, they are so much our superiors, that in order to render them in any degree comprehensible by us, their nature, offices, &c. are illustrated by being compared to what occurs among mankind. Thus, if a human prince have his attendants, his servants, his guards, this circumstance is taken advantage of, and is used to illustrate the nature of angels; and to this effect, by way of similitude, and condescending to the conceptions of humanity, angels are represented as the attendants, the servants of God. Now, we know that God has no need of such to perform his commands, being omnipresent; but, as he is himself represented as a great king, so his angels are represented as his courtiers, and his ministers, subordinate to him, and employed in his service.

This idea is evidently the foundation of the apologue which serves as a preface to the poetical part of the book of Job, ch. i. 6. "There was a day, when the sons of God came to present themselves (as it were at court) before the Lord," &c. also, of that delivered by the prophet Micah, 1 Kings, xxii. 19. "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left," &c. Isaiah's vision, chap. vi. is to the same purpose; and our Lord continues the same idea, especially, when speaking of his glorious return—"The Son of Man shall send his angels, to expel from his kingdom—all that offends. He shall sit on the throne of his glory, and all his holy

angels around him, then shall the KING say"—Matt. xxv. and throughout the Revelations this idea may be sufficiently observed.

Now, in reference to the services rendered by angels to mankind, we may safely adopt the idea of their being servants of this great King, sent from before his throne to this lower world, to execute his commissions: so far, at least, Scripture warrants us. In such services, they may be (and probably are) always engaged, though invisible to us; we may receive from them much good, or evil, without our being aware of any angelic interference. Thus, Satan (an evil angel) in Job, is represented as producing great effects, by storms, &c. by his activity; but Job knew not that it was Satan: he referred it all to the good pleasure of God, acting by natural causes; and thus the angel might long have invisibly watched Abraham, before he called out to forbid the slaying of Isaac. In this sense, angels are "ministering spirits, sent forth to do a variety of services to the heirs of salvation."

IV. But angels have sometimes, in performing these services, rendered themselves visible to mankind: now, if angels are commonly engaged *invisibly* in the care of, or in services to, mankind, then we may easily suppose, they had orders to show that they were angels, *i. e.* to make themselves known, on certain occasions. They may often assume the human appearance, for aught we can tell; but if they assume it completely (as must be supposed) how can we be generally the wiser? How can we detect them? This is evidently beyond human abilities, unless it be part of their commission to leave indications of their superior nature. Thus, this inquiry produces the question—By what tokens have angels made themselves known? On which we remark: 1. Such discovery has been usually *after* they had delivered their message, and always for the purpose of a sign, in confirmation of the party whom they had addressed. Thus the angel which appeared to Manoah, was evidently taken by both Manoah and his wife for a prophet only; till, after he had delivered his message, he took leave—"wonderfully," to convince them of his extraordinary nature. *Vide* JOSHUA, GIDEON, &c. Thus the angel that wrestled with Jacob, at last put the hollow of his thigh out of joint—a token that he was no mere man. The angel that spake to Zacharias, Luke i. 20. rendered that priest dumb—a token beyond the power of mere man, (*e. gr.* an impostor, speaking falsely in the name of God) to produce: and so of others. 2. But sometimes angels did not reveal themselves fully: they gave, as it were, obscure and very indistinct, though powerful, intimations of their

presence. When angels had in their commission, to appear to certain persons only, others who were in company with those persons, had yet a sensation which indicated an extraordinary occurrence: the appearance was not to them; yet they seem to have felt the effects of it; as Daniel x. 7. "I, Daniel, alone saw the vision—the men that were with me, saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." So, Acts ix. 7. "The men which journeyed with Saul, stood speechless, hearing a voice (a kind of voice, a confused sound, *μεν τῆς φωνῆς*) but seeing no man:" xxii. 9. "They that were with me, saw a kind of light (*μεν φῶς*) and were afraid; but they heard not the voice (the distinct words) addressed to me:" xxvi. 14. "We were ALL fallen to the earth." The guards of the sepulchre, Matt. xxviii. seem to have been in much the same situation; they probably did not distinctly (I mean *accurately, steadily, scrutinizingly*) see the angel; but only saw his general splendored appearance, enough most terribly to terrify them, but not enough to resist the crafty explanations of the priests, and the influence of their money. I suppose their fright was so great, that they did not stay curiously to examine what kind of appearance this might be—what kind of being this was;—still less did they *philosophically* embrace this opportunity of investigating the nature of a celestial spirit—they *felt* his terror, and decamped with all speed. Now, from these instances, we infer, that angels discovered themselves to be angels, with different degrees of clearness, as best suited their errand. Sometimes they effected their purpose, and were neither known, nor suspected, to be angels: sometimes they were conjectured to be angels, but they did not advance those conjectures into certainty; and sometimes, they left no doubt who, and what they were, and, together with their errand, they declared their nature.

V. The general token of angelic presence, appears to have been a certain splendour, or brightness, accompanying them: but this seems to have had either a distinction in degree, or a peculiarity, perhaps an identity, of appropriation. A dazzling splendour as of lightning, might, perhaps, sometimes accompany angels: but whether the mild effulgence, the radiance of the benignant divine majesty, ever accompanied a created angel, or rather was not exclusively worn by a person, not only super-human, but super-angelic also, deserves much consideration. Such a person might be eminently, "the angel of the Lord," the personator of JEHOVAH; and might be thought, and be called, and really be so connected with JEHOVAH, as to accept that sacred

name without, in any degree, infringing on propriety.

VI. It should seem, that sometimes a person only, not a splendour, was seen : sometimes, a splendour only, not a person ; and sometimes, both a person and his splendour. Of the person only, we have already given instances ; of the splendour only, the burning bush seen by Moses, may be one instance ; though afterward, a person spake from it : the splendour in the sanctuary, &c. might be another.

Of the person seen wearing this splendour, *vide* the Remarks on the History of Abraham. It seems to have been worn by Jesus at his transfiguration, Matt. xvii. 2. Mark ix. 2. at his appearance to Saul, Acts ix. xxvi. 13. also, when seen by John, Rev. i. Was not this splendour, when worn by a person, indicative of the presence of the great Angel of the covenant ?

VII. Thus we trace a gradation in the use of the word angel, which it may be proper to exhibit in connection.

1. Human messengers ; *i. e.* agents for others.
2. Divine messengers, yet human persons ; *i. e.* agents for God, as prophets, Haggai i. 13 ; priests, Mal. ii. 7 ; Eccles. xi. 5, or 6.
3. Officers of the churches ; *i. e.* agents for the churches.
4. Providence, in a general sense ; *i. e.* the agency of divine dispensations, conducting natural causes.
5. Special providences ; *i. e.* the agency of divine dispensations, apparent on remarkable occasions.
6. Created intelligences ; *i. e.* agents of a nature superior to men ; performing the divine commands, in relation to the sons of men.
7. The great angel between God and man ; *i. e.* the deputed agent of God ; eminently so.

I do not mean to extend this very delicate and obscure subject too far : it is sufficient, if this mode of representing it, excite the reader's consideration : we should be cautious of intruding into things not seen.

VIII. On the same rank as to nature, though very different from angels as to happiness, the Scriptures seem to place the angels, "who kept not their first estate ;" but neither their number, their economy, nor their powers, &c. are expressed. As in the case of good angels, their nature and office are illustrated by assimilation, so are the nature and disposition of evil angels—*e. gr.*

If a part of a prince's court be faithful to his government, another part may be unfaithful, may be in rebellion, may hate him, &c. This idea, then, is that of REBELS.

Is not what is said of Satan, and the fallen angels, his fellows and companions, analogous to such a REVOLT in a prince's court ? *i. e.* the idea of what passes among men, is transferred to spiritual beings, in order to help us to some conception on a subject otherwise beyond our powers.

As revolvers in provinces distant from court, may sometimes commit ravages on loyal subjects, may we suppose that evil rebel angels are suffered to inflict diseases ; as in the case of Job ?—that having the disposition, they are suffered to take advantage of natural disease, and so to augment and fix it, if possible, as in the case of Saul ? or to render it fatal, as in the case of the lunatic ? Matt. xvi. 15 ; Mark v. 2, & seq ; Luke viii. 27. Also, if the thorn in the flesh, and the angel of Satan, be the same, in the case of Paul ? 2 Cor. xii. 7.

May we suppose, that certain diseases are *generally* thus promoted ; so that as they prevail, an evil angel may have farther opportunity for harm, or as they are in progress toward cure, his opportunity may be restricted and lessened ?

May we suppose, that evil angels would, if permitted, destroy all good from off the earth ?—All natural good : would blast the fruits of the earth, and deform the face of nature ; spread diseases, &c.—All moral good : would expel all thoughts of God, all emotions of gratitude to him, all piety, divine or human, &c.

May we suppose, that the endeavours of these malignant beings to destroy, are, when they attempt to exceed their limits, checked and counteracted, by the agency of benevolent spirits ; or, that benevolent spirits are employed to ward off, to prevent, the evils designed by Satan and his angels ?

Also, besides the guards of honour around a prince, some of his servants are ministers of punishment, so Herod sent one of his guards to execute John, in prison : such is the office of the *capigis* in the East, at this day. This is not there thought to be, in fact, any degradation of the person sent, but is merely that kind of service which falls to the lot of his office. This idea, then, is of OBEEDIENCE to purposes of PUNISHMENT.

May we suppose, the greater operations of nature, storms, tempests, pestilence, &c. to be conducted, whether generally, or occasionally, by angels under the commands and orders of God ? And the same as to beneficial effects, especially sudden, wonderful kindnesses, deliverances ? &c.

Does there not seem to be a distinction in the conduct assigned in Scripture to angels ; *i. e.* that some produce, or direct natural evils—at least on some occasions—

"And pleas'd th' Almighty's orders to perform,
Ride in the whirlwind, and direct the storm,"

while others propagate moral evils ? John viii. 44 ; Eph. ii. 2 ; 1 John, iii. 2. 5.

If it may consist with the nature of good angels, sometimes to inflict punishment, can it consist

with their nature ever to promote moral evil and turpitude?—and may not this be taken as a strong distinction, if not of nature, yet of disposition? Good angels may punish mankind for yielding to sin, but cannot *tempt* them to the sin for which they punish: they may spread destruction over a part of the earth, if commissioned, but surely holy spirits cannot, of themselves, *solicit a soul* to that which would be its destruction in the sight of God: nor to do this can God order them.

Tongue of Angels. Vide TONGUE.

Angels of light, and Angels of darkness. We call good angels, angels of light, their habitation being in heaven, in the region of light; they are clothed with light and glory, stand before the throne of the Most High, and inspire men with good actions, actions of light and righteousness. The *angels of darkness*, on the contrary, are the devil's ministers, whose abode is in hell, the region of darkness. St. Paul says, "That Satan sometimes transforms himself into an angel of light," 2 Cor. xi. 14. in like manner as our Saviour in the Gospel says, "that wolves sometimes put on sheep's clothing, to seduce the simple," Matt. vii. 15. but they are discovered by their works: sooner or later they betray themselves, by works of darkness, wherein they engage with their followers.

ANGER, wrath. The Scripture often attributes anger to God: not that he is capable of those irregular motions which this passion produces; but *figuratively* speaking, after the manner of men, and because he punishes the wicked with the severity of a superior provoked to anger.

Anger is often used for its effects, *i. e.* punishment, chastisement. The magistrate is "a revenger to execute wrath," says St. Paul, Rom. xiii. 4. that is to say, vengeance, or punishment. "Is God unjust, who makes people sensible of the effects of his anger?" or, who taketh vengeance (speaking after the manner of men) Rom. iii. 5. "Anger is gone out from the Lord, and begins to be felt" Numb. xvi. 46. by its effects, in a plague.

Anger is often joined with fury, even when God is spoken of; but this is by way of expressing more forcibly the effects of his anger, or what may be expected from the just occasions of his indignation, Deut. xxix. 24. "Turn from us the fury of thine anger, 2 Chron. xxix. 10.

The Hebrews place the seat of anger in the nose. "Let not thy nose be disturbed, be inflamed." A choleric man is called, short-nosed: a patient man, long-nosed. Vide NOSE.

"The day of wrath," is the day of God's judgment, the day of his vengeance, or punishment. John the Baptist calls it, the wrath to come: "Who hath warned you to flee from the wrath to come?" Matt. iii. 7. And St. Paul to the Thessalonians, "Delivered us from the wrath to come," 1 Thess. i. 10. And, "Thou treasurest up wrath against the day of wrath, or vengeance," Rom. ii. 5. "We were all children of wrath," Eph. ii. 3. And elsewhere, "We were vessels of wrath, fitted to destruction," Rom. ix. 22.

"Give way, or place, to wrath," Rom. xii. 19. Provoke not the wicked, who are already sufficiently animated against you; but let their anger of itself sink and decline: also, do not expose yourselves unseasonably to their passion; as, when we meet a furious and unruly beast, we go out of the way, and avoid him, so do with your persecutors. Otherwise, "Give way to the wrath—*i. e.*—of God;" wait the time, be not too hasty to revenge yourselves, God will do you justice.

"The weapons of God's anger," Jer. l. 25. are the instruments made use of by him in punishment, war, famine, barrenness, diseases, &c. but particularly war, which is the conjunction of all misfortunes, and the fulness of "the cup of God's wrath." To consummate, finish, fill, his anger; *i. e.* to cause the effects of it to be felt with the utmost rigour.

"The whole land is ruined and made desolate by the anger of the dove," Jer. xxv. 38; and xlv. 16. "Let us fly into our own country, from the sword of the dove" (יונה *Iooneh*) *i. e.* from the Chaldeans, who bore a dove, it is said, in their standards. But the best interpreters translate the word *Iooneh* (which signifies a dove) oppressor, destroyer, enemy, such as Nebuchadnezzar was, with respect to the Jews.

ANI, or Oni, עני, *poor, or afflicted.*

ANI, or Hunni, a Levite, one of the musicians that accompanied the ark, when David brought it to Jerusalem, 1 Chron. xv. 18.

ANIAM, אניעם: *I am a people;* from אני *I*, and עם *a people*: otherwise, *the ship of the people;* from אנ *ani*: otherwise, *affliction, or strength of the people;* from אמן *aman*, or *anan*, and עמ *am, the people.*

ANIAM, son of Shemida, of the tribe of Manassah, 1 Chron. vii. 19.

ANIANUS, or Ananias, bishop of Alexandria after St. Mark; the history of whose conversion has been thus related: the apostle entering Alexandria, broke his shoe, and gave it to a cobbler, named Anian, to mend. This man hurt his

hand with his awl, and cried out, on feeling the pain, "Ah, my God!" St. Mark took this opportunity to discourse to him of God, and preach the gospel; then making a little clay with his spittle, and applying it to Anian's wound, he cured him immediately. Anian, much affected by this kindness, desired St. Mark to go into his house, heard the word, believed, and was baptized, with all his family. The number of Christians increased so greatly, that the Heathens became jealous of St. Mark, and obliged him to retire from the city, but not till he had ordained St. Anian bishop. He governed this church eighteen years, and died A.D. 86.

ANILÆUS, brother of Asinæus, both Jews, of the province of Babylon, and city of Neerda, on the Euphrates. These brothers finding themselves poor after the death of their father, were forced to learn weaving to get a livelihood. Coming one day too late to work, their master had a mind to use them ill; but they made their escape, took arms, and gathered a number of resolute people, with whom they seized certain pasture grounds, in the marshes of the Euphrates, where it divides itself into many branches. Here they fortified themselves, and became formidable to the governor of Babylon, who, projecting to surprise them with an army, was repulsed, and obliged to retire. Artabanus, king of the Parthians, conceived an esteem for them, desired to see them, and suffered them to live in peace in the canton which they possessed.

Here they lived fifteen years, till Anilæus fell passionately in love with the wife of a Parthian man of quality, governor of the province; against him he made war, defeated, killed him, and married his wife. This woman brought her idols with her, and continued to adore them; at which all the Jews murmured. Asinæus, for some time, took no notice of his brother's fault; but, at last, he was obliged to speak to him about it, and tell him, it was necessary he should divorce his wife. Anilæus' passion stronger than his reason, had more power over him than his brother's remonstrances; and his wife apprehending this general combination of the Jews against her, poisoned her brother-in-law, Asinæus.

Anilæus made inroads afterward on the territories of Mithridates, son-in-law to king Artabanus, Mithridates having assembled an army, was surprised, defeated, and taken prisoner by Anilæus, who, after he had ill-treated him, gave him, at

last, his liberty. Mithridates, animated by the reproaches of his wife, re-assembled his troops. Anilæus marched against him, was routed, and obliged to fly into the marshes. There he found people enough to enable him to keep his ground, till the Babylonians (who had got some knowledge of the country, by sending deputies to treat with him) fell upon him in the night, and killed him; about A.D. 40.

ANIM, or *Onim*, אָנִים: *who answer, who afflict.*
Vide **ANATH**.

ANIM, a city belonging to the tribe of Judah, Josh. xv. 50. Probably the Anam, or Anem, or Ancem, mentioned by Eusebius and St. Jerom, about eight or ten miles east of Hebron.

ANIMALS, the Hebrews distinguished animals into pure and impure, or clean and unclean; *i. e.* those which may be eaten and offered, and those whose use is prohibited. The sacrifices they generally offered, were, 1°. of the beeve kind, a cow, bull, or calf. The ox could not be offered, because it was mutilated; and when it is said oxen were sacrificed, we are to understand bulls. I do not think the mutilation of animals was permitted, or used, among the Israelites. 2°. Of the goat kind; a she goat, he goat, or kid. 3°. Of the sheep kind; an ewe, ram, or lamb; when it is said sheep are offered, rams are chiefly meant, *i. e.* in burnt offerings, and sacrifices for sin; for as to peace offerings, or sacrifices of pure devotion, a female might be sometimes offered, if pure, and without blemish.

Besides these three sorts of animals used in sacrifice, many others might be eaten, wild, or tame; such as the stag, the roebuck; and, in general, all that have cloven feet, and that chew the cud. All that have not the cloven hoof, and do not chew the cud, are esteemed impure, and can neither be offered, nor eaten. The fat of all sorts of animals sacrificed, was forbidden to be eat. And the blood of all kinds of animals, generally, and in all cases, was prohibited, on pain of death. Neither did the Israelites eat the sinew which is upon the hollow of the thigh, because, the angel that wrestled with Jacob at Mahamaim, touched the hollow of his thigh in the sinew that shrank. Neither did they eat animals which had been taken, and touched by a devouring or impure beast, such as a dog, a wolf, or a boar, &c. Nor of any animal that died of itself. Whoever touched the carcass of it was impure until the evening; and till that time, and after he had washed his clothes, he

* Joseph. Antiq. l. xviii. c. 12.

* Vide Euseb. Onomast. ad vocem Anea, Anem, & Ausem.

did not return to the common conversation of other Jews, Levit. xi. 39, 40.

Fish that had neither fins nor scales were unclean, Levit. xi. 10.

Birds which walk on the ground with four feet, such as bats; and flies that have many feet, were impure: but the law, Levit. xi. 21, 22. excepts locusts, which have their hind feet higher than those before, and rather leap than walk. These are clean, and may be eaten; as, in effect, they were, and still are, in Palestine.

Interpreters are much divided with relation to the legal purity, or impurity of animals. It is believed, that this distinction was in use before the flood, since God commanded Noah, Gen. vii. 2. to carry seven couple of clean animals into the ark, ^f and only two of unclean. Some are of opinion, that this distinction is altogether symbolical, and that it denotes only the moral purity which the Hebrews were to endeavour after, or that impurity which they were to avoid, according to the nature of these animals: so, that if a hog, for example, signified gluttony; a hare, lasciviousness; a sheep, gentleness; a pigeon, simplicity; and so of others, then the principal design of Moses in prohibiting the use of swine's flesh, was, to condemn gluttony, and excess in eating and drinking; or in recommending sheep, or doves, was to recommend gentleness, &c. Barnabas, in his epistle, is very large on these symbolical significations.

Others believe, that God intended to preserve the ^g Hebrews from the temptation of adoring animals, by permitting them to eat the generality of those regarded as gods in Egypt; and by obliging them to look with horror on others, to which, likewise, divine honours were paid. They never had any imagination of worshipping the animals they ate; still less of adoring those which they could not persuade themselves to use, ^h even for nourishment. Tertullian thought, that God proposed, by this means, to accustom the Hebrews to temperance, by enjoining them to deprive themselves of several sorts of food.

Many commentators allow nothing in the animals which are unclean, beyond some natural qualities which are really hurtful, or which, at least, are so in the idea of certain people. Moses has forbidden the use of those beasts, birds, and fishes, whose flesh was thought pernicious to health;

those which are wild, dangerous, or venomous, or that were so esteemed. God, likewise, who designed to separate the Hebrews from other people, as a nation consecrated to his service, seems to have interdicted them the use of certain animals, which were esteemed unclean, that by this figurative purity, they might be inclined to another purity, real and perfect. This he intimates, Levit. xx. 24, 25, 26. "I am the Lord, the God who have separated you from other people; ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy, unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

Why should we not combine ALL these ideas, as reasons for the legal purity or impurity of animals, &c. since those which were *naturally* hurtful as food, might well be regarded as *typically* hurtful also?

We cannot now determine precisely the creature which is meant by several of the following names: in fact, we are not always certain what creature is meant in the original, as the Eastern parts of the world have many different from those which inhabit Europe; and to which no English names can properly be given: but under their respective articles, what information we have been able to procure, will appear.

We have followed the Vulgate in this catalogue: they who please, may consult the large work of Samuel Bochart, concerning the animals mentioned in the Bible.

LIST.

UNCLEAN ANIMALS.

QUADRUPEDS.

The Camel.	The Hare.
The Porcupine, or Hedgehog.	The Hog.

BIRDS.

The Eagle.	The Screech-Owl.
The Ossifraga.	The Cormorant.
The Sea-Eagle.	The Ibis.
The Kite.	The Swan.
The Vulture, and its species.	The Bittern.
The Raven, and all its species.	The Porphyrio.
The Ostrich.	The Heron.
The Owl.	The Curlew.
The Moor-hen.	The Lap-wing.
The Spar hawk.	The Bat.

^f Aug. l. vi. contra Faust. c. vii. Iren. l. v. adversus hæres. Origen. in Levit. Homil. 7. Cyril. l. vii. in Levit. in Levit.

^h Tertull. l. ii. contra Marcion. c. xviii.

^g Theodoret. qu. 1.

CREEPING QUADRUPEDS.

The Weasel.
The Mouse.
The Shrew-Mouse.
The Mole.

The Camelion.
The Eft.
The Lizard.
The Crocodile.

ANISE, an herb well known, which produces small seeds, of a good smell. Our Lord reproaches the Pharisees with their scrupulous exactness in paying tithe of Anise, Mint, and Cummin, while they neglected Justice, Mercy and Faith, which were the more essential principles and practices of religion, Matth. xxiii. 23.

ANNA, or *Hannah*, חַנָּה: *gracious, merciful*; or *one that gives*; from חָנַן *chanan*.

I. ANNA, wife of Tobit, of the tribe of Naphthali, who was carried in captivity to Nineveh, by Salmaneser, king of Assyria, Tobit i. 1, 2, &c. After Tobit had lost his sight, and was become poor, Anna went every day to get her livelihood by spinning; and what she earned, she brought home for her family. One day, having received a kid as a present, she brought it home; Tobit hearing it, said, "*Take care that this kid be not stolen; send it back to those who own it.*" To which Anna, with great passion, replied, "*Where then is the reward of thine alms? and what are become of all thine hopes?*" Thus was the patience of Tobit tried, amidst his other afflictions.

Some time after, Tobit, believing himself to be near his end, called his son Tobias, and charged him to have always a great respect for his mother; and to remember all she had done, and suffered for him: adding, "When her life is finished, bury her near me." Tobit lived long after this, and Anna, his wife, survived him, Tobit xiv. 12. Some few moments before his death, he repeated his request of placing his wife Anna, near him in his grave, after his decease. Tobit died about A.M. 3363; ante A.D. 641. Anna, therefore, must have died after this time, but before 3378, in which year Nineveh was taken: for Tobias left this city before it was taken, as his father had forewarned him.

II. ANNA, daughter of Phanuel, a prophetess and widow, of the tribe of Asher, mentioned, Luke ii. 36, 37. She was married early, and lived but seven years with her husband: being then disengaged, she thought only of pleasing God, and continued, without ceasing, in the temple, serving God, day and night, with fasting and prayers. [Her serving God at the temple, day

and night, says Dr. Prideaux, is to be understood no otherwise than that she constantly attended the morning and evening sacrifice at the temple, and then with great devotion offered up her prayers to God; the time of the morning and evening sacrifice being the most solemn time of prayer among the Jews, and the temple the most solemn place for it.] She was fourscore years of age, when the holy Virgin came to present Jesus, in the temple; and entering there, while Simeon was pronouncing his thanksgiving, Anna, likewise, began to praise God, and to speak of the Messiah to all who waited for the redemption of Israel. We know nothing more of this holy prophetess. The Roman martyrology fixes her festival to September; that of Ughellus, and the Menæa, of the Greeks, join the festival of Anna, the prophetess, and that of Simeon together, February 3.

III. ANNA, mother of the Blessed Virgin, and wife to Joachim. The names of Anna and Joachim are not in the New Testament, but they occur in books of some antiquity, though of no authority, particularly in the western church. We see them quoted in the fathers: and tradition has preserved the names of Anna and Joachim, and paid honours to their memory: but we cannot adopt every story of their lives, which has been published by zeal and ignorance. Whatever we know of Joachim and Anna, is from the Christians of the East, who have preserved several traditions, to which the Christians of the West are strangers. We shall offer a specimen, which will be quite sufficient.

We read in the spurious *Protevangelium*, or preparatory gospel, that Joachim intending on some solemn day to present his offering in the temple, was prevented by a Jew, named Reuben; who told him, it was not lawful, because he had no posterity: Joachim, in great confusion, retired into the wilderness, where he continued forty days and nights, in fasting and prayer: His wife Anna, at home, afflicting herself before God, on account of her own barrenness, and the absence of her husband, Joachim. On some great festival day, Judith, her maid-servant, said to her, "how long will you continue thus sorrowful? It is not lawful for you on this day, to afflict yourself; for it is the great day of the Lord. Take this head-dress and wear it; for it does not become me to put it on, who am your servant; but you it does, who are of royal extraction." Anna

¹ Protevangelium Jacobi, c. i.

replied, "Begone, I will not, for the Lord hath humbled me." Her maid was provoked with this answer; and reproached her with her barrenness: Anna, on this, laid aside her mourning, dressed her head, and put on her wedding clothes.

About the ninth hour, she came into her garden, and began to beg of God that he would vouchsafe to deliver her from the ignominy of barrenness: as she was thus at her devotions, under a laurel-tree, she looked up, and saw a bird's nest, with young ones: this object increased her grief; she cried to the Lord, and complained bitterly that she continued barren, while animals of all kinds produced their young, and the earth brought forth its fruit in season, and blessed the Creator. "I am," says she, "as one who is accursed in Israel: I am reviled, and covered with confusion, and driven from the temple of my God. To what can I compare myself?"

Hereupon, an angel descended from heaven, and said to her, "Anna, God hath heard your prayer; you shall conceive, and bear a child, and your generation shall be praised throughout all the world." Anna answered, "As the Lord my God liveth, if he give me either son or daughter, I will consecrate him to the Lord, and he shall serve in his temple all the days of his life." At the same time, two angels came, and declared to her, that God had heard Joachim's prayer, and that he should return very soon with his flocks: accordingly, he returned from the mountains, and Anna went to meet him. Some few days after, she conceived, and at the end of nine months, brought forth Mary, and suckled her: at six months old, Mary began to go alone; and at the year's end, Anna weaned her, made a great entertainment for the priests, and offered Mary to them. The child continued two years in her father's house; and when she was three years old, Joachim and Anna presented her in the temple, to be brought up and serve the Lord there.—When we read such accounts as these, we can scarce forbear reflecting on the words of Luke, in his preface, "Whereas, many have taken in hand to relate the things believed among us;"—and to be very thankful that we are favoured with gospels, written by those who had "perfect understanding of all things from the very first."

Mahomet, in the Alcoran, and other Arabians, have preserved several traditions relating to Joachim, Anna, and Mary: they say, that Anna was the daughter of Nahor, and wife of Amram.

These words would induce any one naturally to say, that Mahomet believed Amram, the son of Koath, grandson of Levi, and father of Moses, Aaron, and Miriam (Mary,) to be the same with Amram, husband to Anna, and father of Mary; and, consequently, that he confounded the Virgin Mary, with (Miriam, or) Mary, sister of Moses. And upon this is founded the reproach with which he is charged, of having jumbled two persons together, who lived at more than sixteen hundred years' distance from one another. It is certain, that Mahomet was ignorant enough to fall into such an anachronism. This is not his only blunder.

The interpreters of the Alcoran endeavour, however, to excuse Mahomet, by saying, that Amram, husband to Anna, and father to Mary, was, indeed, of the same family with Aaron and Moses; which, in some sort, may be defended, because it is said, Luke i. 5. that Elizabeth was of the daughters of Aaron. They add, that Amram, father of the blessed Virgin Mary, was the son of Matthée; so that their Amram would be the same with our Joachim, husband to Anna. They say, moreover, that Anna, when pregnant with Mary, devoted the child to God, without knowing whether it was a son or daughter; that God was pleased with her prayer and vow; that Anna being delivered, God himself named Mary; that Anna offered her to Zachary, the priest, who shut her up in one of the chambers of the temple, the door whereof was so high, that there was no going up to it without a ladder, and carried the key always about him. Zachary from time to time, visited the Virgin, and always found abundance of fine fruit near her, and at times, when it was out of season; which induced him, at last, to ask Mary, how she came by such a variety of beautiful fruits? She answered, "All you see, comes from God, who provides every thing, without any limitation of number or quantity, for those who please him."

Some have said, that Anna had three husbands; Joachim, by whom she had Mary, our Saviour's mother; and Cleophas, by whom she had Mary, the daughter of Cleophas, and mother of James Minor, Joseph the Just, Simon the Zealot, and Thaddæus; and Salomas, her third husband, by whom she had a third daughter, named Mary, married to Zebedee, and mother to James Major, and St. John the Evangelist. There are some old verses cited for the confirmation of this genealogy; but both these verses, and this opin-

[†] Alcoran Surat. iii. Vide Meravius' notes on this place.

nion, are of no authority among learned men. The verses are these :

Anna tribus nupsit, Joachim, Cleophaæ, Salomæque,
Ex quibus ipsa viris peperit tres Anna Marias.
Quas duxere Joseph, Alphæus, Zebedæusque ;
Prima Jesum ; Jacobum, Joseph, cum Simone Judam,
Altera dat. Jacobum dat tertia, datque Joannem.

There is great probability, that the Marys mentioned in the gospel, and said to have been the Holy Virgin's sisters, were her relations only, or other daughters of Joachim and Anna, born after the Holy Virgin. We know nothing concerning the time of Joachim's, or Anna's death, nor of their tomb ; though monuments are shown to travellers as such, and pains are taken to persuade them that these were their sepulchres. The Latins observe the festival of St. Anna, July 26, and the Greeks that of her conception, December 9, and that of her marriage with Joseph, September 9.

IV. ANNA, or Anno, or Thecemine, the wife of Jeroboam, king of Israel. The name of this princess occurs in the Greek only. For what we know of this queen, see ABIJAH, son of Jeroboam I. The Greek of the first book of Kings says, that Pharaoh, king of Egypt, married his wife's eldest sister, Thecemine, to Jeroboam, while he abode as a refugee in Egypt.

ANNAS, Ἀννας : one that answers, that afflicts, and humbles ; from אנה *anah* : or gracious, merciful ; from חנה *chaneh*.

ANNAS, high-priest. Vide ANANUS.

ANNIUS RUFUS, succeeded Ambivivus in the¹ government of Judea. He was sent by Augustus, A.M. 4016, and recalled by Tiberius, A.M. 4018.

ANNUNCIATION. Upon this festival, the Christian church celebrates the conception, or incarnation of the Son of God, in the womb of the Virgin Mary. The angel Gabriel first announced it to Zachary, telling him that his son should be the forerunner and prophet of the Messiah. Six months after, Gabriel was sent to Nazareth, to the Virgin Mary, of the tribe of Judah, and family of David. The angel said to her, "Hail, thou highly favoured of the Lord ; the Lord is with thee, blessed art thou among women !" Mary, when she saw him, was troubled at his saying, and considered with herself, what this salutation could mean. And the angel said unto her, "Fear not, Mary ; for thou hast found favour with God. Thou shalt conceive,

and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest," &c.

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also, that Holy Thing which shall be born of thee, shall be called the Son of God : and behold thy cousin, Elizabeth, she hath also conceived a son in her old age ; and this is the sixth month with her ; for with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word," Luke i. 5, 25, 26, & seq. Then the angel departed ; and by the operation of the Holy Ghost, Mary conceived the only Son of the Father, who had been four thousand years expected, and was to be the happiness, the light, the salvation of men.

We celebrate this festival, March 25 ; and Austin^m says, that the church, on the authority of some old tradition, believed that to be the true day : in this, the Greeks, Latins, Syrians, Chaldees,ⁿ and Coptics agree ; and it is the consequence of placing the birth of Christ in December ; but that reasons may be urged against this, we shall see hereafter.

ADDITIONAL REMARKS.

Mahomet in his Koran, the third Surat, has this remarkable passage : "Remember what is written of Mary—We sent to her, our spirit, in the human form ; she was affrighted, and said, 'God will preserve me from you, unless you have his fear before your eyes.' But the angel answered, 'O Mary ! I am the messenger of thy God, and of thy Lord, who will give thee a wise and active son !' She replied, 'How shall I have a son, without the knowledge of a man ?' 'HE HAS SAID IT'—answered the angel : "the event shall be, as I have announced to thee." Then she became pregnant," &c.

As the story of the annunciation, as a part of the miraculous conception, has lately been impugned, this may serve to show, that it was extant in other authorities, besides our present gospels. Mahomet found it certainly in some ancient writings, since he says, "Remember what is written." He could hardly have adopted it, had it not been the general belief, prior to his time : as it is so favourable to Christianity.

This subject has been so often set before our eyes by representations (rather misrepresentations) of

^m Vide apud Joan. Gerson. Cancellar. t. iii. p. 59.

¹ Joseph. Antiq. l. xviii. c. iii.

ⁿ Aug. lib. iv. de Trinit.

^a Vide Bolland. 25 Mart.

the pencil, that it seems necessary to guard against false ideas received from prints and pictures: to dismiss—the cloud attending the angel—the flowers—the brilliancy—and all such artful and artificial, but unwarrantable, accessories; and to reduce the story to the simple narrative of Luke; by which it appears, that Mary was in a house—probably, in private; (but this is not said, nor in what part of the house:) for the angel entered, and advanced toward her; that he did not appear in splendour, nor in any *extremely* disturbing manner, so as to *astonish* Mary, but gave her time to consider, to reason with herself, respecting *his saying*: Gr. “what kind of *salutation* (not what kind of person, or, &c.) this could be”—and to recover from her first surprise, at such a compliment paid to her. Then he proceeds to deliver his message; and she inquires of him—if, indeed, her exclamation, “How can that be!” be not rather the language of surprise. It does not appear that she knew him to be an angel (for then she would have acquiesced in his words without hesitation) but after he had, as a sign, given her information, that her cousin Elizabeth was pregnant, he departed: he did not *vanish*: but (ἀπελθὼν) *he went away* from her.

Mary went “in haste”—directly—to visit Elizabeth (a considerable journey) from whom she could acquire information to guide her conduct in this matter: *e. gr.* had Elizabeth not been pregnant, then she might have thought the appearance was delusive: and finding Elizabeth was really pregnant, she could learn from her what kind of vision Zacharias had seen, whereby to *identify* the person seen by herself; whom now, perhaps, she first understood to be an angel: and, as very probably, the angel told her the whole story of Zacharias, by comparing that story, the consequent events, the dates, &c. (for Elizabeth had concealed herself, so that her situation was not known) she received abundant evidence in confirmation of her own experience, and her confidence in the divine interposition.

Thus simply considered, this story has no small resemblance to that of the annunciation of the birth of Samson; wherein the angel was repeatedly taken for a mere man—a prophet: and was not discovered, till after his message had had its effect. Also, an angel announced to Sarah the birth of Isaac; but was not then known to be an angel: Sarah hesitated, because of her great age; and the virgin Mary hesitated, because of her (early) youth. The language and expressions used in both instances, the similarity of appearances, &c. &c. Mary being a person

of a reflective turn of mind, could not but ponder, and consider them very attentively.

Now, if there appears no reason against the predictions of the birth of Samson, and of Isaac, (and of John the Baptist, very recently—see also 2 Kings, iv. 16.)—why should the prediction of the birth of Jesus, the MESSIAH, be thought unlikely to employ a heavenly messenger?—though so completely human in appearance, as, like his fellows in ancient time, not to be discovered, perhaps not to be *suspected*, till after he had delivered his message.

It ought farther to be noted, that in the cases of the wives of Abraham, of Manoa, and of Zachariah, they being all married women, and all of them advanced in years, circumstances with respect to them, admitted of far less (perhaps, of very little) ambiguity: since they must have known, whether their husbands had visited them, and must often have been informed of the history of early pregnancy in other women: but in the case of Mary, her youth, her consequent inexperience (not to say almost ignorance) in such matters, connected with the circumstances of the absence of the ordinary intercourse with her husband; these considerations rendered some kind of information necessary for her: for without such notice, what could she have thought of following circumstances? &c. How accounted for them? And how have understood them?

We observe also, that the angel constantly uses the future tense in speaking his message to her. “Thou hast found favour with God”—and “Thou shalt conceive—The Holy Ghost *shall* come upon thee—The power of the Highest *shall* overshadow thee:”—Thus, apparently waiting her acquiescence, as a party principally concerned; certainly till that acquiescence was expressed by Mary, the event did not take place; but it might soon *afterward*. “The name (Jesus) given him by the angel, *before* he was conceived in the womb,” Luke ii. 21.

N. B. As Mary was referred to Elizabeth, so Elizabeth seems to have been, in some sense, referred to Mary: how else should Elizabeth know, Luke i. 42, &c. that Mary was the mother of her Lord—and what things were told to Mary from the Lord; and how should she know that Mary had believed? &c.

But there is also another ANNUNCIATION, which ought not to be overlooked on this article—that made, in a dream, to Joseph, Matth. i. 20. probably, by the same celestial messenger, and certainly to the same import. Now as Joseph appears to have been a thoughtful, well informed, and considerate man, a just man. (*i. e. very*

STRICT) and not a young man (in all probability, as well from the universal consent of tradition, as from every collateral circumstance) we may be assured, a man of his understanding, his experience in life, his reputation (perhaps, his family pride, as descended from David) and his moderate situation in the world, would not degrade and burden himself, with a supposititious issue (and what security had he against many such, from so young a woman?) unless he had been fully convinced, that the case was miraculous—thus the mediocrity of Joseph, becomes a reason of considerable weight—since he could so easily have relieved himself from expense, by fulfilling his first design of putting Mary away privily: which, in fact, was his duty.

N. B. The angel, in speaking to Mary, uses such language as may be taken to refer to a temporal Messiah—(*He shall reign, &c.*) but to Joseph, he seems to be more explicit—“He shall save his people from their sins.” Does he not also refer Joseph to the prophecy respecting Emmanuel; and inform him, this was the completion of that prophecy? “THIS ALSO ALL IS COME TO PASS, that it might be fulfilled.”—If so, then both Joseph and Mary well knew the prophetic writings: Mary, as appears from the allusions to them in her song; and Joseph, to whom, otherwise, the appeal to Isaiah’s prophecy had been useless. *Vide ALMAH, JOSEPH, MARY, &c.*

As the annunciation of the birth of John the Baptist, appears to me considerably to illustrate that respecting Jesus, and strongly to confirm it, I shall here suggest a few ideas, respecting some of its circumstances:

1. The age of Zachariah; probably, above fifty, but not quite fifty-five years of age: since, after that time of life, the priests did not perform divine offices in the temple, but only superintended them (as the Rabbins relate;) perhaps, this was his last time of officiating: surely, an age past fancies! An age of experience! An age not likely to be imposed upon! An age not likely, through warmth of imagination, to impose on itself!
2. Elizabeth, probably near the same age; which, for a woman in the East, is a much more advanced period of life than among us: considering the early age at which the Jews married, this couple had probably lived together, barren, full thirty years.
3. The lot determined whose duty it was to burn incense: Zacharias, then, could little have expected this visit—at this time—nothing could be more contingent, in respect to him.
4. Being in the sanctuary, he there saw—a person

standing—on the right side of the altar of incense—that being the most convenient situation to permit Zacharias to fulfil his office, and (as I understand it) so that the altar, and the smoke of the incense was between them.

5. The very great sanctity of this place—no person was ever admitted here, but the priests who had duty in it; (no ordinary Jew ever approached it;) not even a priest had duty in it at this moment of solemn worship, except he who was engaged in that worship; and Zacharias not only must have personally known any intrusive priest, but it was his duty to punish his intrusion. The appearance of the angel (though I suppose completely human) yet was certainly different from that of a priest, in dress, manners, &c.
6. The angel’s discourse to Zacharias: this I shall not repeat.
7. The unbelief of Zacharias:—he urges not only his own age—implying the extinction of corporal vigour in himself; but the same impediment in respect to his wife.
8. The angel’s answer—“I am Gabriel, *standing before God.*”—Is not this a kind of asseveration? *q. d.* standing at this moment, in a sacred place, in the holy presence of God, &c.
9. The sign given to Zacharias, Thou shalt be dumb.—The effect of this on the people; and his telling them by action, and dumb show, that he had seen a vision. It should seem, that he was deaf also, for he received information by signs, ver. 62.
10. He remained in this state some days, till “the days of his ministration were accomplished,” at the temple; so that all the priests might be informed of this circumstance: for though he could not speak, he could *write* the story.
11. The conception of Elizabeth: this is, indeed, the main incident in this story; for, suppose all the former to be a forgery, suppose that a man of Zacharias’ character and time of life, to make himself famous (rather infamous) had forged all the former part of the story, that his dumbness was obstinate, and wilful, that he could have spoken, &c. had he pleased, yet what effect could all this have had to revive the vigour of his almost dead body? That is not all—What effect could his relation of these things to Elizabeth, *by writing*, we must suppose, have had on a woman of her time of life? If imagination had for a while invigorated Zacharias, could it have had the effect of overcoming even nature itself, in the person of Elizabeth? A woman at fifty (equal to a woman in England of sixty, at least) and long barren, was surely past both fears and hopes of child-bearing: let this

be duly weighed—Had Zacharias associated with a young woman, it might have seemed dubious; but with Elizabeth after many years of barrenness!—

12. Elizabeth hid herself full five months: I notice this, because her condition could not be known, much less could it be blazed abroad. Now, in the sixth month (*i. e.* while Elizabeth's pregnancy was private) Gabriel visits Mary at Nazareth, and tells her the secret respecting Elizabeth: as a sign he was no impostor. Mary believed him; but Mary also took rational methods to justify that belief: she went directly to visit Elizabeth—upon inquiry and inspection, she found all to be as Gabriel had told her; and from the accounts of Zacharias and Elizabeth, she acquired that information which guided her conduct.

Now if it be made a question, whether Zacharias could not be deceived, either by others, or by himself? It is best answered, by asking—when did self-deception produce such effects? He could certainly judge of his own incapacity (real incapacity) to speak: but, supposing it assumed, or fancied—what influence could this have had in forwarding the birth of John? The general inference is clear:—if the birth of John, the forerunner of Jesus, was miraculous, its whole weight is in favour of the miraculous conception, and the annunciation of Jesus. *Vide JOHN BAPTIST, &c.*

To ANSWER. Besides the common usage of this word, in the sense of a reply, it has other significations; *to answer*, signifies to sing in two chorusses: *e. gr.* it is said, Ex. xv. 21. that Moses having composed a song of thanksgiving, after the passage of the Red Sea, Miriam answered them, "Sing ye to the Lord," &c.—meaning, that Moses, with the men on one side, and Miriam, with the woman on the other side, sung the same song, as it were, with two chorusses. And, Numb. xxi. 17. "Then Israel sang this song, Spring up, O well, answer unto it;" *i. e.* sing responsively; or one side (or choir) singing first, and then the other. And in Sam. v. "Is not this David, of whom they sung one to another in dances, saying, Saul hath slain his thousands, and David his ten thousands?" They sung this song to his honour, in the several chorusses. The Vulgate generally translates the Hebrew, *hanah*, by *concinere*; but it signifies, properly, *to answer*.

This word is taken likewise for—to accuse—or defend, any one judicially. Gen. xxx. 33. "My

righteousness shall answer for me, it shall be my advocate before thee." Deut. xxxi. 21. "The song which thou shalt compose and teach them, shall (answer) testify against them as a witness." Isaiah says, "The show of their countenance will testify against them;" their impudence will be like a witness and an accuser, who replies to what the person accused endeavours to say in his own justification. Hosea v. 5. says the same thing, "The pride of Israel doth testify (answer) to his face."

To answer, is likewise taken in a bad sense, as when it is said—that a son answers his father insolently, or a servant his master, "Who art thou that repliest against God?" Rom. ix. 20. *i. e.* To excuse thyself to him, or to contest with him? John xviii. 22. "Answerest thou the high-priest so?"

St. Paul says, that he "had in himself the answer (or sentence) of death;" like people who have notice of their condemnation, he had a certain assurance of dying. Others translate the Greek, "We had a forethought of death within ourselves." Heinsius maintains, that the translation ought to be, "We have had within ourselves a caution of death;" that is to say, an assurance that we shall not die.

ANTARADA, a city of Syria, or Phœnicia, lying on the continent, opposite to, and east of the island Arada, and of the city Arada, in that island. The Scripture does not speak expressly of the city Antarada; but in several places, it mentions Arada, or Arva, or the Arvadites, who are reckoned among the Canaanites, whose country God gave up to the Hebrews, Gen. x. 18; 1 Chron. i. 16. Antarada is at present called Tortosa: the city is still considerable, chiefly for its fine harbour.

ANTHEDON, a city of Palestine, lying on the Mediterranean, about twenty furlongs south of Gaza. Herod the Great called it Agrippias, in honour of Agrippa. *Vide AGRIPPAS.*

ANTICHRIST, the name of that Man of Sin, expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the fathers, as the epitome of every thing that is impious, cruel, and abominable. To him is attributed what the prophets have said of Antiochus Epiphanes, of Gog and Magog, of the son of perdition, and of the man of sin, mentioned by St. Paul, which many have applied, historically, to Nero. For it may be said, that Nebuchadnezzar, Cambyzes, Antiochus Epiphanes, and Nero, were so many antichrists, or forerunners

of antichrist. St. John, in his epistle, informs us, that already in his time there were many antichrists, 1 John, ii. 18. The antichrists, which this apostle speaks of, were heretics and persecutors.

But antichrist, the true, real antichrist, who is to come before the universal judgment, will, in himself, include all the marks of wickedness, which have been separately extant in different persons, his types, or forerunners.

St. Paul, writing to the Thessalonians, 2 Thess. ii. 3, 4, 5. says, "That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called God, or that is worshipped; so as to sit in the temple of God, showing himself that he is God," &c.

The terrible picture of antichrist drawn by St. Paul, seemed so like Nero, that many of the ancients thought this prince was antichrist, or at least his forerunner, and that antichrist would appear very soon after him. Others, that Nero would rise again before the consummation of ages, to accomplish what was said of antichrist in the Scriptures.

St. John, in Rev. xi. 7. describes antichrist under the name of the "beast that ascendeth out of the bottomless pit, and killeth the two witnesses; who maketh war with the saints; killeth them, and leaveth their dead bodies exposed in the market-place of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." He afterward, chap. iii. represents him to be "a beast rising up out of the sea, with ten horns and ten crowns upon his horns, and upon his heads the name of Blasphemy. The dragon (or the devil) gave him his strength and power—The beast was worshipped, and a mouth given him, speaking great things, and blasphemies, and power to make war against the saints for two and forty months: the beast overcame, and was worshipped, for two and forty months."

In another place, he says, "that the beast should oblige all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads; so that no one might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom: let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six."

Some believe this number 666, to be that of the letters in the name of antichrist, according to their numerical valuation: for the letters of the Hebrew, Greek, and Latin alphabets, have their certain numerical values.

Here the curious are perplexed, to know whether the name of the beast, which St. John speaks of, is to be written in Hebrew, Syriac, Greek, or Latin; and, whether his name be that of his person, or his dignity, or that which his followers shall give him; or that which he will merit by his crimes. There are many conjectures on this matter, and almost all commentators have tried their skill, without being able to say, certainly, that any one has succeeded, in giving us the true mark of the beast, or the cypher, whereby he will distinguish his followers. The number 666, has been discovered in the names Ulpus Trajanus,^a Dioclesian,^b Julian the Apostate,^c Luther,^d Evanthas,^e Latinus,^f Titan,^g Lampetis,^h Niketes,ⁱ Kakos Hodegos,^k i. e. *bad guide*; Arnoumai,^l *I renounce*; Romiit,^m Roman; Abinu Kadescha Papa,ⁿ *our holy father the Pope*; and, Elion Adonai, Jehovah, Kadosch,^o *the Most High, the Lord, the Holy God*. This last name

^a Ο Υ Λ Α Π Ι Ο Σ

70. 400. 30. 80. 10. 70. 6.

^b DIOCLES AUGUSTUS. DCLXVI.

^c C. F. JULIANUS CESAR. ATHEUS. DCLXVI.

Or, rather, C. F. JUL. CAES. AUG. DCLXVI.

^d ל ו ל ת ר

200. 400. 30. 6. 30.

^e Ε Υ Α Ν Θ Α Σ

5 400 1 50 9 1 200

^f Λ Α Τ Ε Ι Ν Ο Σ

30. 1. 300. 5. 10. 50. 70. 200.

^g Τ Ε Ι Τ Α Ν

300. 5. 10. 300. 1. 50.

^h Λ Α Μ Π Ε Τ Ι Σ

30. 1. 40. 80. 5. 300. 10. 200.

ⁱ Ο Ν Ι Κ Η Τ Η Σ

70. 50. 10. 20. 8. 300. 8. 200.

^k Κ Α Κ Ο Σ Ο Δ Η Γ Ο Σ

20. 1. 20. 70. 200. 70. 4. 8. 3. 70. 200.

^l Α Ρ Ν Ο Υ Μ Ε

1. 100. 50. 70. 400. 40. 5.

^m ר ו מ י י ת

400. 10. 10. 40. 6. 200.

ⁿ א ב י נ נ ו ה ק ר ו ש א א פ י

10 80 10 80 1 1 300 6 4 100 5 6 50 10 2 1

^o ע ל י ו נ ד ר נ י ה ו ה ק ר ש

300 4 100 5 6 5 10 10 30 4 1 50 6 10 30 70

^p Vide Hieronym. in Dan. xi. 24.

^q Hieronym. in Dan. xi.

^r Victorin. in Apocal. Ambrosiast. in 2 Thess. ii. Chrysost. in 2 Thess. alij.

could have been invented only to show the vanity of all the pains taken in this inquiry; since the number 666 is found in names the most sacred, the most opposite to antichrist. The wisest, and the safest way, is, to be silent.

I may say the same of the time when antichrist will appear. We know, certainly, that he will come before the consummation of ages, and will precede the second coming of Jesus Christ. But those who have attempted to fix the year of his appearance, have only discovered their ignorance and rashness. There have been impostors ever since St. Paul's time, who have terrified believers, by persuading them, that the day of the Lord was at hand. St. Paul writes thus to the Thessalonians, 2 Thess. ii. 1, 2. "We beseech you, brethren, be not soon shaken in mind, as that the day of Christ is at hand; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c. St. John says, 1 John, iv. 3. "Every spirit that confesseth not that Jesus is come in the flesh, is not of God; this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world." The heretics of that time were true signs of antichrist; but this shows the expectations of the Christians of that time.

The same opinions and dispositions are observable in the generality of the early fathers. The churches of Vienne, and Lions, in Gaul, seeing the violence of the persecution, under Marcus Aurelius, believed, they then beheld the persecution of antichrist. An old ecclesiastical author, called Judas, who lived under Severus, asserted, that antichrist would very soon appear; because of the persecution then raging against the church. Tertullian, and Cyprian, who flourished soon after, never questioned, but that the coming of antichrist was very near. St. Hilary observing the progress of Arianism, believed he saw signs which were the forerunners of antichrist. Basil, Ambrose, Jerom, Martin, Chrysostom, and Gregory the great, were of opinion, that the end of the world was at hand, and the coming of antichrist not far off.

After the tenth century, which concluded the sixth millenary, according to the opinion which reckoned the birth of Jesus Christ to have happened

about A.M. 5000, people began to get the better of this apprehension of the conclusion of the world, which, according to the tradition of the ancients, was to be after a duration of 6000 years. They began to build larger churches and edifices. Jerom's translation of the Scriptures, which stated the world to have existed not above 4000 years before Christ, contributed likewise to persuade men, that the last period of the world, and the coming of antichrist, were not so near: notwithstanding, this did not hinder some from attempting to fix antichrist's appearance. The council of Florence, in 1105, condemned Fluentius, bishop of that city, for maintaining that antichrist was then born. Abbot Joachim, who lived in the twelfth century, pretended that antichrist was to appear in the sixtieth year of his time. Arnaud de Villeneuve said, antichrist would come in 1326; Francis Melet, in 1530, or 1540; John of Paris, in 1560; Cardinal de Cusa, in 1730, or 1734; Peter Dailly was of opinion, that, according to his observations, he must appear in 1789; Jerom Cardan, in 1800; John Pico, at Mirandola, in 1994. The event has already confuted the generality of these predictions: and we may affirm, without rashness, that the rest are not more certain.

A tradition seems to have been received among the ancients, that antichrist should be born of some Jewish family, and of the tribe of Dan. The most ancient commentators upon the Revelations, such as Aretas, Bede, Primasius, Rupert, Haimo, and many others, are of opinion, that St. John's omission of the name of Dan, in his enumeration of the tribes of Israel, Rev. vii. 5, & seq. proceeds from his knowledge, that antichrist should be of this tribe. And how should he come from this tribe, since the Jews dwell no longer in Judea, or, at least, are no longer masters of it? Why, he will come, say these fathers, from the other side of the Euphrates, from Babylonia, where some suppose that the ten tribes, and in particular that of Dan, subsists still. This opinion is followed by almost all those who have written since St. Jerom, in whose time it was common.

As to the father of antichrist, they are not agreed. Some think he will be engendered of a devil, and some corrupt woman; others, that antichrist

■ Apud Euseb. l. v. hist. Eccl. c. i. † Judas Syrus apud Euseb. l. vi. c. vi. hist. Eccl. u Tertull. de Fuga in persecut. c. ii. w Cyprian. Ep. 56. ad Tibarit. & Ep. 53. ad Fortunat. ■ Hilar. contra Auxentium. n. 5. p. 1265. y Basil. Ep. 71. z Ambros. l. x. in Luc. c. iii. ■ Hieronym. ad Ageruchiam. b Apud Sulpit. Sever. Dialog. 2. c Chrysost. homil. 33. in Joan. d Greg. Mag. lib. iv. Ep. 35, & 38. & homil. 1. in Evangel. ■ Pseudo-Hippolyt. de consumm. mundi. Ambrosiast. in 2 Thessal. xi. Hieronym. in Dan. xi. f Hieronym. in Dan. xi. Nostri interpretantur hæc omnia de Antichristo, qui nasciturus est de populo Judæorum, & de Babylone venturus. ■ Lactant. l. xvi. c. xvii. Beda in Apoc. xiii. Sulpit. Dialog. 2. Hieronym. in Isai. xvii.

will be a devil incarnate: *Unus de hominibus in quo Satanas habitaturus sit corporaliter*, says ^h St. Jerom. Hilary, the deacon, thought, that as Jesus Christ was incarnate, and proved his divinity by his miracles, so the devil will appear in antichrist, and endeavour to persuade the world that he is God, by working false miracles. And in like manner as Jesus Christ was born of a virgin, says St. Hippolytus, will antichrist boast that he has derived his birth from a mother who never had any conversation with man: but, whereas the Son of God assumed real flesh, antichrist, as this author says, will take only the image or phantom of flesh. It is best to follow the opinion of St. Chrysostom, Theodoret, Theophylact, and others, that antichrist will be ^k a real man, though an agent of the devil, in exercising his cruelty and malice against the faithful.

It remains to examine the dominion of antichrist. As it is supposed, that he will be born in Babylonia, it is said, that he will there lay the foundations of his empire, and that the Jews will be ^l the first who will declare for him, acknowledge his dominion, and enjoy the principal employments in his government. He will win upon them by his delusions, his caresses, and false miracles, and by all the appearances of goodness, piety, and clemency; so that this unhappy people will take him for the Messiah; and will flatter themselves with the expectation of seeing the kingdom of Israel restored, by his means, to its former splendour.

After he has subdued Egypt, Ethiopia, and Lybia, he will march against Jerusalem, which he will make an easy conquest of, and there establish the seat of his empire. He will be then informed, that Gog and Magog are coming to oppose him, he will give them battle, and, without difficulty, defeat them, in the midst of Palestine: *vide* Ezek. xxxviii. xxxix. After this, he will turn all his application toward the destruction of Christ's kingdom, and the persecution of good men: he shall exalt himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God: in the temple of Jerusalem, which he will rebuild. Some of the ^m ancients believed, that he will be seated in the churches of Christians, and there receive the adorations of great numbers of apostates, who will renounce the faith of Jesus Christ. The

Scripture does not tell us the duration of antichrist's kingdom; but, in several places, it seems to allow three years and an half, for the continuance of his persecutions: at least, it assigns three years and an half for the persecutions of those who are looked upon as figures of antichrist.

The Mussulmen, as well as Jews and Christians, expect another Christ. The Mussulmen call him Daggial or Deggial, from a name which signifies an impostor, or a liar; and they hold, that their prophet Mahomet taught one of his disciples, whose name was Tamini-Al-Dari, every thing relating to antichrist; and, upon the faith of this man, they tell us, that antichrist must come at the end of the world; that he will make his entry into Jerusalem, like Jesus Christ, upon an ass; but that Christ, who, as they will have it, is not yet dead, will come at his second advent to encounter him; and that, after having conquered him, he will then die indeed. That the beast, described by St. John in the Revelations, will appear with antichrist, and make war against the saints. That Imam Mahadi, who remains concealed among the Mussulmen, will then show himself, join Jesus Christ, and with him engage Daggial; after which, they will unite the Christians and Mussulmen, and of the two religions make but one.

I. ANTIGONUS SOCCHLEUS, master of Sadoc, who was head of the Sadducees: Antigonus taught, that a pure and disinterested worship should be paid to God. "Be not like slaves," said he to his disciples, "let not the view of rewards only, be the motive of your obedience; obey without interest, without the hope of receiving any fruit from your labours. Let the fear of the Lord be upon you." Sadoc, his disciple, unable to reconcile himself to such disinterested spirituality, interpreted his master's maxim in a quite opposite meaning. He concluded from it, that neither rewards nor punishments were to be expected in another life; and that it was necessary to do good, and to avoid evil in this, without any motives of hope or fear. This, say the Jews, was the origin of the sect of the Sadducees. Antigonus was a great master and teacher of the Jewish law, and succeeded Simon the Just, in his employment, who was high-priest from A.M. 3702, to 3711; *ante* A.D. 213.

^h Hieronym. in Dan. vii. Vide & Bedam in Apoc. xiii. in 2 Thessal. ii.

^l Ambrosiast. in 2 Thessal. ii.

^k Chrysost. Theodoret, Theophyl.

^m Cyril. Jerosol. Cathech. 15. Hieron.

^l Aretas in Apocal. c. ix. 14. Lactant. l vii. c. xvii. Hier. in Dan. xi.

Theodoret. Strab. in Dan. xi.

^o Hieronym. Epist. ad Aglas. quest. Oecumen. in 2 Thess. ii.

II. ANTIGONUS, son of John Hircanus, and grandson to Simon Maccabeus. His brother, Aristobulus, made him his associate in the kingdom. Their union was interrupted by the envy, and false accusations of their enemies, who attempted to make Antigonus suspected by Aristobulus; but he would never hearken to their ill reports of his brother, till Antigonus, one day returning from the war, in a suit of rich armour, attended with a numerous retinue, went directly to the temple, armed as he was, on the day of the feast of tabernacles: Antigonus' enemies represented to Aristobulus, who was then indisposed, that his brother visibly affected the royal power, and assumed the airs of sovereignty; and that he would come very soon with a great number of soldiers, to kill him.

Aristobulus could not imagine things to be as they were reported; yet thought it not proper entirely to neglect this intelligence. He ordered, therefore, his guards to be posted in an obscure subterraneous place, through which Antigonus was to pass, and directed them to seize and kill him, if he came armed; but if he came unarmed, to let him pass. Now, Aristobulus lay in the tower, afterward called Antonia. He sent, therefore, to his brother, desiring him to visit him without arms: but the queen, on the contrary, and Antigonus' enemies, informed him, that the king having understood he had the finest arms in the world, desired he would come to see him with them. Antigonus, without distrust, went, armed as he was, to wait on the king; but as he passed under the tower, called Strato's, he was killed by Aristobulus' guards.

There was at that time one Judas, at Jerusalem, who had the gift of foretelling future events: he, being on this day with his disciples, and seeing Antigonus going, as we have said, to the temple, cried out—that he could not be able to survive his own shame; for, whereas he had formerly foretold, that Antigonus should, on this day, be killed in Strato's tower, he saw him living, and in perfect health: but, in a little time after, it was known that this prince was massacred in Strato's tower, which confirmed the opinion some had entertained, of his predictions being infallible. This happened A.M. 3899; *ante* A.D. 105.

III. ANTIGONUS, son of Aristobulus, who was brother to Hircanus and Alexandra. Pompey

^p having taken Jerusalem, and seized on Aristobulus and his two sons, Alexander and Antigonus. Alexander, by the way, escaped; but Aristobulus and Antigonus his son, were carried prisoners to Rome, from whence they made their escape, and returned into Judea, five or six years after. Here they endeavoured to re-establish their affairs, by the assistance of their friends: but they ^q were defeated, and taken by Gabinus, who sent them again to Rome. Aristobulus continued there: but Alexander and Antigonus his son, were sent back into Judea, because Gabinus had signified, that he had made this promise to their mother.

A.M. 3955, *ante* A.D. 49, Cæsar sent Aristobulus, and his son Antigonus, back into Judea, that he might bring over this province to his party, and ^r raise an insurrection there against Pompey; but Aristobulus was poisoned by Pompey's party. His eldest son, Alexander, was beheaded at Antioch, by Scipio; and Antigonus seeing himself shut out of Judea, by Antipater and his sons, had recourse to Cæsar, and laid before him the misfortunes which his father and his brother had ^s undergone on his account: but Cæsar had more regard to Antipater's reasons, and rejected the petition of Antigonus. About six years after, Antigonus being assisted with troops by his father-in-law, Ptolemy, the son of Mennæus made an irruption into Judea, but was repulsed, with loss, by Herod, the son of Antipater, who, at that ^t time, was only a private person.

The year following, Antigonus having promised to give the Parthians a thousand talents of silver, and five hundred women, upon condition they would establish him in the kingdom of Judea, in the room of his uncle Hircanus, and put Herod and his relations to death; Pacorus, the king of Parthia's son, entered Judea, and advanced as far as Jerusalem. Herod, and his brother Phasael, after a vigorous resistance, retired to the temple, and were besieged by an army, consisting of Parthians, and Jews, in the interest of Antigonus, who had joined them. Hircanus and Phasael having imprudently relied upon the Parthians' word, were seized on; Phasael killed himself; and Hircanus had his ears cut off, to prevent his ever exercising the high-priesthood; the law excluding all those from this office, who had any such bodily defects. Herod was obliged to retire to Idumæa, with his rela-

^o Joseph. Antiq. l. xiii. c. xviii. xix.
& de bello, l. i. c. vi.

ⁿ Joseph. Antiq. l. xiv. c. xv. & l. i. de bello, c. viii.

^p Ibid. l. xiv. c. xi. & lib. i. de bello, c. vi.

^q Antiq. l. xiv. c. xi.

^r Antiq. l. xiv. c. xiii. & de bello, l. i. c. vii. & Dio. l. xli.

^s Antiq. l. xiv. c. xxi. & l. i. de bello, c. x.

tions. Thus Antigonus was established king of Judea, and high-priest, by the Parthians, who afterward returned into their own country, carrying the high-priest Hircanus with them.

In the mean time, Herod, being gone to Rome, left his mother and his wife with his brother, Joseph, in the castle of Massada, where they were besieged by Antigonus: but Herod, by the credit of Antony and Cæsar, having obtained the title of king of Judea, Antigonus was declared by the senate, an enemy to the commonwealth. In the year 3965, Herod returned speedily into Judea, and with succours received from Ventidius and Silo, marched immediately to Massada, to deliver his relations, who were shut up in this castle; after this was effected, he besieged Jerusalem: but Silo, who had been corrupted by Antigonus, refused to continue the siege; the Roman army went into winter quarters, and Antigonus himself received them into some of his cities. Some time after, Herod going to reinforce Mark Antony, who was then employed in the siege of Samosata, was honourably received by him, and when the war was ended, was sent back into Judea. Then Antony gave orders to Sosius, governor of Syria and Cilicia, to assist Herod with all his forces against Antigonus.

He returned, therefore, into Judea, and overcame Antigonus in a set battle; and, if he had not been hindered from pursuing his victory by the rigour of the season, he might have taken Jerusalem, and finished the war. The year following, Sosius having joined Herod with his troops, they marched together to besiege Antigonus in Jerusalem; the city endured the siege five months, after which the lower city, and the outward part of the temple, were taken. Antigonus, and the Jews in his interest, continued masters of the upper city, and the inward parts of the temple. Herod attacked those quarters of the city, which still held out for Antigonus, with so much vigour, that at last he took them on

* the first day of A.M. 3967; ante A.D. 37.

After this, Antigonus seeing no more hope of safety, descended from the tower where he was, and threw himself at Sosius' feet, who insulted him for his mean spirit, calling him Antigona, instead of Antigonus. He ordered him to be put in chains, and guarded strictly. After he had pacified things in Jerusalem, he departed, car-

rying Antigonus with him to Antioch, where was Mark Antony, who designed to keep Antigonus for the ornament of his triumph, when he returned to Rome; but, Herod fearing lest Antigonus might exhibit too effectually his rights and pretensions to the kingdom of Judea, and might find protection from the senate, so wrought upon Antony by great sums of money, as to prevail with him to put Antigonus to death. This unhappy prince, therefore, had his head cut off
 y at Antioch, A.M. 3967; ante A.D. 37.

ANTI-LIBANUS. Thus the Greeks called that chain of mountains which lies east of Libanus, and which, properly speaking, forms, together with Libanus, but one ridge of mountains, extending from north to south, and afterward from south to north, in the shape almost of an horseshoe, for the space of about fourscore leagues. The western part of these mountains was called Libanus; the eastern, Anti-libanus: the former reached along the Mediterranean, from Sidon, almost to Arada, or Symira. The Hebrew never mentions Anti-libanus; but uses the general name Libanus: and the coins struck at Laodicea and Hierapolis, have the name of the cities of Libanus inscribed upon them, though they belong rather to Anti-libanus. The Septuagint, on the contrary, put Anti-libanus often in the room of Libanus. The valley which separates Libanus from Anti-libanus, is very fruitful: it was, formerly, on the side of Syria, enclosed with a wall, whereof there are now no traces. Strabo says, that the name of Cælo-Syria, or the hollow part of Syria, belongs principally to the valley between Libanus and Anti-libanus.

ANTIOCH. There were several cities of this name; but the Scripture speaks only of that Antioch which was the capital of Syria, and of another Antioch, in Pisidia. Antioch of Syria, was formerly called, Riblath, according to St. Jerom.

There is no mention of Antioch, excepting in the book of Maccabees, and in the New Testament; but of Riblath, or Riblatha, there is, in the book of Numbers, xxxiv. 11; in the books of Kings, 2 Kings, xxiii. 33; xxv. 6, 20, 21; and in Jeremiah, xxxix. 5; lii. 9, 10, 26, 27. Theodoret says, that in his time there was a city of Riblah, near Emesa, in Syria, which is very contrary to St. Jerom's opinion. However this may be, it is

■ Joseph. Antiq. l. xiv. c. xxiv. xxv. de bell. c. xiii.

■ Ibid. c. xxvi.

■ Ibid. c. xxvii.

▼ Ibid. c. ult. & l. xx. c. viii. & l. i.

Travels. Reland. Palæstina. l. i. c. xlvi. p. 318, & seq.

* See Plin. l. v. c. xx. Ptolem. & Euseb. & Hieronym. in Libano & Anti-libano. Maundrel's

■ Plin. l. v. c. xx.

■ Strabo, l. xvi.

■ Hieronym. in Ezek. xlvii. & in Isai. xlii. 1, & in Amos vi. 2.

certain Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it Antioch, in consideration of his father Antiochus, in the year 301, before J.C. The kings of Syria, successors to Alexander the Great, resided generally at Antioch : there the disciples of Jesus Christ were first called Christians, Acts xi. 26. This city, which was formerly so beautiful, so flourishing, and so illustrious, is scarcely any thing at present but a heap of ruins : the walls are still standing ; but within the city, there is nothing but gardens, ruins, and some bad houses. The river Orontes runs near the city, on the outside of it. The bishop of Antioch has the title of Patriarch ; and, at all times has had a great share in the affairs of the Eastern church.

Antioch was almost square, had many gates, and part of it, on the north side, was raised upon a high mountain. It was adorned with galleries^d and fine fountains. Ammianus Marcellinus says, it was celebrated throughout the world, and that no city exceeded it, either in fertility of soil, or richness of trade. The emperors, Vespasian, Titus, and others, granted very great privileges to it ; but it has likewise been exposed to great revolutions : it was almost demolished by earthquakes, in the years 340, 394, 396, 458, 526, and 528. The emperor Justinian repaired it in 529, and called it, as Evagrius says, Theopolis ; that is to say, *The City of God*. Cosroes, king of Persia, took it in 548, massacred the inhabitants, and burnt it. Justinian had it rebuilt in 552 : Cosroes took it a second time, in 574, in the reign of Justin, and destroyed its walls. In 588, it suffered again a dreadful earthquake, whereby above 60,000 persons perished ; it was again rebuilt, and exposed to new calamities. The Saracens took it in 637, or 638, in the reign of Heraclius : Nicephorus Phocas retook it in 966. Cedrenus relates, that in 970, 100,000 Saracens besieged it, without success ; but that afterward they subdued it, added new fortifications to it, and made it almost impregnable. Godfrey of Bouillon, when he attempted the conquest of the holy land, besieged it, in 1097 : the siege was long and bloody ; the Christians, by their indefatigable labours, and a secret correspondence in the place, carried it, on Thursday, June 3, 1098. This city being frequently attacked by the Saracens, was taken May 29, 1268, under the sultan of Egypt, who demolished it. It has ever since lost its reputation and

magnificence, and groaned under the dominion of the Turk.

Antioch abounded with great men, and the church there was long governed by illustrious prelates ; but it suffered much on several occasions, sometimes being exposed to the violence of heretics, and, at other times, rent by deplorable schisms.

ANTIOCH, of Pisidia, a city, mentioned Acts, ch. xiii. 14. Paul and Barnabas preached in this city ; but the Jews, who were angry to see that some of the Gentiles received the Gospel, raised a sedition against Paul and Barnabas, and obliged them to leave the city. It is at present called Versategli, according to some ; or, as others say, Tahoya, or Sibi, or Antiochio.

ANTIOCHIS, the concubine of Antiochus Epiphanes, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own private service. This disposal of these places by the king, was regarded by their inhabitants as an insupportable mark of contempt : they took arms against Antiochus Epiphanes, who was obliged to march in person, to reduce them, 2 Macc. iv. 30. It was a custom with the kings of Persia, to give their wives particular cities, some for their table, some for their head-dress, some for their attire, and others for their girdles. *Uxoribus attribuant civitates hoc modo : hæc civitas mulieri in redimiculum præbeat ; hæc in collum ; hæc in crines. Ita populos habent universos non solum conscios libidinis suæ, sed etiam administratos*, says Cicero, in Verem, 5. The idea was somewhat analogous to our pin money. The Psalmist seems to hint at something like it, Psalm lx. 8. " Moab is my washpot," &c. Ps. cviii. 9. where see a remarkable repetition.

ANTIOCHUS, Ἀντίοχος : one that is equal in speed with a chariot.

I. ANTIOCHUS. There were many kings of this name in Syria, after Seleucus Nicanor (reckoned the second king of Syria, Alexander the Great being the first) who was father to Antiochus Soter. This Antiochus was surnamed Soter, or Saviour, for having hindered the invasion of Asia, by the Gauls. It happened, probably, on this occasion, as related 2 Macc. viii. 20. the Galatians having marched to attack the Jews, in Babylonia, whose army consisted only of 8000 men, reinforced with 4000 Macedonians, the Jews fell on the Galatians, so briskly, that they killed 120,000 men. It was, perhaps too, on this occasion, that Antiochus Soter made

^d Amm. Marcell. l. iv. & xxii.

^e Appian. Syriac. p. 130.

the Jews of Asia free of all the cities belonging to the Gentiles, and permitted them to live according to their own laws. This privilege is recorded under A.M. 3743; *ante* A.D. 261.

II. ANTIOCHUS II. surnamed Theos (the divine) son and successor of Antiochus Soter, married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned Antiochus, Berenice, and their son, who was designed to succeed in the kingdom. After this, Laodice procured Seleucus Callinicus, her son by Antiochus, to be acknowledged king of Syria. These events were foretold by Daniel, Dan. ix. 6. "And in the end of years, the king of Egypt (or of the South) and the king of Syria (or of the North) shall make an alliance together; and the king's daughter of the South, shall come to the king of the North, to make an agreement: but she shall not retain the power of them, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

III. ANTIOCHUS THE GREAT, is celebrated in the Greek and Roman histories, for his wars against the Egyptians and Romans. On these we shall not enlarge; but shall attend to what relates to the Jewish history. Antiochus was the son of Seleucus Callinicus, and brother to Seleucus Ceraunus. Antiochus succeeded his brother Seleucus, A.M. 3751; *ante* J.C. 219. He made war against Ptolemy Philopator, king of Egypt; but was defeated near Raphia, as is related 2 Macc. chap. i. Thirteen years after, Ptolemy Philopator being dead, Antiochus resolved to become master of Egypt: and immediately seized Cælo-Syria, Phœnicia, and Judea: but Scopas, general of the king of Egypt, entering Judea, while Antiochus was occupied by the war against Attalus, retook those places: but soon lost them again to Antiochus.

On this occasion happened what Josephus relates of this prince's journey to Jerusalem. After a victory, which he obtained over Scopas, near the springs of Jordan, he became master of the strong places in Cælo-Syria and Samaria; the Jews submitted freely to him, received him into their city, and furnished his army plentifully with provisions, and necessaries for his elephants. In reward to their affection, Antiochus

granted them (as mentioned by Josephus) 20,000 pieces of silver, to purchase beasts for sacrifice, 1460 measures of meal, 375 measures of salt, to be offered with the sacrifices, and timber to rebuild the porches of the Lord's house. The senators, priests, scribes, and singing men of the temple, he exempted from the capitation tax: and he permitted the Jews to live according to their own laws, all over his dominions. He remitted the third part of their tribute, to indemnify them for their losses in the wars; he forbade the Heathens from entering the temple without being purified, and from bringing into the city the flesh of mules, asses, and horses to sell, under the penalty of 3000 drachmas.

A.M. 3812; *ante* A.D. 188, he married his daughter, Cleopatra, to Ptolemy Epiphanes, king of Egypt; and gave Cælo-Syria, Phœnicia, and Judea, for her dowry, upon condition that the tributes of these three provinces should be equally divided between himself and the king of Egypt. Three years after, he was overcome by the Romans, and obliged to cede all he possessed beyond Mount Taurus, and to give twenty hostages (among whom was his own son, Antiochus, surnamed afterward Epiphanes) and to pay a tribute of 12,000 Euboic talents, each fourteen Roman pounds in weight. To defray these charges, Antiochus resolved to seize the great treasures of the temple of Belus, at Elymais: but the people of this country, informed of his design, surprised, and destroyed him, with all his army, A.M. 3817; *ante* A.D. 187. He left two sons, Seleucus Philopator, and Antiochus Epiphanes, who succeeded him.

IV. ANTIOCHUS EPIPHANES, son of Antiochus the Great, of whom we have been speaking, and brother to Seleucus Philopator, king of Syria: having continued as an hostage at Rome fourteen years, his brother, Seleucus, resolved to procure his return to Syria. It is thought he intended to make use of him, in a design of conquering Egypt, which the kings of Syria had long regarded as an object worthy their ambition. However this might be, Seleucus sent his own son, Demetrius, as an hostage to Rome, in the room of Antiochus; but while Antiochus was on his journey, Seleucus died, A.M. 3829; *ante* A.D. 175: so that when he landed in Syria, the people received him as some propitious deity, come to assume the government, and to oppose

¹ Joseph. Antiq. l. xii. c. iii.

² Ibid. lib. xii. c. iii. Polyb. l. iii.

³ Antiq. lib. xii. c. iii. Polyb. l. xvi.

⁴ Tit. Liv. l. xxxiii.

⁵ Antiq. lib. xii. c. iii.

⁶ Ibid.

⁷ Vide Diodor. in Excerptis Vales.

p. 292, 298. Strabo. l. xvi. p. 744. Justin. l. xlii. &c.

the enterprises of Ptolemy, king of Egypt, who threatened to invade Syria; and Antiochus had the surname given him of Epiphanes (the Illustrious) that is, of one appearing as it were like a god.

This prince thought quickly of possessing Egypt, then enjoyed by Ptolemy Philometor, his nephew, son to his sister Cleopatra; he sent Apollonius, one of his officers, into Egypt, under pretence of honouring Ptolemy's coronation; but, in reality, to observe how the great men of the kingdom were disposed toward him, and to sound them, whether they inclined to put the government of Egypt into his hands, during the minority of the king his nephew: but Apollonius found them not disposed in favour of his master, which obliged Antiochus to make war against Philometor. He came to Jerusalem, A.M. 3831; ante A.D. 173. and was received there by Jason, to whom he had sold the high-priesthood. He designed to attack Egypt, but returned without effecting any thing.

The ambition of those Jews who sought the high-priesthood, and bought it of Antiochus, was the beginning of those calamities which overwhelmed their nation, under Antiochus Epiphanes. Jason procured himself to be established in this dignity, in the room of his brother, Onias III: Menelaus offering more, Jason was deprived, and Menelaus confirmed in his place. These usurpers of the high-priesthood, to gratify the Syrians, assumed the manners of the Greeks, their games and exercises, and neglected the worship of the Lord, and the temple service. War broke out between Antiochus Epiphanes, and Ptolemy Philometor.—Antiochus entered Egypt in 3833, and reduced it almost all to his obedience. The next year he returned, and while engaged in the siege of Alexandria, a false report was spread of his death; the inhabitants of Jerusalem showing their joy on this occasion, Antiochus, when returning from Egypt, entered this city by force, treated the Jews as rebels, and commanded his troops to put to the sword all they met; 80,000 were killed in three days' time, 40,000 were made captives, and as many sold. [The construction of the Greek intimates, that 80,000 was the sum total of those who were punished upon this occasion: *Ὀκτὼ μυριάδες κατεφάρεσαν* τέσσαρες μὲν ἐν χειρῶν νομαίῃς. *Οὐκ ἦττον δὲ τῶν ἐσφραγμένον ἐπράθησαν.*] He entered into the holy of holies, conducted by the corrupt high-priest, Menelaus, took, and carried off

the most precious vessels of this holy place, to the value of 1800 talents.

A.M. 3835, Antiochus made a third expedition against Egypt, wherein he subdued it entirely. The year following, he sent Apollonius into Judea, 2 Macc. v. 24, 25. with an army of 22,000 men, with orders to kill all who were of full age, and to sell the women and young men. Apollonius executed these orders but too punctually. It was now, that Judas Maccabeus retired into the wilderness, with his father and his brethren, 2 Macc. v. 29. But these misfortunes were but preludes of what they were to suffer. Antiochus apprehended that the Jews would never be constant in their obedience to him, unless he obliged them to change their religion, and embrace that of the Greeks: he issued, therefore, an edict, enjoining them to conform to the laws of other nations, and forbidding their usual sacrifices in the temple, their festivals, and sabbath. Many corrupt Jews complied with these orders, but others opposed them: Mattathias and his sons, retired to the mountains: old Eleazar, and the seven brethren, Maccabees, suffered death with great courage, at Antioch, 2 Macc. vii. The statue of Jupiter Olympus was placed on the altar of the temple, and the abomination of desolation was seen in the house of God.

Mattathias being dead, Judas Maccabeus headed those Jews who continued faithful: he made war against the generals whom king Antiochus sent into Judea, with success. The king, informed of Judas' valour and resistance, sent new forces, and finding his treasures exhausted, resolved to go into Persia, to levy tributes, and to gather large sums, which he was to pay the Romans. He understood there was very great riches in the temple of Elymais, and he determined to carry it off with him: but the inhabitants of the country made so vigorous a resistance, that he was forced to retreat toward Babylonia. When he was come to Ecbatana, he received news of Nicanor's and Timotheus' defeat, and that Judas Maccabeus had retaken the temple of Jerusalem, and restored the worship of the Lord, and sacrifices.

Upon this intelligence, the king, transported with indignation, commanded the driver of his chariot to make the horses put on, and hasten his journey, threatening to make Jerusalem a grave for the Jews: but divine vengeance soon overtook him; he fell from his chariot, and bruised

^a Vide 2 Macc. v. 3, 4, 5, &c. Liber de Maccab. c. iv.

^o Polyb. Legation. Diodor. in Excerptis Valesii.

all his limbs. He was tormented with such pains in his bowels, as allowed him no rest: grief and vexation concurring with his disease, reduced him speedily to death's door. In this condition, he wrote to the Jews very submissively, made them large promises, and engaged even to turn Jew, if God restored him to health. He recommended his son, Antiochus, to them very earnestly, who was to succeed him, and entreated them to favour him, and to continue faithful to him. He died overwhelmed with pain and grief, in the mountains of Paratacene, in the little town of Tabes, A.M. 3840; *ante* A.D. 164.

V. **ANTIOCHUS EUPATOR**, son of Antiochus Epiphanes, was but nine years old when his father died, and left him the kingdom of Syria. Lysias, who governed the kingdom in the name of this young prince, led against Judea, an army of 100,000 foot, 20,000 horse, and thirty elephants, 2 Macc. xiii. 1 Macc. vi. He besieged, and took the fortress of Bethsura; from thence he marched against Jerusalem; notwithstanding the valour and resistance of the Maccabees, the city was ready to fall into his hands, when Lysias received news, that Philip (whom Antiochus Epiphanes, a little before his death, intrusted with the regency of the kingdom, during the minority of his son) was come to Antioch to take the government, according to this disposition of the late king, whereupon he proposed an accommodation to the Jews, that he might return speedily to Antioch, and oppose Philip: thus having made peace, he immediately returned with the young king and his army, into Syria.

In the mean time, Demetrius Soter, son of Seleucus Philopator, nephew of Antiochus Epiphanes, to whom, by right, the kingdom belonged (for Antiochus Epiphanes procured it by usurpation from his nephew;) Demetrius, I say, having escaped from Rome, where he was an hostage, came into Syria, where finding the people disposed for revolt, he headed an army, marched directly to Antioch, against Antiochus and Lysias: but the inhabitants not waiting till he besieged it, opened the gates, and delivered to him, Lysias, and the young king, Antiochus Eupator, who were put to death by his orders, without suffering them to appear before him. Antiochus Eupator reigned but two years, and died A.M. 3842; *ante* A.D. 162.

VI. **ANTIOCHUS THEOS**, or the Divine, son of Alexander Balas, king of Syria, was brought up by the Arabian prince, Elmalchuel, 1 Macc. xi. 39, 40, &c. Demetrius Nicanor, king of Syria,

having made himself odious to his troops, one Diodotus (otherwise Tryphon) came to Zabdiel, and desired him to intrust him with young Antiochus, promising to place him on the throne of Syria, then possessed by Demetrius Nicanor, A.M. 3859; *ante* A.D. 145. Zabdiel, at first was unwilling, fearing lest Tryphon should destroy this young prince, after he had made use of him to divest Nicanor of the kingdom: but at last, he intrusted him. Tryphon carried Antiochus to Syria, and put the crown upon his head. The troops which Demetrius had dismissed, came and joined him; and having formed a powerful army, he marched against Demetrius, who was overcome, and forced to retreat to Seleucia. Tryphon seized his elephants, and made himself master of Antioch.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to Jonathan Maccabeus, high-priest and prince of the Jews, confirming him in the high-priesthood, and granting him four toparchies (or four considerable places) in Judea; received him into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, and a golden buckle; and gave his brother, Simon Maccabeus, the command of all his troops on the coast of the Mediterranean, from Tyre to Egypt. Jonathan, engaged by so many favours, declared resolutely against Demetrius, for Antiochus, or rather for Tryphon, who reigned under the name of this young prince; and on many occasions, attacked Demetrius' generals, who still possessed several places beyond Jordan, and in Galilee, 1 Macc. xi. 63, & seq. xii. 24, 34.

Tryphon seeing young Antiochus peaceable possessor of the kingdom of Syria, resolved to usurp his crown. He thought it was necessary, first, to secure Jonathan Maccabeus, who was one of the most powerful supporters of Antiochus' throne: he came, therefore, with troops into Judea, invited Jonathan to Ptolemais, and there, on frivolous pretences, made him prisoner. Simon, Jonathan's brother, headed the troops of Judea, and opposed Tryphon, who intended to take Jerusalem: Tryphon, disappointed, put Jonathan to death at Bassa, or Bascama, and returned into Syria, where, without delay, he executed his design of killing Antiochus; he corrupted the physicians, who, having published that the young prince was tormented with the stone, murdered him, by cutting him without any necessity. Thus Tryphon was left master of Syria, A.M. 3861; *ante* A.D. 143.

VII. **ANTIOCHUS SIDETES**, or Soter (the saviour) or Eusebes (the pious,) for he is mentioned by

the ancients under these different names ; was son of Demetrius Soter, and brother to Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their services to Cleopatra, the wife of Demetrius Nicanor, who lived in the city of Seleucia, there shut up with her children, while her husband, Demetrius, was a prisoner in Persia, where he had married Rodeguna, the daughter of Arsaces, ^p king of Persia. Cleopatra, therefore, sent to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would marry her. Antiochus consented : he was then at Cnidus, where his father, Demetrius Soter, had placed him with one of his friends : he came into Syria, and wrote to Simon Maccabeus, to engage him against Tryphon, 1 Macc. xv. 1, 2, 3, & seq. He confirmed the privileges and favours which the kings of Syria had granted him, permitted him to coin money with his own stamp, declared Jerusalem and the temple exempt from royal jurisdiction, and promised other favours, as soon as he should become peaceable possessor of the kingdom which had belonged to his ancestors.

Antiochus Sidetes being come into Syria, married his sister-in-law, Cleopatra, A. M. 3865. Tryphon's troops resorted to him in crowds, and Tryphon, thus abandoned, retired to Dora, in Phœnicia, whither Antiochus pursued him with an army of 120,000 foot, and 800 horse, and with a powerful fleet. Simon Maccabeus sent him 2000 chosen men, but Antiochus refused them, and revoked all his promises. He sent Athenobius to Jerusalem, to oblige Simon to restore to him Gazara and Joppa, with the citadel of Jerusalem ; and to demand of him 500 talents, as tribute for the places he held out of Judea ; and 500 talents more, as reparation for injuries the king had suffered, and as tribute for his own cities ; threatening to make war upon him, if he did not comply. Simon showed Athenobius all the lustre of his wealth and power, told him he had no place in his possession, which belonged to Antiochus ; and as to Gazara and Joppa, which cities had done infinite damage to his people, he would give the king one hundred talents for the property of them.

Athenobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon having

stolen privately from Dora, embarked in a vessel and fled. Antiochus pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, with orders to rebuild Cedron, and to fight the Jews. John Hircanus, son of Simon Maccabeus, being then at Gaza, gave notice to his father of Cendebeus' coming. Simon furnished his sons, John Hircanus and Judas, with troops, and sent them against Cendebeus, whom they routed in the plain, and pursued to Azotus. Antiochus followed Tryphon, till he forced him to ^q despatch himself, after five or six years' reign. After this, he thought of nothing but reducing those cities, which, in the beginning of his brother's reign, had shaken off subjection. A. M. 3869 ; ante A. D. 135. Simon Maccabeus, prince and high-priest of the Jews, having been treacherously killed by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer sent immediately to Antiochus Sidetes, to demand troops, that he might recover for him the country and cities of the Jews. Antiochus came in person with an army, and besieged Jerusalem : ^r John Hircanus defended it with vigour, and the siege lasted long : the king divided his army into seven parts, guarding all the avenues to the city. The feast of tabernacles being to be celebrated, the Jews desired of Antiochus a truce of seven days ; this was granted : and this prince sent them bulls with gilded horns, and vessels of gold and silver, filled with incense, to be offered in the temple : he ordered likewise such provisions to be given to the Jewish soldiers, as they wanted. This courtesy of the king, so won the hearts of the Jews, that they sent ambassadors to treat of peace, and to desire that they might live according to their own laws.

Antiochus required of them to give up their arms, to demolish the city walls, to pay tribute for Joppa, and the other cities they possessed out of Judea, and to receive a garrison into their city. They consented to these conditions, the last excepted ; for they could not bring themselves to see strangers in their capital : they rather chose to give hostages, and 500 talents of silver : the king entered the city, beat down the breast work above the walls, and returned to Syria, A. M. 3870 ; ante A. D. 134.

Three years after, Antiochus marched against the ^t Persians (or Parthians) demanding the liberty of his brother, Demetrius Nicanor, made prisoner long before, by Arsaces ; and detained by the

^p Joseph. Antiq. l. xiii. c. xii.

Syriac. p. 132.

^q Justin. l. xxxvi. c. i.

c. ix. & x. Livius l. lix. Appian Syriac. p. 132.

^r Strabo, l. xiv. p. 668. Vide & Joseph. Antiq. l. xiii. c. xii. & Appian

^t Joseph. Antiq. l. xvi. c. xiii.

t Justin. l. xxxviii.

king of Persia, against his inclination, because he intended to use him, on occasion, in exciting a war against Antiochus. Antiochus, therefore, thought proper to prevent him : he had an army of 80,000 (according to Orosius, 100,000) men ; their equipage was so numerous and magnificent, that some say there were 200,000 servants, others, 300,000, the greatest part being cooks, pastry-cooks, and comedians. King Antiochus entertained his officers in his camp, with as much delicacy and profusion, as he could have done in his capital. His army imitated the extravagance of their prince : the generality of the soldiers had nails of gold under their shoes, used plate, and had their tents adorned with embroidery. As soon as he appeared on the frontiers of Persia, several Eastern kings came and surrendered, detesting the pride and avarice of the Persians. Antiochus defeated his enemies in three engagements, and became master of Babylon ; John Hircanus, high-priest of the Jews, accompanied him in these expeditions ; and it is believed, that he had from hence the name of Hircanus, or Hircanian, which he probably acquired by some gallant action.

As Antiochus' army was too numerous to continue in any one place, he was obliged to divide it, to put it into winter quarters. These troops behaved with such insolence, that they alienated the minds of all men. The cities privately surrendered to the Persians, and all resolved, on one day, to attack each the particular garrison in it ; that the troops, being separated, might not assist one another : Antiochus at Babylon, had intelligence of this design, and endeavoured to succour his people, with the few soldiers about him. Phraates, king of Persia, attacked him in the way, whom he fought with very great bravery : but, at last, being deserted by his own forces, he was overpowered and killed by the Persians (or Parthians) according to the generality of historians ; or, according to others, he killed himself ; or, as Ælian has it, he threw himself headlong from a precipice, A.M. 3874 ; ante A.D. 130. Demetrius Nicanor, or Nicator, reascended the throne, after the death of Sidetes.

VIII. ANTIOCHUS GRYPHUS, or Philometor, son of Demetrius Nicanor and Cleopatra avenged

the death of his father on Alexander Zebina, who had usurped the kingdom of Syria : he attacked him, defeated him, and compelled him to shut himself up in Antioch ; from whence he was very soon forced by the multitude of people, which flocked together, on notice that he intended to carry off a very massy golden statue of Jupiter. At sea, he was overtaken with a violent storm, deserted by his people, taken by pirates, and carried to Antiochus Gryphus, by whose direction he was put to death. Josephus says, Zebina was killed in a battle fought against Gryphus ; but Porphyry says, that he poisoned himself, not being able to survive the loss of his army. Cleopatra, Gryphus' mother, envying the happy success of her son, one day, as he came from some exercise, presented him a cup of poisoned liquor, of which Gryphus, previously informed, refused to drink, and forced Cleopatra to quaff it herself : she died instantly. After this, Gryphus enjoyed the kingdom peaceably eight years, A.M. 3882, to 3890.

After this time, as he was preparing for war against the Jews, he understood, that Antiochus of Cyzicus, his brother, by the mother's side (the son of Cleopatra and Antiochus Sidetes) was disposing things to march against him : Gryphus prevented him, attacked, defeated, and obliged him to fly. Then he went and laid siege to Antioch, where Cleopatra, wife to Antiochus of Cyzicus, had shut herself up : the city being taken, Cleopatra retired for sanctuary to a temple, thinking herself secure there, from the violence of the conqueror : but Tryphena, her sister, wife of Gryphus, whether her husband would or no, sent soldiers into the temple, who killed Cleopatra, at the feet of the statue of the goddess, which she clasped in her arms.

The year following, the two brothers, Antiochus Gryphus, and Antiochus of Cyzicus, coming to an engagement, Gryphus lost the battle ; and Tryphena, his wife, falling into the hands of Antiochus of Cyzicus, was by him slain, to avenge the murder of Cleopatra, executed by her (Tryphena) order. This victory rendered Antiochus of Cyzicus, master of Syria ; and Gryphus, his brother, retired to Aspendus, where he continued till the next year, when he returned into Syria, and divided the kingdom with his brother.

^a Orosius, l. v. c. x.

Sever. Sulpit. l. ii. hist.

Euseb. in Chronic. Oros. l. v. c. x.

^b Justin. l. xxxix. c. ii.

^c Justin. l. xxxix. Appian. Syriac. p. 132.

^w Nicolaus Damasc. apud Joseph. l. xiii. Antiq. c. xvi.

^y Jul. Obsequens lib. de prodigijs, Justin. l. xxxviii. and xxxix. Joseph. l. xiii. c. xvi.

^a Appian. Syriac. p. 132.

^c Joseph. lib. xiii. c. xiii.

^f Joseph. Antiq. l. xiii. c. xvii.

^g Euseb. in Chronic.

^a Ælian. l. x. c. xxxiv. de animalib.

^h Porphyry. in Græcis. Euseb. Scaliger. p. 227.

ⁱ Justin. l. xxxix. c. iii.

Gryphus remaining master of Syria, and Antiochus of Cyzicus, possessing Cœlo-Syria. While the two brothers mutually weakened each other, John Hircanus fortified Judea, and every day made new progresses. Antiochus Gryphus, after he had lived forty five years, and reigned eleven years alone, and fifteen with his brother, was slain by Heraclion's means, who drew him into an ambuscade, A.M. 3907; *ante* A.D. 97; Gryphus left five sons: 1. Seleucus, who succeeded him; 2. and 3. Antiochus and Philip, who were twins; 4. Demetrius Eucærus; 5. Antiochus surnamed Dionysius.

IX. ANTIOCHUS OF CYZICUS (brother, by the mother's side, to Antiochus Gryphus, and) son of Cleopatra and Antiochus Sidetes, his uncle, was educated at Cyzicus, by his mother Cleopatra, who was apprehensive lest Demetrius Nicanor, her first husband, should kill him. Hence he is called of Cyzicus: Cyzicus is a city in Asia Minor, on the Propontis. Antiochus Gryphus having undertaken to poison Antiochus of Cyzicus, his brother, the latter levied troops, and prevented the effects of Gryphus' ill-will. We saw in the preceding article, that Gryphus, after winning the first battle, was defeated in a second; and how the two brothers were reconciled, so that Syria continued in the possession of Gryphus, and the Cyzicænian had Cœlo-Syria. This last seeing himself in tranquillity, practised debauchery of all kinds, excess in eating and drinking, hunting, shows, buffooneries, and the making of machines and clock-works, which performed very surprising movements.

A.M. 3895, *ante* A.D. 109, John Hircanus, prince and high-priest of the Jews, besieged Samaria; and that city being reduced by famine to extremities, the Samaritans invited Antiochus of Cyzicus to their assistance: this prince came speedily to their succour, but was overcome by Antigonus and Aristobulus, the sons of John Hircanus, who commanded the siege, and pursued as far as Seythopolis: after which, they returned to the siege of Samaria, and blocked up the city so close, that the inhabitants were again obliged to solicit Antiochus of Cyzicus. This prince having received 6000 men from Ptolemy

Lathyrus, son of Cleopatra, queen of Egypt, wasted the lands belonging to the Jews, imagining thereby to oblige Hircanus to raise the siege of Samaria: but his troops were at last dispersed, and Samaria taken by storm, and razed, by Hircanus. A.M. 3895, *ante* A.D. 109, Antiochus was conquered, and put to death, by Seleucus, son of Antiochus Gryphus, A.M. 3910; *ante* A.D. 94. Justin says, Antiochus of Cyzicus died in battle; Josephus says, he was taken and executed by Seleucus; Porphyry, in Eusebius, says, he killed himself, being on the point of falling into his enemy's hands. He reigned eighteen years. He left a son named Antiochus, surnamed Pious: he is not mentioned in Scripture, and his story has no relation to the history of the Jews.

X. ANTIOCHUS, a Jew of Antioch, son to the chief Jew of this city, accused his father, and other Jews, in a full assembly of the people, with a design of setting fire to the city. The people of Antioch hearing this accusation, fell on the Jews who were present, and killed many of them; but Antiochus, who endeavoured not so much to procure their destruction, as to oblige them to forsake their religion, told the inhabitants of Antioch, that the way to distinguish those engaged in this conspiracy, from the innocent, was, to compel them to sacrifice after the manner of the Gentiles; and that all they who refused, were guilty. Many perished on this occasion, choosing to die, rather than to sacrifice to idols: others apostatized, and saved their lives by sacrilege. This happened about A.D. 35.

ANTIPAS, Ἀντίπας: *for all, and against all*; a Greek word compounded of ἀντί, *against*, and πας, *all*. It may also be put for Antipater, *equal to the father*.

I. ANTIPAS HEROD, or Herod Antipas, son of Herod the Great, and Cleopatra, of Jerusalem. Herod the Great, in his first will, declared him his successor; but afterward named Archelaus, king of Judea, giving to Antipas, only the title of tetrarch of Galilee and Peræa. Archelaus going to Rome, to persuade Augustus to confirm his father's will, Antipas went thither likewise,

¹ Vide Justin. l. xxxix. Appian. Syriac. p. 132. Porphyry. in Græc. Euseb. p. 227.

² Joseph. Widem. & Euseb. Græc. p. 227.

³ Justin. l. xxxix. c. iii.

⁴ Diodor. Sicul. in Excerpt. Valesii, p. 385.

⁵ Joseph. Antiq. l. xiii. c. xviii.

⁶ Joseph. Ibidem.

⁷ Joseph. Antiq. l. xiii. c. xxi. p. 460. Porphyry. apud Euseb.

Græc. p. 227. Justin. l. xl. Prolog.

⁸ Vide Joseph. de bello, l. vii. c. xxi. in lat. p. 975. seu *κεφ. Σ.* in Græc.

⁹ The name of Antipas is the same with that of Antipater, which signifies, equal to the father, or comparable to the father. In my opinion, the Hebrew name answerable to Antipater, is Abihu, אֲבִיחִי, he is my father, he shall be instead of a father to me.

and the emperor gave Archelaus one moiety of what had been assigned him by Herod's will, with the quality of Ethnarch, promising to grant him the title of king, when he had shown himself deserving of it by his virtue. His revenues amounted to 600 talents. To Antipas, Augustus gave Galilee and Perea, which produced him 200 talents: lastly, he gave Philip, Herod's other son, the Batanæa, Trachonitis, and Auranitis, and some other places, whose income was 100 talents.

Antipas returning to Judea, took great pains in adorning and fortifying the principal places of his dominions: he gave the name of Julias to Bethzaida, in honour of Julia, wife of Augustus; Cinnereth, he called Tiberias, in honour of Tiberius. He married the daughter of Aretas, king of Arabia, whom he divorced, about A.D. 33, to marry his sister-in-law, Herodias, wife to Philip, his brother, who was still living. John the Baptist exclaiming against this incest, was seized by order of Antipas, and imprisoned in the castle of Machærus. Josephus says, Antipas caused John to be taken, because he drew too great a concourse of people after him, and Antipas was afraid he should use the authority he had acquired over the people, to induce them to revolt: but Josephus has taken the pretence for the true cause; for the evangelists (better informed than he was, and eye-witnesses of what passed, and acquainted particularly with John and his disciples) assure us, that the true reason of imprisoning John was, the aversion of Herod and Herodias against him, from his liberty in censuring their scandalous marriage. Matt. xiv. 3, 4; Mark i. 14; vi. 17, 18; Luke iii. 19, 20.

The virtue and holiness of John, even Herod feared and respected; and did many things out of regard to him: but his passion for Herodias had prevailed against his life, had he not been restrained by his fears of the people, who esteemed John the Baptist as a prophet, Matt. xiv. 5, 6, &c. On a day, when the king was celebrating his birth with the principal persons of his court, the daughter of Herodias danced before them, and pleased him so well, that he swore to give her whatever she should ask. She consulted her mother, what might be proper to desire; and Herodias advised her to ask, the head of John the Baptist. Returning, therefore, to the hall, she addressed herself to the king, and said,

"Give me now immediately, the head of John the Baptist in a charger." The king was afflicted at this request; but in consideration of his oath, and of the persons at table with him, he sent to have John beheaded in prison: the head was brought in a large bason, and given to this young woman, who carried it directly to her mother. Aretas, king of Arabia, to revenge the affront which Herod had offered to his daughter, declared war against him; and vanquished him, in a very obstinate fight. Josephus assures us, that the Jews attributed the defeat of Antipas to the death of John the Baptist. Some years after, A.D. 39. Herodias, jealous of her brother Agrippa's prosperity (who, from a private person, was become king of Judea) persuaded her husband, Herod Antipas, to visit Rome, and desire the same dignity of the emperor, Caius: she intended to accompany him, hoping her presence would contribute to procure the emperor's favour: but Agrippa being jealous also, though in another manner, wrote to the emperor, and accused Antipas. Agrippa's messenger arrived at Baïæ, where the emperor was, at the very time when Herod received his first audience. Caius, on the delivery of Agrippa's letters, read them with great earnestness; in these, Agrippa accused Herod Antipas of having been a party in Sejanus' conspiracy against Tiberius, and that he still carried on a correspondence with Artabanus, king of Parthia, against the Romans. As a proof, he said that Antipas had in his arsenals, arms for 70,000 men. Caius being angry, demanded hastily of Antipas, if it were true, that he had such a quantity of arms? and the king not daring to deny it, was banished instantly to Lions in Gaul. As for Herodias, he ordered the money which belonged to her to be returned; and promised to forgive her, in consideration of her brother Agrippa: but she chose rather to follow her husband, and share his fortune.

This is the Antipas who, at the time of our Saviour's passion, being at Jerusalem, ridiculed Jesus, whom Pilate had sent to him, dressed him in worn out royalty, and sent him back to Pilate, as a mock king, whose ambition gave him no umbrage, Luke xxiii. 11. The year of Antipas' death is not known, but it is certain, he died in exile, as well as Herodias. Josephus, in another place, says, Antipas was sent in banishment to Spain, and died there. Per-

^s See Joseph. Antiq. l. xvii. c. xiii.

^w Antiq. l. xviii. c. ix.

ⁱ Joseph. Antiq. l. xviii. c. ii.

ⁿ Joseph. Antiq. l. xviii. c. vii.

^m Joseph. de bello, l. ii. c. xvi.

haps, Caius, who came into Gaul that very year wherein Antipas was exiled thither, might then order him from Lions to Spain.

II. ANTIPAS, a faithful witness, or martyr, mentioned Rev. ii. 13. It is said, he was one of our Saviour's first disciples, and that he suffered martyrdom at Pergamus, whereof he was bishop. The church has appointed his festival upon the eleventh of April. His acts relate, that he was burnt in a brazen bull.

ANTIPATER, ἂντιπάτωρ: *who is equal to his father*; compounded of two Greek words, ἀντί, *against*, and πατήρ *father*.

I. ANTIPATER, son of Jason, was sent by Simon Maccabeus, to the Lacedemonians, to renew the alliance with them, 1 Macc. xiv. 17, 22.

II. ANTIPATER, an Idumean, father to Herod the Great. This Antipater was son of another Antipas, or Antipater, appointed governor of Idumea, by Alexander Janneus, king of the Jews.

^a He was, both for antiquity of family, and for riches, the principal person of Idumea. Euse-

^bbius and Julius Africanus, call the father of Antipater Herod, a Heathen, and a citizen of Ascalon. They say, that a company of robbers having pillaged a temple near Ascalon, took young Antipater, the father of Herod the Great, who was the minister of this temple; that his father, Antipater, not being able to redeem him, this crew of thieves carried him into Idumea, where he settled; and that, being attached to Hircanus and his party, against Aristobulus, he made his fortune in the following manner. But we had better depend on Josephus, who could be no stranger to the history of Antipater: as to his religion, no question but he was a Jew, and circumcised; for the Idumeans, long before, received circumcision and Judaism, under Hircanus, when he conquered their country.

^cAntipater, of whom we are speaking, was strongly attached to the party of Hircanus, king and high-priest of the Jews, against Aristobulus, who disputed the sovereign authority. Aristobulus, who had much more wit and valour than Hircanus, having levied an army, and worsted his brother's troops, a treaty of accommodation was begun between them; whereby, Aristobulus was to have the title of king and high-priest, and Hircanus to continue quietly at home, and ^denjoy his fortune. Antipater, fearing the power and enterprise of Aristobulus, and having been

long his secret enemy, was always animating the most powerful of the Jews against him, and soliciting Hircanus to recover those privileges of which Aristobulus had unjustly robbed him. He represented to him, that his life was not safe at Jerusalem, and offered him a secure retreat ^ein Arabia, with Aretas, Antipater's good friend. Arrived there, Antipater pressed Aretas to re-establish him in his dominions, and Hircanus promised, that if he did, he would restore twelve cities, which his father, Alexander Janneus, had taken from the Arabians. Aretas, hereupon marched against Aristobulus, and overcame him: Aristobulus, forsaken by the greater part of his troops, retired to Jerusalem and the temple, where he was besieged by Aretas: in the mean while, Pompey having sent Scaurus into Syria, and coming thither himself soon after, Hircanus and Aristobulus both went to Damascus, to justify their conduct. Antipater, on all occasions, strongly supported the party of Hircanus; and Pompey, without declaring openly for either side, dismissed them, telling them, he was going very soon into their country, and there he would end the dispute. He came accordingly, took Jerusalem, and carried Aristobulus and his children prisoners to Rome: but Alexander, the son of Aristobulus, having escaped from those who had the charge of him, returned into Judea, and had raised new troubles ^fthere, if Antipater, with the Roman soldiers in the province, had not opposed him.

During the war of Julius Cæsar in Egypt, Antipater did him great services, accompanying Mithridates of Pergamus, who brought him succours from Syria. He engaged the Jews of Egypt to declare for him, and to give him assistance; and in the battle fought in the Delta, Antipater commanded the left wing, and came so seasonably to the aid of Mithridates, who commanded the right wing, that without him the battle had been lost. Cæsar was so obliged to Antipater for this important service, that he gave Hircanus the office of high-priest, offered Antipater what government he pleased, and gave him the administration of Judea. He also permitted Hircanus, at the request of Antipater, to rebuild the walls of Jerusalem, and appointed a rescript to be drawn up for this purpose, in terms very much to the honour of Hircanus, and the Jewish nation.

^y Tillemont, Ruine des Juifs, art. xvii. p. 44.

^q Euseb. Hist. Eccl. l. i. c. vi.

^c Ibid. c. ii.

^f Ibid. c. x.

^z Joseph. Antiq. l. xiv. c. ii.

^c Joseph. Antiq. l. iii. c. xvii.

^a Ibid. c. xiv.

^b Ibid. c. xv.

^m Idem de bello, l. i. c. v.

^d Joseph. Antiq. l. xiv. c. i.

As soon as Antipater returned to Jerusalem, heⁱ took care to rebuild the city walls, which had been demolished by Pompey's orders; he procured the government of Jerusalem, and the country round about, for his eldest son Phasaël; and the government of Galilee for his other son, Herod, not then above fifteen years of age. After the death of Julius Cæsar, Cassius, one of his murderers, came into Judea, and exacted great sums: Antipater, like an expert politician, so managed matters, that his sons, Herod and Phasaël, were among the most diligent to supply this requisition: which he contributed a hundred talents out of his own purse, to complete, whereby he very much gained the affections of the Romans; but Malichus, who was employed in levying this tax, conceived so much jealousy against Antipater, that he resolved to put him to death: Antipater distrusted him, and assembled troops to defend himself. Malichus affirmed, with many oaths, that he had no ill design against Antipater, and pretended to be reconciled, by the mediation of Marcus, governor of Syria. But this was only the better to conceal the snares he was laying for him: he corrupted Hircanus' cup bearer, and engaged him to give Antipater a cup of poison, while they were together at this prince's table. As soon as Antipater was dead, Malichus took possession of the government of Jerusalem, and denied strongly, that he was concerned in his death. Herod and Phasaël pretended to believe him; but a little time after, he was killed, by their^j directions, near Tyre, to avenge the murder of their father, A.M. 3961; *ante* A.D. 43.

III. ANTIPATER, son of Herod the Great, and grandson of the Antipater we have been speaking of, was born of Doris, Herod's first wife. His father made him marry the daughter of Antigonus, who had been beheaded at Antioch, by Antony's order. As Antipater's mother was not of quality, and he was born while Herod was a private man, this prince kept him and his mother from the palace, and never determined to call him to court, till it appeared, that Alexander and Aristobulus, his two sons by Mariamne, talked in such a manner, as raised some distrust in him of their submission to his will; and till^k they had been rendered suspected, by ill reports carried to him of their conduct.

Then he began to treat Antipater with distinction,

and encouraged him to hope, that he might declare him his successor. When he visited Agrippa, who was returning to Rome, he carried Antipater with him, recommended him to Agrippa, desired him to present him to Augustus, and to procure for him the emperor's good graces. When Antipater saw the preference thus given to him over his brothers, he planned their destruction, that he might have no competitors to dispute the crown: he accused them, though he was absent; and Herod, who, on other accounts, was not very well disposed toward them, carried them to Rome, to accuse them before Augustus: but the emperor reconciled them to their father, and Herod brought them back from Rome, and Antipater with them: at his return, he called the people together in the temple, and declared, that his sons should reign after him in their order; first,ⁿ Antipater, then the two brothers, Alexander and Aristobulus. A.M. 3993; *ante* A.D. 11.

Antipater's ambition soon filled Herod's palace with troubles, by calumnies against his brothers. Herod, who had confidence in him, heard his accusations without distrust, because Antipater feigned often to take their part, and defend them in the king's presence, against those who^o said any thing to their disadvantage. At last, he accomplished their destruction, and they^p were strangled at Sebaste, by Herod's order, A.M. 3999, one year before the birth of our Saviour. This being accomplished, the wretch had only one thing more to do, which was, to procure his father's death, that he might the sooner possess the kingdom. He formed a conspiracy, there-^qfore, against him, with his uncle Pheroras, Herod's brother. Some concerned in the plot, were discovered and punished. The king forbade Antipater any correspondence with Pheroras; and Antipater, to remove suspicion against himself, prevailed on his friends at Rome, to demand him; who accordingly wrote to Herod, that he must immediately send his son to the emperor.

Antipater, therefore, departed from Jerusalem with great presents, and Herod's will, wherein he was declared first successor to his father; and next to him was named, Herod, born of Mariamne, daughter to the high-priest, Simon. During Antipater's absence, Herod discovered clearly, that he had conspired against him, and had procured poison to despatch him. Bathyllus, Antipater's

ⁱ Joseph. Antiq. c. xvi. xvii.
bello, l. i. c. xvii.

^j Ibid. c. xviii. xix.
^k Antiq. l. xvi. c. xi. ^o Ibid.

^l Ibid. c. xx.
^p De bello, l. i. c. xvii.

^m Ibid. l. xvi. c. vi. & de
ⁿ Antiq. l. xvii. c. iij.

slave, whom he had made free, coming from Rome, confessed that he had brought to Doris and Pheroras, poison for the king; if the first dose which they were to give him, and as he supposed, they had given him, had not operated. Herod, no longer doubting his son's wickedness, wrote to him, without revealing any thing he knew, desiring he would return with all speed, lest something should happen in his absence, that might give him disturbance. Antipater returned into Judea, without learning what had passed, though seven months had intervened between the discovery of the treason, and his return.

Arrived at Cæsarea, he was surprised to find, that no one came to meet him, or was forward to do him honour. At Jerusalem, when he came thither, his friends were not admitted into the palace with him; and when he would have embraced the king, he thrust him from him, reproached him with the death of his brothers, Alexander and Aristobulus, and with the parricide which he had intended. The next day, he was ordered to appear before Varus, governor of Syria, Herod himself being his accuser: the poison he had prepared for his father was produced, and a criminal under sentence of death, was compelled to take it, who died instantly. Antipater having nothing to say in his justification, was loaded with irons, and imprisoned: Herod, at the same time, wrote to Augustus, to acquaint him with his son's proceedings. In the mean time, the king fell sick, and was carried for cure by his own appointment to Jericho. Not long after, his ambassadors sent to Rome, returned, and reported, that Augustus left him at liberty to do what he thought proper with Antipater; to send him into banishment, or put him to death, as he should judge fitting. A.M. 4001; ante A.D. 3.

This news was agreeable to Herod: but his indisposition increasing daily, he called for an apple and a knife, as with a design to pare it; but when he was preparing to stab himself with this knife, Achiab, his grandson, who was present, held his arm, and made a great outcry; whereupon it was concluded, that the king was dead: this rumour reached Antipater's prison, who begged his keeper to set him at liberty, making him large promises, both for the present, and

the future: Herod, informed of this, raised himself on his elbow, and sent one of his guards that instant to despatch him. Such was the end of Antipater, Herod's eldest son, A.M. 4001, of J.C. 1. He was buried, without ceremony, in the castle of Hircanium. Herod died a few days after.

The history of these times, and of the troubles in Herod's family, greatly illustrate the gospel accounts of the cruelty, &c. of Herod: they show, that his bloody jealousy at Bethlehem, was nothing extraordinary for him, and that no safety was to be expected from his fury short of a residence in Egypt, for the infant Saviour. In what times, and under what tyranny was the Prince of Peace born!

ANTIPATRIS, called anciently, Caphar-Saba, ^t lay in the way from Jerusalem to Cæsarea, ^u Acts xxiii. 31. Josephus says, it was about 150 furlongs, or 17 miles, from Joppa. The old itinerary of Jerusalem places it ten miles from Lydda, and twenty-six from Cæsarea. Herod the Great changed its name to that of Antipatris, in honour of his father Antipater, of whom we have spoken above. Antipatris was situated in ^w a very fruitful and agreeable plain, watered with many fine springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cæsarea.

ANTONIA, a tower or fortress of Jerusalem, on the west and north angle of the temple, built by Herod the Great (and named in honour of his friend, Mark Antony) on an eminence, cut steep on all sides, and enclosed by a wall three hundred cubits high: it contained many apartments, bag-nios, and halls, so that it might pass for a palace. It was in form a square tower, with a tower at each of the four corners. It was so high, that one might look from thence into the temple; and there was a covered way of communication, ^z between this tower and the temple: so, that as the temple was, in some sort, a citadel to the town, the tower of Antonia was a citadel to the temple. There is frequent mention in Josephus, of the tower of Antonia, particularly in his history of the Jewish war. The Romans generally kept a garrison in it; and from hence it was, the tribune ran with his soldiers, to rescue Paul out of the hands of the Jews, who had seized him in the temple, and designed to kill

^t Joseph. Antiq. c. vi. l. i. & de bell. c. ii.

^u Antiq. l. xvii. c. ix.

^w Ibid. l. xiii. c. xiii. and lib. xvi. c. ix.

^z Ibid. l. xiii. c. xxij.

^w De bello, l. i. c. xvi.

^u Antiq. l. xv. c. xiv. p. 544. and de bello, l. vi. c. xii. p. 919.

him; Acts xxi. 31, 32. See the PLAN of JERUSALEM.

ANTONINUS PIUS, emperor of Rome, adopted by Adrian, was originally of Nismes. The Jews relate many apocryphal things of him: as that he received circumcision, that he always favoured their nation, while he persecuted the Christians: that he became a disciple of Judas the Holy, and made himself eminent in the study of the law: that he circumcised himself, to be qualified for eating the paschal lamb: that he dissembled his religion, and while he worshipped idols, privately professed himself a Jew: that he was so learned in traditions, as to be employed with his master, in the composition of his Mishna: that he went every day to Judas' house, through a subterraneous passage from his palace, to study with him, and set two sentinels, one at his palace gate, the other at the Rabbin's, that no one might perceive his going backward and forward so frequently; and lest his guards should reveal his secret, at his return, he killed them.

One day, he found the Rabbin Chanina, at Judas the Holy's house, and was inclined to kill him, to prevent his discovering the correspondence of the emperor, with this Jew. Chanina, hereupon said to him, "I am not a man, but an angel." "Go then," replied Antoninus, "and raise him from the dead, whom I have killed at the entrance of the subterraneous passage:" Chanina went, and raised him. The emperor, in conversation with his Rabbin, maintained, that the soul and body after death, might each excuse themselves, and impute the guilt of their sin to the other; the soul affirming, that it was the body which had sinned, for, from the time of its separation, it continued free; and the body, on the contrary, that it had done nothing since death had made this division: but the Rabbin undeceived him, by the parable of a certain master, who trusted a blind man, and a lame one, with the keeping of his fruit; the blind man took him who was lame on his shoulders, whereby the fruit was reached, and eaten; their master discovered their cunning, and punished them both.

All this is fable, and unaccountable. Capitolinus informs us, that the Jews rebelled in the reign of Antoninus; that this prince defeated them, nevertheless he left them the liberty of circumcision, which he denied the Samaritans; whom he

forbad likewise to receive proselytes, and to make themselves eunuchs.

ANTONY, MARK, of the illustrious family of the Antonii at Rome, is celebrated in Roman and Greek history. We are concerned no farther with him, than as he was interested in Jewish affairs. After the battle of Philippi, wherein Brutus and Cassius were defeated, Mark Antony came into Asia; in Bithynia, he found envoys from all the nations in Asia, and among the rest, from the Jews, who exhibited accusations against Herod and Phasaël; who, they said, assumed the whole authority of government, and left Hircanus the name only of king: but Herod so wrought upon Antony, by his presents, that he would not give his accusers audience, but confirmed the two brothers, Herod and Phasaël, in the government which they possessed in Judea.

Some time after, A.M. 3963; *ante* A.D. 41, Hircanus sent an embassy to him, to desire he would issue orders for restoring those Jews who had been unjustly carried into captivity by Cassius, and dispersed in Asia. Antony granted his request, and wrote to Hircanus, to the Tyrians and Sidonians, to Antioch and Aradus, that they should set those at liberty, who had been sold by Cassius. Toward the end of the same year, when Antony was at Daphne, near Antioch, in Syria, a hundred principal Jews came with fresh accusations against Herod and Phasaël: but, Antony asking Hircanus—who governed first the province, Herod and his brother, or his accusers? Hircanus replied, Herod and Phasaël; whereupon, Antony confirmed them in their government, and established them tetrarchs over all Judea. He even wrote letters in their favour, and ordered fifteen of their warmest accusers to be put in chains.

At last, when Antony came to Tyre, the Jews sent a deputation to him of a thousand, the most considerable among them, to complain against the two brothers; but Antony, already engaged by Herod, commanded the magistrates of Tyre to punish the malcontents, and support the tetrarchs he had appointed. Herod advised these deputies to retire, but they not regarding him, the Jews, and other inhabitants of the city, fell upon them, as they were on the sea shore, killed some, and wounded others. The Jews made a great noise about the treatment of their

¹ Basnage, Hist. des Juifs, l. ii. l. iv. c. ix. p. 149. Edit. Paris, ex Gantz. Zemach, David. & Gedalia Schial. Schelet Kabbala.

² Joseph. Antiq. l. xiv. c. xxii.

³ Ibid. l. xiv. c. xxiii.

envoys, whereupon Antony ordered those whom he kept in fetters, to be killed. So Herod and Phasaël continued in their governments.

The next year, the Parthians having entered Syria, and Antigonos, the son of Aristobulus, having promised them a thousand talents, and five hundred women, if they re-established him in the throne of his ancestors; they entered Judea, took Hircanus and Phasaël, and obliged Herod to fly to Rome, where he found Mark Antony and Augustus ready to grant him their protection, as much out of aversion to Antigonos, whom they regarded as a very turbulent spirit, and an enemy to the Romans, as for those services which Antony and Augustus had formerly received from Antipater, Herod's father. Thus disposed, they procured Herod to be declared king of the Jews, by the senate; and Antigonos an enemy to the Roman commonwealth. Antony and Augustus conducted Herod between them to the capitol; and when they had offered the usual sacrifices, and there deposited the act of his election by the senate, they entertained him magnificently.

Herod returned into Judea, with letters of recommendation from Antony to the Roman officers, enjoining them to assist him in acquiring his kingdom; and when, by the help of his party, and the Roman troops, he had mastered Jerusalem and Antigonos, he prevailed with Antony to have Antigonos' head struck off, by that means to deliver him from his greatest enemy. After this, Antony made war against the Parthians, but performed nothing memorable; and his return was more like a real flight, than an honourable retreat: giving himself up to his passion for Cleopatra, he dismissed Octavia, and plunged into all excesses. At last, being defeated by Augustus, at Actium, he returned to Egypt, where, having tried several means of accommodation, he was forced to kill himself, A.M. 3974; ante A.D. 31. For the particulars of his life, the reader may consult Plutarch, Dion, and Usher, ann. 3965.

ANTOTHIAH, or *Onethuthich*, אנתותיה: the answers, the songs, &c. of the Lord. Vide **ANATH**.

ANUA, a village, fifteen miles from Neapolis, otherwise called Sichem, or Naplouse, in the way to Jerusalem.

ANUB, or *Onoob*, אנוב: a grape; from אנוב *anob*; otherwise, a knot, in the Syriae.

ANUB, son of Coz, of the tribe of Judah. 1 Chron. iv. 8.

ANUS of the Philistines. 1 Sam. v. 6. אָנוֹס בְּפִלְסְטִים. LXX. 'Εἰς τὰς ἰδοῦς αὐτῶν. Vulg. *In secretiori parte natium*. The ark being taken by the Philistines, and kept at Ashdod, the hand of God was heavy on this city, and others of the Philistines, and afflicted them with a painful disease in the anus, or in the most secret part of that place whence the excrements issue. Interpreters are not agreed on the signification of the original, translated *anus*, nor on the nature of the disease with which God visited the Philistines. The Hebrew properly signifies, that which is obscure and hidden. Some are of opinion, God sent the inward, or hidden piles; others, the dysentery; others, a fistula, or condyloma, i. e. a preternatural descent of the fundament. The Psalmist seems to describe a fistula, Psalm lxxviii. 66. "He smote his enemies in the hinder parts; he put them to a perpetual shame." LXX and Vulgate, add to verse 9. that the Philistines made seats of skins, upon which to sit with more ease, by reason of their indisposition. Herodotus seems to have had some knowledge of this history; but has attributed the cause to something else. He says, the Seythians having plundered the temple of Ascalon, a celebrated city of the Philistines, the goddess who was adored there, afflicted them with a disease. The Philistines, perhaps, thus related the story: but it evidently passed for truth, that this disease was ancient, and was sent among them.

The Philistines, to remedy this suffering, and also to remove the ravages committed by rats, which wasted their country, were advised by their priests and soothsayers, to return the ark to Israel, with presents, 1 Sam. vi. 1, 2, 3, &c. viz. five figures of a golden Anus, or parts afflicted, and five golden rats, to accompany the ark, as acknowledging, that this plague was the effect of divine justice: this advice was followed. Josephus, and some interpreters after him, believed, that the five cities of the Philistines made each a statue, which they consecrated to God, as a monument of their deliverance: but this seems to originate from the figures of the rats, &c. The Heathens often imitated this conduct of the Philistines, in offering to the gods, figures representing those parts of the body which had been diseased: and such kind

^b Joseph. Antiq. l. xiv. c. xxv.

^c Ibid. l. xiv. c. ult. & l. xx, c. viii. & de bello, l. i. c. xiii.

^d Euseb. in locis.

^e Herodot. l. i. c. cv.

^f Joseph. l. vi. Antiq. c. i.

of *ex totos* are frequent at this day, in Catholic countries, consecrated in honour of the saints, who are supposed to have wrought the cure; they are images of wax, or metal, exhibiting those parts of the body wherein the disease was seated.

APADNO, אפרו: *our ornament*; from אפר *ephod*, an ornament, and the affix נו *no*, ours. Not a Hebrew word. St. Jerom translates it, *his throne, his habit, or his covering*.

APADNO. Daniel, speaking of Antichrist, Dan. xi. 45. according to some commentators; or of Antiochus Epiphanes, according to the literal meaning, says (as the Vulgate reads) "He shall plant his tabernacles at Apadno, between the seas, in the glorious holy mountain; that he shall ascend to the very top of it, and none shall help him." The question is, where is Apadno? Some understand by it, the mount of Olives: others, take Apadno in an appellative sense for his palace, and thus it is construed by our translators: "He shall plant the tabernacles of his palace between the seas, and the glorious holy mountain." Porphyry says, Apadno was the name of a place in the mountains of Elimea (or Persia) where Antiochus Epiphanes pitched his tents, between the Euphrates and the Tigris, when he undertook to pillage the temple of Elimaïs; but was obliged to retreat. *Vide* **ANTIOCHUS EPIPHANES**.

We may translate the Hebrew thus: "He shall pitch his tents in Apadno of two seas;—or, in Padan of two rivers;"—*i. e.* Mesopotamia, situated between the Euphrates and the Tigris, two large rivers, justly compared to seas, particularly for their inundations. Antiochus Epiphanes, on his expedition against Artaxias, king of Armenia, who had rebelled, encamped in Mesopotamia, between the Tigris and Euphrates. Antiochus Epiphanes, returning from Persia to Babylon, fell from his chariot, and bruised all his limbs: he died miserably, on the mountain of

^k *Tabes*, as the historians inform us.

APAMEA, or *Apamia*, Ἀπάμειας, Gr. *one that drives away, that puts at a distance*.

APAMEA, a city of Syria, on the Orontes, built, as is believed, by Seleucus I. king of Syria; or by his son, Antiochus Soter, in honour of queen Apamea, wife of Seleucus, and mother of Antiochus: probably the same with Shepham, a city of Syria, mentioned Numb. xxxiv. 10, 11.

APAMEA, a city of Phrygia, on the river Marsyas. Some have been of opinion, that Noah's ark rested near Apamea: this city took the surname of (Kibotos) Ark; and its medals have the figure of an ark. On a medal, in honour of Adrian, is the figure of a man, representing the river Marsyas, with the inscription—*A medal of the Apameans; the ark, and river Marsyas*.¹ In the Sybilline verses, whose author is pretty ancient, we read that mount Ararat, where the ark settled, is on the confines of Phrygia, at the sources of the river Marsyas. This opinion is not to be defended; mount Ararat was in Armenia, not in Phrygia. Nevertheless, that this adds one to the commemorative notices of the ark, and the deluge, may be admitted, in the sense, that traditionary shrines, or memorials of the ark, were here very ancient; and here was this worship commenced, before it spread over the neighbouring country: perhaps it was brought direct from Babylon to this place, and here settled at once.

In reference to the medal, marked Apameon, Kibotos, Marsyas, mentioned above, we may add, that Strabo says, *lib. 12.* that the ancient name of Apamea, was Kibotos; by which name, the ark (probably of Noah) was understood. Kibotos is apparently not a Greek term; and it might be the name of the temple, in which commemoration was made of the ark, and of the preservation of mankind by it.

There are several medals of Apamea extant, in which are represented the ark, with a man in it, receiving the dove, who is flying to him; and part of the inscription is the word NOE: but either this should be read NEO, an abridgment of Neokoron; or, it is the end of a word, as AHAMEON; or, the medals are spurious; which is probably the case. Nevertheless, as they are from different dies, yet all referring to Apamea, it should seem that their authors had a knowledge of the tradition or commemoration respecting the ark, preserved in this city. I doubt not, that many more such commemorations of an event so greatly affecting mankind, were maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them as proofs of their antiquity. *Vide* **LUCIAN, DE DEA SYRIA**.

¹ *Vide* Theodoret. l. viii. de Græc. affection. curand.

Syriac. p. 117, 131. Porphyry. apud Hieronym. in Dan. xi.

² Ἀπαμεινὸν Κιβωτὸς Μαρυσία.

³ Porphyry. apud Hieronym. in Dan. xi.

⁴ Appian.

⁵ Polyb. in excerptis Valesii, p. 144.

APE, Simia; in Hebrew, קוף *Koph*. The Scripture says, that Solomon's fleet brought—ivory and—apes. The Greek writers mention a sort of ape, native of Ethiopia, and around the Red Sea, called Kephos, or Keipos, or Kebos, which comes pretty near the Hebrew Kuph, or Koph. It was about the size of a roe-buck. The Egyptians of Babylon, in Egypt, adored a kind of ape, which Strabo calls Keipos.

An ape, of all animals, resembles most the figure of a man. There are several sorts; some without tails (apes;) some with short tails (baboons;) others with long tails (monkies.) Some have long heads, like a dog's; others have rounder heads, and flatter noses. Their toes are as long as their fingers. They live commonly on the tops of trees, leaping from branch to branch with admirable dexterity. Some kinds have, on each side of the jaw, pouches, or pockets, where they secrete every thing they would keep. The females bring one young one, which they carry on the back: when they would suckle, they take it in their paws, and present the breast to it, like a woman.

The Egyptians are not the only people who have adored apes: they are still worshipped in many places of India. Maffeus describes a magnificent temple of the ape, with a portico for receiving the victims sacrificed to it; supported by seven hundred columns, not inferior, as he says, to those of the Pantheon, at Rome. When the Portuguese, in 1554, pillaged the isle of Ceylon, there was a magnificent temple on the top of pike Adame, wherein they found a little box, full of gold and jewels, with an ape's tooth: the kings of the country were desirous of redeeming this tooth, which they worshipped, and offered 700,000 ducats for it: but the bishop prevented this redemption, had the tooth burnt, and the ashes thrown into the sea. The inhabitants of Goa did not dare to kill an ape, no more than a serpent: they believed them to be the residences of spirits, created by God, to afflict mankind in punishment for their sins.

APELLES, Ἀπελλης: Gr. from the verb ἀπέλλω, *I exclude, I separate*; or from ἀπελλαί, *public discourse*.

APELLES, mentioned by St. Paul, Rom. xvi. 10. who calls him *approved in Christ*, or an honest man, *probum in Christo*. The Greeks believe Apelles was one of the seventy two disciples,

and bishop of Heraclea. They observe his festival, October 31. In the Roman martyrology, he is registered April 22; and September 10, with Luke or Lucius.

APHACA, or **Aphek**, a city of Syria, in mount Libanus, between Heliopolis and Biblos. *Vide* **APHEK**.

APHARSACHITES, or *Apharsathachæi*, אפרסכיא, אפרסא, אפרסחיא: *one that divides or tears the peacocks*; from פירס *paras*, to cut, to divide, and תך *thoc*, whence תוכים *thuchim*, *peacocks*: otherwise, *parrots*, or *birds of prey*. These etymologies are foreign to the Hebrew tongue. From Apharsachites comes the word *Satrapas*.

APHARSACHITES, or *Apharsathelites*, people sent by the kings of Assyria, to inhabit Samaria, instead of those Israelites who were removed beyond the Euphrates, Ezra v. 6. They, with other Samaritans, opposed the rebuilding of the walls of Jerusalem, Ezra iv. 9. Perhaps, also, named *Prosochytes*.

APHEK, or *Apheca*, אפקה, אפקה, אפיקה: *a stream, a rapid torrent*; otherwise, *strength, vigour*.

APHEK. There are several cities of this name in Scripture.

I. APHEK, in the tribe of Judah. Here the Philistines encamped, when the ark was brought from Shiloh, which was taken in battle by the Philistines, 1 Sam. iv. 1, 2, 3, & seq. Probably, the same as *Aphekah*, mentioned Josh. xv. 53.

II. APHEK, in the valley of Jezreel. Here the Philistines encamped, while Saul and his army were near Jezreel, on the mountains of Gilboa, 1 Sam. xxix. 1, &c.

III. APHEK, a city belonging to the tribe of Asher, near the country of the Sidonians, Josh. xix. 30; xiii. 4. Perhaps the same with,

IV. APHEK, a city of Syria, one of the principal in Ben-hadad's kingdom, near unto which the battle was fought between Ahab and Ben-hadad, wherein the Syrians were beaten, 1 Kings, xx. 26, & seq. and as they retreated with precipitation into the city, the wall fell upon them, and crushed 27,000. Probably, in this city *Aphek*, or *Aphaca*, situated in Libanus, on the river Adonis, stood the famous temple of Venus the *Aphacite*. This city lay between Heliopolis and Biblos.

APIHEREMA, one of the three toparchies added to Judea, by the kings of Syria, 1 Macc. xi. 34.

■ 1 Kings, x. 22. 2 Chron. ix. 21. קופים *Kophim*. Bochart. de animal. Saer. par. I. l. ii. c. xxxi.
Saer. P. I. l. ii. c. xxiii. ° Maffei Hist. Ind. l. 1.
ophan. in Chronico, p. xviii.

° See Bochart, de animal.

■ Sozomen. l. xi. c. iv. & The-

Perhaps, the Ephræm, or Ephraim, mentioned John xi. 54.

APHES-DAMMIM, or *Phes-domim*, פסדמים: *the portion or effusion of blood, or drop of blood*; from פסס *pasas*, diminution, or פס *pas*, portion, and דם *dam*, blood.

APHES-DAMMIM, Ephes-dammim, Dommim, or Phes-dommim, a place belonging to the tribe of Judah, between Shochoh and Azekah, where the Philistines encamped, when Goliath insulted the battalions of Israel, 1 Sam. xvii. 1, 2.

APHIAH, אפיה: *that blows, or breathes, or speaks*; from פוח *puach*: or *that ties, or chains*; from פח *pach*.

APHRAIM. Eusebius places a town of this name six miles from Legio, north.

APHSES, or *Ephjef*, הפצז: *one that diminishes, tears away, destroys*; from פצה *patza*, or *pejeh*, whence פצם *patsam*, to destroy.

APHSES, head of the eighteenth sacerdotal family, out of the twenty-four which David chose for the service of the temple, 1 Chron. xxiv. 15; ii. 53.

APHUTÆI, פוט: *fat, big*; from פוט *puth*.

APHUTÆI, Israelites, who returned from the captivity, and settled in their old country. There is some probability, that the name of Aphutæi comes from Jiphtah, a city mentioned in Josh. xv. 43.

APIS. The Egyptians worshipped an ox or a bull. They had at Heliopolis, an ox consecrated to the sun, which they called Mnevis: at Memphis, they had another, named Apis, dedicated to the moon. Osiris was adored under the figure of this animal; but it was not altogether a common ox; by the following marks, it was distinguished from the rest of its species:—the whole body was black, except a white square spot on the forehead (which had, say some, the figure of an eagle on its back, but rather) resembling a crescent: the hairs of the tail were double, and it had the form of a beetle under its tongue.

When, after very diligent search, a calf was found with these marks, it was carried with great joy to the temple of Osiris, where it was fed, and worshipped as a representative of this god, while it lived: after death, it was buried with great solemnity and mourning; this done, they carefully sought another with the same marks: sometimes, they were many years before they found one; but when they had succeeded, there was a great festival over all the country. It has

been supposed, that art was occasionally used by those concerned, to produce the characteristic marks of Apis; the fact is credible; yet the long intervals in which a proper subject was not found, seems to militate against the supposition. It has been generally thought, the golden calf which Aaron made for Israel in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes, were imitations of the Egyptian Apis. *Vide CALF, CHERUB.*

APOCALYPSIS, ἀποκάλυψις: *revelation*; from ἀποκαλύπτω, *I reveal, I discover.*

I. APOCALYPSIS, this word signifies, in general, *Revelation*; in particular, the *Revelation* which St. John had in the isle of Patmos, whither he was banished by Domitian, between the years of J.C. 95 and 97. Caius, priest of the church of Rome, about the end of the second century, seems to say, that the Revelations was written by the arch heretic Cerinthus. Dionysius, bishop of Alexandria, says, that some thought Cerinthus to be its author; that for himself, he believed it to be written by a holy man, whose name was John, but he would not affirm, that it was really the work of John the Apostle and Evangelist. It passes, however, in the church, for certain, that the Revelations was composed by St. John the son of Zebedee, and brother of James; and, notwithstanding the doubts of Caius and Dionysius, the ancients unanimously acknowledged him as its author.

The Apocalypse was not at all times, nor universally, owned as canonical. St. Jerom, Amphilochius, and Sulpitius Severus, remark, that, in their time, many churches in Greece did not receive this book. It is not in the catalogue of the council of Laodicea, nor in that of St. Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and after them all the fathers of the fourth, fifth, and following ages, quote the Revelations as a book then acknowledged to be canonical: so, that though it was long in establishing itself, yet at last it prevailed: however, some continued to reckon it among the books spoken against. The Alogi, the Marcionites, the Cerdonians, Lutherans, and others, have likewise rejected the Revelations; but even this proves, that it was generally received by the Catholic churches, and Protestants themselves forsake Luther in this particular; for Beza has strongly maintained against his objections, that the Apocalypse is authentic and canonical.

* Herod. l. iii. c. xxxviii. Plin. l. viii. c. xli. Strabo, l. xvii.

■ Apud Euseb. l. iii. c. xxviii. Hist. Eccl.

The book of Revelations contains twenty-two chapters; the three first are epistolary admonitions and instructions to the angels of the seven churches in Asia Minor, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain representations of the persecutions which the church was to suffer from the Jews, Heretics, and Heathens, principally from the emperors Dioclesian, Maximian, Herculus, Galerius Maximian, Severus, Maxentius, Maximinus, and Licinius; and, lastly, from Julian the Apostate. After this, we have a view of the divine vengeance against persecutors, the Roman empire, and the city of Rome, described under the name of Babylon, the great prostitute, seated upon seven hills: and, ultimately, a description of the triumph of the church, and its victories over its enemies; of the marriage of the lamb, and the happiness of the church triumphant.

II. APOCALYPSIS, or Revelations of St. Peter, an apocryphal book mentioned by Eusebius, and Jerom, and cited by Clemens of Alexandria, in his Hypotyposes. There is none of it remaining, that we know of. Sozomen says, that in his time there was an APOCALYPSE OF ST. PAUL read on Good Fridays in the church, when all the people fasted religiously, in memory of our Saviour's passion.

III. APOCALYPSIS, or Revelation of St. Paul, an apocryphal book, used among the Gnostics and Cainites. This book contained, as these heretics pretended, those ineffable things, which the apostle saw during his ecstasy, and which, as he tells the Corinthians, he was not permitted to divulge, 2 Cor. xii. 4. Sozomen says, that several monks, in his time, set a great value on this work, and affirmed, that it was discovered by revelation, in the reign of Theodosius, at Tarsus, in St. Paul's house, where it had been hidden in a marble trunk, under ground: but, Sozomen inquiring into this fact, of an old priest belonging to the church of Tarsus, the priest answered, that he had never heard any thing about it, and believed the story to have been the invention of heretics.

IV. APOCALYPSIS, or Revelation of St. John, different from the true Apocalypse; Lambecius says, there is a MS. of it in the emperor's library. Cod. 119. Biblioth. fol. 108....15.

V. APOCALYPSIS, or Revelation of Cerinthus. This arch heretic composed certain Revelations, wherein he spoke of an earthly kingdom, and particular sensual pleasures, which the saints should enjoy for a thousand years at Jerusalem. It has been observed, in another place, that some of the ancients suspected Cerinthus to be the author even of St. John's Revelations, perhaps for no other reason, but because of this imitation, and the ill use which this heretic made of the apostle's writings, the better to authorize his visions.

VI. APOCALYPSIS, or Revelation of St. Thomas, known only by pope Gelasius' decree, which ranks it among the apocryphal books.

VII. APOCALYPSIS, or Revelation of Adam. The Gnostics, as Epiphanius informs us, had such an Apocalypse: taking occasion, doubtless, of forging it, from what is said in Genesis, of the Lord's causing a deep sleep to fall on Adam, or, as the Septuagint have it, an ecstasy.

VIII. APOCALYPSIS, or Revelation of Abraham. The Sethian heretics had, in like manner, a spurious Apocalypse of Abraham, which Epiphanius describes as abounding with filth and nastiness.

IX. APOCALYPSIS, or Revelation of Moses. Georgius Syncellus, p. 27. speaking of this Apocalypse, says, the passage of St. Paul to the Galatians, is taken from it, c. vi. 15. "Neither circumcision availeth any thing, nor uncircumcision, but a new creature." Cedrenus says, some authors will have this Apocalypse to be the same work as Genesis the Less, another apocryphal book with which the ancients were acquainted.

X. APOCALYPSIS, or Revelation of Elias. St. Jerom tells us, that the passage of St. Paul to the Corinthians, 1 Cor. xi. 9. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him," is borrowed from the Revelation of Elias. Origen, in his citation of them, tells us, that they are no where found, but in the secret books of Elias.

APOCRYPHAL, Ἀπόκρυφος: hidden or secret; from ἀποκρύπτω, to hide or conceal.

APOCRYPHAL, signifies properly, HIDDEN, according to the sense of the Greek, from which it is derived on the following account: Books are called apocryphal, 1. when the author is not

[†] Euseb. l. iii. c. iii. Hist. Eccl.

[‡] Sozomen, l. vii. c. xix.

[§] Sozomen, l. vii. Hist. Eccles. c. xix.

[¶] Epiphanius. Hæres. 39. c. v.

[‡] Hieronymus. in Catalog. Scriptur. Eccl.

[¶] Epiphanius. Hæres. 18. c. xxxviii. G. Eycar. part II. animal. p. 120. Aug. tract. 98. in Joan.

[§] Theodoret. l. ii. hæretic. fab. c. iii.

[¶] Hieron. Ep. 101. ad Pammach.

[¶] Apud Euseb. l. vi. c. xiv. Hist. Eccles.

[¶] Epiphanius. Hæres. 31. c. viii. Gnostic.

[¶] Origen. Hom. ult. in Matt. xxvii. 9.

known; whether he has put no name to his work, or a false name. 2. Those which are not in the canon of Scripture, nor publicly read in the congregation, although they may have been read in private. 3. Those which are not authentic, and of divine authority; even, if they may be thought the works of eminent or of sacred authors: for example, the Epistle of St. Barnabas. 4. Those which were composed by heretics, to authorize their errors.

There are apocryphal books, therefore, of several degrees. Some are absolutely false, dangerous, and impious, composed to defend error or superstition; others are simply apocryphal, and not contrary to faith and good manners: others, after having been long contested by some, have been by others received as canonical; as the church of Rome admits many, which are by all protestants regarded as apocryphal, though printed with our English Bibles, and parts of them read in our church service: all of which, ^g St. Jerom reckons among apocryphal writings, and says, the church reads them, but without receiving them into the canon:—*Ecclesia quidem legit, sed intra canonicas Scripturas non recipit.* There are some small parts of Scripture, which are at this day contested, and received by some as canonical, by others as apocryphal; such as the titles to the Psalms, the preface to Jeremiah, Ecclesiasticus, the additions to Esther and Daniel, &c.

APOLLO, one of the gods worshipped by the Heathen, to whom they attributed oracles, and divination. *Vide* ΠΥΘΩΝ and SPIRIT of PYTHON, Acts xvi. 16. *Vide* likewise Deut. xviii. 11; and 1 Sam. xxviii. 7; and 2 Kings, xxi. 6.

APOLLONIA, Ἀπολλωνία: *perdition, destruction.*

I. APOLLONIA, a city of Macedonia, through which Paul passed in his way to Thessalonica, Acts xvii. 1.

II. APOLLONIA, a city of Palestine, situated near the sea, between Joppa and Cæsarea, almost at an equal distance. Josephus, Pliny, and Ptolemy speak of it. Some, very improperly, confound it with Antipatris. Josephus, *Antiq.* l. xiii. c. xxiii. speaks of Antipatris and Apollonia, as of two different places. It is not mentioned in Scripture.

APOLLONIUS, an officer belonging to Antiochus Epiphanes, whom Grotius believes to have been governor of Mysia. He is called, Misarches, in

the Greek, 1 Macc. v. 24. as if Mysiarches, which may be understood either in the interpretation above, or, as signifying the chief of a crew of villains. Antiochus Epiphanes having resolved to draw great sums from Jerusalem, sent Apollonius to execute his design. A.M. 3836; *ante* A.D. 167, he came thither at the head of 22,000 men: pretended he would continue there, without giving any disturbance; waited till the sabbath day, then fell on the people, and put great numbers to the sword: the city was burnt and pillaged, 10,000 persons were taken, carried captive, and sold to the king's profit. Two years after, Judas Maccabeus having gathered an army of 6000 Jews, who continued faithful, Apollonius, at that time in Samaria, marched against him: but Judas defeated Apollonius, killed him, dispersed his army, carried off a very rich booty, and took Apollonius' sword, which he had used in the action, 1 Macc. i. 30, 31. A.M. 3838; *ante* A.D. 165.

II. APOLLONIUS DAUS, governor of Cælo-Syria, and general of Demetrius Nicanor (son of Demetrius Soter) having abandoned the party of Alexander Balas, and gone over to Demetrius Nicanor, he headed a powerful army, to compel the Jews to declare for Demetrius. A.M. 3856; *ante* A.D. 148, he encamped at Jamnia, and wrote to Jonathan Maccabeus, prince of the Jews, challenging him to descend into the plain, and reproaching him for continuing among rocks and mountains. Jonathan, stung with these reproaches, with his brother Simon, and 10,000 troops, set down before Joppa. The garrison of Apollonius' troops, shut the gates: but the citizens seeing Jonathan preparing to force them, opened the gates, and received them.

Apollonius, informed that Jonathan had taken Joppa, advanced to Azotus with 3000 horse, and 8000 foot; having left 1000 horse in ambuscade near a brook, to fall on the Jews in their rear; but Jonathan having intelligence of the design, ranged his troops in such a manner, that they could face the enemy on each side, and forbade them to quit their ranks; commanding them to stand firm, and receive the first onset. Apollonius' horse were tiring themselves all day, with throwing darts and arrows against Jonathan's troops, who received them on their buckler's, being very little incommoded by them: toward the evening, Jonathan charged the enemy; the horse

^f Hieron. Ep. ad Lætam. Aug. l. xv. de Civit. c. xxiii.

^g Hieron. Præfat. in lib. Salomon.

^h Joseph. *Antiq.* l. xli. c. viii. & 1 Macc x. 69, & seq.

fled, and the infantry were defeated: some who escaped, threw themselves into the temple of Dagon, near Azotus; thither Jonathan pursued them, and burnt them, with the temple. He took, likewise, the city of Azotus, pillaged, and burned it. In this action, Apollonius lost 8000 men. Upon this victory, Alexander Balas bestowed new favours and new praises upon Jonathan: he sent him a golden buckle, such as the king's relations wear, and gave him the property of Accaron.

APOLLOS, Ἀπολλῶς: *one that destroys and lays waste*; from ἀπολλῆμαι, *I perish, or am destroyed*; or ἀπολλύω, *I destroy*.

APOLLOS, a Jew of Alexandria, who came to Ephesus, A.D. 54, during the absence of St. Paul, who was gone to Jerusalem. He was "*an eloquent man, and mighty in the Scriptures*;" Acts xviii. 24: he was instructed in the way of the Lord; spoke with zeal and fervour, and taught diligently the things of the Lord: but he knew only the baptism of John; so that he was, as it were, only a Catechumen, and not fully informed of the higher branches of gospel doctrine: but he knew Jesus to be Messiah, and declared himself openly as his disciple. Therefore, at Ephesus, he began to speak boldly in the synagogue, demonstrating, by the Scriptures, that Jesus was the Christ. Aquila and Priscilla having heard him there, took him home with them, and instructed him more fully in the ways of God. Some time after, he inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him: arrived at Corinth, he was very useful, and there he watered what St. Paul had planted. It is supposed, the great fondness his disciples had for him, almost produced a schism, 1 Cor. iii. 7. "some saying, I am of Paul; others, I am of Apollos; others, I am of Cephas." But this division, which St. Paul speaks of in his first Epistle to the Corinthians, did not prevent Paul and Apollos from being closely united by the bands of Christian charity and affection. Apollos hearing that the apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first Epistle to the Corinthians, wherein he mentions, that he had earnestly entreated Apollos to return to Corinth, but had not prevailed upon him; that, nevertheless, he gave him room to hope, that he would go when he had an opportunity.

Some have supposed that the apostle names Apollos and Cephas, not as the real persons in whose

names parties were formed at Corinth, but that, not to provoke a temper which he desired might subside, he "*transfers, by a figure, to Apollos, and to himself*," what was said really of other parties, whom, out of prudence, he declines naming. It might be simply thus—but the reluctance of Apollos to return to Corinth, seems to countenance the other, which is the general opinion.

St. Jerom says, Apollos was so dissatisfied with the division which had happened on his account at Corinth, that he retired into Crete, with Zeno, a doctor of the law; but that this disturbance having been appeased by the letter of St. Paul to the Corinthians, Apollos returned to this city, and was bishop there. The Greeks, in their calendars, make him bishop of Duras; and, in their Menæa, they set him down as second bishop of Colophon, in Asia. Ferrarius says, he was bishop of Iconium, in Phrygia; others, that he was bishop of Cæsarea.

APOLLYON, Ἀπολλύων, a Greek word, which signifies the destroyer, and answers to the Hebrew, אבדן, *Abaddon*; which signifies the same thing. St. John, Rev. ix. 11. says, that "an angel having opened the bottomless pit, a thick smoke issued out of it, and with this smoke locusts, like horses prepared for battle, and commanded by the angel of the bottomless pit, called in Hebrew, *Abaddon*; and in Greek, *Appolyon*." Vide FRAGMENT, No. 44.

APOSTATE, Ἀποστάτης: from ἀφίστημι, *to depart, or separate*.

APOSTATE. 1. Those who forsake Christianity, to embrace idolatry, Mahometism, or any other false religion. 2. Those who forsake any holy profession, whereunto they have engaged themselves by solemn vows, and return to a secular, worldly, irreligious way of life. In Scripture, the name apostate is not always taken in this sense: Job xxxiv. 18.—to say to a king, thou art an apostate (as the Vulgate translates) the Hebrew imports only, "Who says to the king, Belial, thou worthless wicked man." Proverbs vi. 12. "The man, who is an apostate, is good for nothing." The Hebrew, "the man of Belial, the wicked man." Ezekiel ii. 3. *Gentes apostatrices*, i. e. "Nations that have rebelled against the Lord." And when it is said, wine and women will make wise men apostatize; the meaning is, that these are the most dangerous temptations man is exposed to; and engage him most in sin.

APOSTLE, from the Greek, *Apostolus*, which signifies a missionary, messenger, or envoy. Apostle is applied to Jesus, who was God's envoy to save the world, Heb. iii. 1. though more commonly to persons who were envoys, commissioned by him. Herodotus, lib. i. cap. 21. uses this word for a public herald, an ambassador, or *nuncio*. The Hebrews had apostles, sent by their patriarch to collect yearly a certain tribute, which the Jews paid, called *aurum coronarium*. Some assert, that, before Jesus Christ, they had another sort of apostle, who collected the half shekel, which was paid by every Israelite to the temple. These might be called apostles: but I cannot perceive, distinctly, that this name was given them, as it was to other officers, belonging to the high-priests and heads of the people, sent to carry their orders to cities and provinces, in affairs relating to religion.

For example, St. Paul was deputed to the synagogues of Damascus, with directions to seize and imprison all who professed the religion of Christ Jesus. The apostle alludes to this custom, according to Jerom, in the beginning of his Epistle to the Galatians; saying, "that he is an apostle, not of man, neither by man, but by Jesus Christ:" *q. d.*—an apostle, not like those among the Jews, who derived their mission from the chief priests, or from principal men of the nation; but an apostle sent by Jesus Christ himself.

Eusebius and Jerom speak likewise of apostles sent by the Jews, to defame Jesus Christ, and his disciples. Justin Martyr, in his Dialogue against Trypho, says, they sent persons whom they called apostles, to disperse circular letters, filled with calumnies against the Christians: and to this, it is supposed, there is a reference, Acts xxviii. 22. Epiphanius, speaking of these apostles, observes, that this was a very honourable and profitable employment among the Jews.

APOSTLES of Jesus Christ, in which sense the word is now commonly used, were his chief and most distinguished disciples; he invested them with authority, filled them with his spirit, trusted them particularly with his doctrine and services, and chose them to raise the edifice of his church upon. Jesus Christ, after his resurrection, sent them into all the world, commissioned to preach and to baptize, to work miracles, &c. The

names of the twelve apostles chosen by Jesus Christ are, 1. Peter; 2. Andrew; 3. John; 4. Philip; 5. James Major; 6. Bartholomew; 7. Thomas; 8. Matthew; 9. Simon; 10. Jude; 11. James Minor; 12. Judas Iscariot. This last betrayed his master, and hanged himself; St. Matthias was chosen in his place.

APPAIM, אַפִּים: *countenance, visage*; from אַפִּי *aph*, the nose; or אַנַּף *anaph*, wrath: otherwise, a baker; from אָפָה *apha*.

APPAIM, son of Nadab, 1 Chron. ii. 30.

APPHUS, Σαυφῆς: *counsel of indignation*; otherwise, one that usurps the counsel, or that penetrates; from חָפַשׁ *chaphash*, to penetrate.

APPHUS, a surname given to Jonathan Maccabeus, 1 Macc. ii. 5. Apphus may signify—one who faints away, or one who abounds, or one who scatters and disperses, according to the different ways of writing it, אַפּוֹס *deficiens*. פֶּרֶשׁ *abundare*. פֶּרֶשׁ *spargere*.

APPHIA, 'Αφῖα: *that produces, or is fruitful*.

APPHIA, the wife of Philemon, St. Paul's friend. It is believed, she suffered martyrdom with her husband, Philemon; their festival is observed November 22.

APPLE, *Pomum, Malum*. The word *malus* or *malum*, is sometimes taken generally, and answers to the Hebrew *peri*, fruit; sometimes for an apple and apple-tree, and answers to the Hebrew *tuphuah*. Moses blessing Joseph, wishes him "the precious fruits brought forth by the sun and moon," *i. e.* by the rains and dews of heaven; by the gentle influences of the sun and moon: literally, "the precious fruits brought forth by the sun, and the precious things put forth by the moon." The Vulgate reads, *de pomis celi*; *de pomis fructuum solis & lune*. The Chaldee, and others, by the fruits of the moon, understand those which come monthly; and by the fruits of the sun, those which come yearly. Some trees, such as the fig, and the orange, have fruit almost always on them. Moses adds, "the fruits of the ancient mountains," probably the vine, olive, and other trees, which grow on mountains.

The spouse says, Cant. vii. 13. "she has all sorts of fruits, new and old, at her house, laid up for her beloved." *In portis nostris omnia poma, &c.* But the Hebrew reads *magadim*, מַגְדִּים, things delicious, delicacies.

* L. xiv. Codic. Theod. de Judæis. Epist. ad Galat. v. 1.

† פֶּרֶי *Peri*, fructus, pomum.

1 Vide Gothofredi Notas in Cod. Theod. l. xiv.

2 Euseb. in Isai. xviii. Hieronym. ibidem.

3 תַּפְּחָה *Taphuah*, pomum, malus.

4 Hieronym. in

5 Epiphan. Hæres. 80.

Solomon says, Prov. xxv. 11. that "a word fitly spoken, is like apples of gold in pictures of silver." The Vulgate, *in lectis argenteis*, in silver beds; Heb. like apples of gold in baskets (or net-work, fillagree-work) of silver. These golden apples were, probably, oranges, or citrons. The first fruits, say the Rabbins, were carried to the temple in silver baskets.

God commanded the Hebrews, when they planted fruit-trees, not to eat of them during the three first years. In the fourth year, the fruit was consecrated to the Lord, and in the fifth year, the proprietor gathered it for his own use.

APRIES, king of Egypt, called Pharaoh-Hophrah, in the sacred writings, Jerem. xlv. 30. Apries was son of Psammis, and grandson of Nechos, or Necho, who fought Josiah, king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world: but having equipped a fleet, to reduce the Cyrenians, he lost almost his whole army in this expedition. The Egyptians, resolved to make him responsible for this ill success, rebelled, pretending he undertook the war only with design to get rid of his subjects, and govern the remaining part more absolutely. He deputed one of his principal officers, named Amasis, in hope of bringing them to their duty: but, while Amasis was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king; the rest applauded him, and Amasis did not oppose it. He put himself at their head, marched against Apries, defeated him, and took him prisoner. Amasis treated him with kindness, but the people were not satisfied till they had taken him from Amasis, and strangled him. Such was the end of Apries, according to Herodotus. Jeremiah threatened this prince with being delivered into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon. This prince had made a league with Zedekiah, and promised him assistance, Ezek. xvii. 15. Zedekiah, therefore, relying on his forces, revolted from Nebuchadnezzar, A.M. 3444; ante J.C. 584; who, early in the year following, marched against Zedekiah; but as other people of Syria had likewise shaken off their obedience, he first reduced them to their duty; then, toward the end of the year, he besieged Jerusalem, 2 Kings, xxv. 5; 2 Chron. xxxvi. 17; Jerem. xxxix. 1; lii. 4. Zedekiah defended himself there long, to give time to Pharaoh-Hophrah, or Apries, to

come to his assistance. Apries advanced, with a powerful army; and the king of Babylon raised the siege, to meet him; but Apries, not daring to hazard a battle with the Chaldeans, retreated into Egypt, and abandoned Zedekiah. Ezekiel, chap. xxix. reproaches Egypt severely with this baseness; threatening, that since it had been "a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of thee by thy hand, thou didst break and rent all their shoulder;" he prophesies, that Egypt should be reduced to a solitude, that God would send the sword against it, which should destroy man and beast in it: and this was afterward accomplished; first, in the person of Apries, and next, in the conquest of Egypt, by the Persians. To this king, likewise, we apply the following words of Habbakuk, Hab. ii. 15. "Wo unto him that giveth his neighbour drink; that puttest thy bottle to him, and makest him drunken also, that thou mayest look on his nakedness." Vide the VOLUME OF FRAGMENTS.

I. AQUILA, a native of Pontus, in Asia Minor, was converted by St. Paul, together with his wife, Priscilla. Acts xxvii. 2, &c. As Aquila was by trade, a tent-maker, as well as St. Paul, the apostle lodged with him at Corinth. Aquila came thither, not long before, from Italy, being obliged to leave Rome, by the edict of the emperor Claudius, which banished all Jews from that city. St. Paul afterward quitted Aquila's house, and abode with Justus, near the Jewish synagogue, at Corinth, perhaps, because Aquila was a converted Jew, and Justus was a convert from Paganism; that so the Gentiles might come and hear him with more liberty. When the apostle left Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to profit that church by their instructions and example, while he went to Jerusalem. They did him very great services in this city, and even exposed their own lives to preserve his, Rom. xvi. 4. They were returned to Rome, when St. Paul wrote his epistle to the Romans, wherein he salutes them with great encomiums. Lastly, they were come back to Ephesus again, when St. Paul wrote his second Epistle to Timothy, wherein he desires him to salute them in his name, 2 Tim. iv. 19. What became of them afterward, is not known. The Greeks call Aquila, bishop and apostle, and honour him July 12. The festival of Aquila and Priscilla is placed in the Roman calendar, July 8.

¶ Herodot. l. ii. c. clxi. clxii. & clxix.

¶ Sueton. Claud. c. xxv.

II. AQUILA, a celebrated translator of the Old Testament, from Hebrew into Greek: being made surveyor of the works, by the emperor Adrian, when the city of Jerusalem (*i. e.* *Ælia*) was rebuilt by his orders, he had opportunity, while in this employment, to see the early disciples of Jesus, with the purity of whose lives, and the eminence of whose virtues, he was so affected, as to embrace Christianity: but being much addicted to judicial astrology, the governors of the church remonstrated to him, that this curious and unprofitable art was inconsistent with the profession of Christ; and he still retaining it, was expelled the church. Unable to endure the shame of this excommunication, Aquila renounced Christianity, embraced Judaism, and received circumcision: he then applied himself to study the Hebrew, and having acquired an accurate knowledge of it, he translated the Old Testament, and designing to conceal the ignominy of his apostasy, he endeavoured, as Epiphanius says, (from whom we learn these particulars) to distort those passages which relate to our Saviour, and to interpret them in a sense different from that of the **LXX**. This he executed, as is believed, in the emperor Adrian's time.

When Aquila commenced his translation, he designed to keep close to the meaning of the text, but to render it in a free and easy manner: after which, he undertook a more exact version, wherein he attempted to render the most minute terms, strictly and literally; this the Jews called an accurate translation, and valued it above all others. *Aquila contentiosus interpres, qui non solum verba, sed etymologias quoque verborum transferre conatus est*, says St. Jerom, epist. to Pammachius. Notwithstanding, in other places, he commends Aquila's scrupulous and literal exactness. *Aquila, qui non contentiosus ut quidam putant, sed studiosius verbum interpretatur ad verbum*. And, whereas the ancients generally accuse him of changing the sense of such passages as favour Christianity, St. Jerom writing to Marcella, says, "that he was continually examining Aquila's translation, and every day discovered many things in it, which confirm our belief:" *Ut amicæ menti fatear, quæ ad nostram fidem pertinent roborandam plura reperio*.

We do not know, certainly, whether Aquila, before he embraced Christianity, was a Jew, or a Gentile. Epiphanius makes no doubt but that he was a Gentile, others urge such difficulties

against it, as are not easily resolved. It has been doubted, likewise, whether he be the same person with Onkelos, the celebrated paraphrast of the Pentateuch. Some Rabbins and Christian authors are for the affirmative, others for the negative: but, by the accounts of the generality of the Jews, Onkelos is more ancient than the time of the Aquila we are speaking of; and, besides, many places in Onkelos and Aquila are differently translated. The reader may consult F. Montfaucon's Dissertation, before his Hexapla, p. 51. and Walton's and Serrarius' Prologomena.

AQUILO, the north-wind. The Hebrews generally denote the north, by the left hand; the south, by the right; the west behind; and the east before; according to the disposition of a man whose face is turned to the east.

AR, or *Aur*, *אור*: *awaking, watching, evacuation, uncovering*.

AR, Areopolis, Ariel of Moab, or Rabbath-Moab. These names signify the same city, the capital of the Moabites, on the river Arnon, which divided it in two. Theodoret calls it, simply *Ar*: Eusebius the same, adding, that the idol of these people, probably Moabites, was called Ariel. Epiphanius says, that a small tract of land, adjoining to Moab, Iturea, and the country of the Nabatheans, is called Arielitis. Isaiah calls it, xvi. 7, 11. "the city with walls of burnt brick;" *ad muros cocti lateris*; in Hebrew, *Kir-harescheth*, or *Kirjath-hares*. St. Jerom says, this city was destroyed by an earthquake, when he was young. We believe, Charac-Moab, or Charax-Moab, to be the same with Ar and Areopolis.

ARA, *ארא*: *cursing, one that curses*; from *ארר* *arar*, according to some: otherwise, *seeing*; from *ראה* *raah*.

ARA, son of Jether, of the tribe of Asher, 1 Chron. vii. 38.

ARAB, *ארב*: *one that lays snares*: otherwise, *one that multiplies*; from *רבב* *rabab*: otherwise, *locusts*; from *ארכה* *arbe*: otherwise, *a window*; from *ארכה* *aruba*.

ARAB, a city belonging to the tribe of Judah, Josh. xv. 52.

ARABAH, *הרבה*, *αρεμια*: *great, or powerful*; from *רבב* *rabab*, or *רבה* *rabah*: otherwise, *contentious or disputative*; from *רוב* *rub*.

ARABAH, a city belonging to the tribe of Benjamin, Josh. xviii. 28.

[†] Lib. de ponderib. & mensuris.

Damas.

hæres. p. 40.

[‡] Origen. ad African. Hieron. in Ezechiel. idem ad Pammach.

^{*} Theodoret. in Isai. xv. & xxix.

[•] Hieron. in loc. Hebr.

^γ Euseb. in locis Hebr. in Areopolis.

^ω Hieronym. ad

^z Epiphanius. l. i. contra

ARABIANS, אַרְבִּיִּים; from אַרֵב *areb*: *the evening*; or, *a place wild and desert*: or, *hostages, pledges, ravens, mixtures, mild*: this word has all these significations: *mixtures*, from אֲרָבִים *arabim*, or *aurehim*, because this country was inhabited by different kinds of people.

ARABIA, a considerable part of Western Asia. Arabia lies south-east of Judea, and is distinguished into three parts, Arabia Deserta, Petrea, and Felix. Arabia Deserta has the mountains of Gilead to the west, and the river Euphrates east: it comprehends the Itureans, the Edomites, the Nabatheans, the people of Kedar, and others, who lead a wandering life, having no cities, houses, or fixed habitations; but dwelling in tents, in modern Arabic, Bedoweens. This country seems commonly to be described in Scripture by the word Arab, which signifies, properly, in Hebrew, *the west*, or people gathered together. They may have taken the name of Arabim, or western, from their situation to the west of the Euphrates; and, if so, their name Arab is prior to the settlement of Israel in Canaan. In Eusebius, and authors of that and the following ages, the country, and greatest part of the cities beyond Jordan, and of what they call the Third Palestine, are considered as parts of Arabia.

Arabia Petrea extended south of the Holy Land; Petra was the capital of it. This country contains the southern Edomites, the Amalekites, the Cushites (very improperly called Ethiopians by our translators, and other interpreters of Scripture) the Hivites, the Meonians, or Maonims, &c. These people are at present known under the general name of Arabians; but it is of consequence to notice the ancient inhabitants of these districts, as they are mentioned in the text of Scripture. In this country, was Kades-barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Hasmona, Oboth, Phunon, Dedan, Segor, &c. also, mount Sinai, where the law was given to Moses.

Arabia Felix lay farther south; being bounded east by the Persian Gulph; south by the ocean, between Africa and India; and west by the Red Sea. As this Arabia did not immediately adjoin to the Holy Land, it is not so frequently mentioned. It is thought, that the queen of Sheba, who visited Solomon, 1 Kings, x. 1. was queen of part of Arabia Felix. This country abounded with riches, and particularly spices.

The Scripture mentions frequently the Arabians (meaning those adjoining Judea) as a powerful

people, who valued themselves on their wisdom. Their riches consisted principally in flocks and cattle: they paid king Jehoshaphat an annual tribute of 7700 sheep, and as many goats. 2 Chron. xvii. 1. The kings of Arabia furnished Solomon with a great quantity of gold and silver, 1 Chron. ix. 14. They loved war, but made it rather like thieves and plunderers, than soldiers. They lived at liberty in the field, or the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea which the Scripture gives us of them, Isai. xiii. 20. The same is their character at this day.

The inhabitants of Arabia, who dwelt there before Abraham came into Canaan, were descended from Ham. We find there the Midianites, of the race of Cush, among whom Moses retired. Abimelech, king of Gerar, is known in the time of Abraham; and the Amalekites, in the time of Moses. The Hivites, the Amorites, Kenites, Meonians or Mahonians, extended a good way into Arabia Petrea; the Horim, in the mountains which lie south of the land of Canaan, and east of the Dead Sea. The Rephaim, Emim, Zuzim, and Zamzummim, Gen. xiv. 5; Deut. ii. 8, 9, &c. inhabited the country called afterward Arabia Deserta, and peopled by the Ammonites, Moabites, and Edomites.

Arabia is generally stony, rocky, and mountainous; principally in parts now remote from the sea, though formerly adjacent to it. In the course of ages, a vast plain has been interposed between the mountains, now in the midst of the country, and the sea, which has gradually retired. This is now the most fruitful and best cultivated part; but it is also the hottest: for up in the mountains, the air is much cooler than below in the plains: they also contain plants and animals of different kinds. The plain is called TEHAMA; or the levels. *Vide* FRAGMENT, No. 39.

Arabia Petrea, and Arabia Felix, were possessed by the descendants of Ishmael, who were more particularly known by the name of Arabians. *Vide* ISHMAELITES. The Arabians themselves thus relate their history:

The first (whom they call pure and unmixed) Arabians, descended from Cahtan, or Joktan, son of Eber, and brother of Peleg; who, after the division of languages, settled this peninsula of Asia.

The second Arabians, who succeeded these, are the descendants of Ishmael, son of Abraham and Ha-

^b Bibl. Orient. p. 120, 121.

gar, who came and settled among the ancient Arabians, and was father of the mixed Arabians, or Mota-Arabes, or Mosta-Arabes, or Ishmaelites. [N.B. Very different from the modern Mosarabians, or Mostarabians, so called by the Spaniards, because they are Arabians blended with other nations.]

The pure and ancient Arabians were divided by tribes, as well as the sons of Ishmael; and some of these tribes are still in being in Arabia, others are lost and extinct.

The Ishmaelites formed twelve tribes, according to the number of the sons of Ishmael, Gen. xxv. 13, 14, &c. viz. Nebajoth, Kedar, Abdiel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah: but although these people are very careful in the preservation of their genealogy, yet they cannot trace it so high as Ishmael; they are obliged to stop at Adnan, one of his descendants; the genealogy, even of Mahomet, rises no higher.

Besides the descendants of Ishmael, who peopled the greatest part of Arabia, the sons of Abraham and Keturah, of Lot, of Esau, of Nahor, and others, dwelt in the same country, and mixed with, or drove out, the old inhabitants.

The inhabitants of Arabia are divided into those who dwell in cities, and those who live in the fields and deserts: the latter abide continually in tents, and are much more honest and subtle than the Arabians who live in towns. Of these, some are Gentiles, others Mussulmen; the former preceded Mahomet, and are called among them *Arabians of the Days of Ignorance*; the others are those who have received the doctrines preached by Mahomet: these are called Moslemoun, or Mussulmen, i. e. believers; these are the people who conquered, and who possess great part of Asia and Africa, and who founded the four great monarchies of the Turks, the Persians, Morocco, and Mogul; not to mention other lesser kingdoms.

Arabia Deserta is called Hegiaz, and is become the most celebrated of all, by reason of the cities of Mecca and Medina, situated in it. Arabia Petrea is now known by the name of Hagar, or Hagiar; which signifies stone, or rock: but Arabia Deserta, as understood by the ancients, extended much farther toward Syria and the Euphrates.

Joktan, the son of Eber, having settled in Yemen, erected a kingdom there, and was himself the first monarch. His son, Jarab, succeeded him,

who introduced the Arabian language, which borrowed its name from him, as did the whole country. The third king was Jaschab; the fourth Abdalsehams, surnamed Sobas; from him, the old Sabæans derived their name. His descendants reigned in Yemen, above 2000 years before the rise of Mahometanism.

The Arabians in general are cunning, witty, generous, and ingenious; lovers of eloquence and poetry; but superstitious, vindictive, sanguinary, and given to robbery (i. e. of those not under the protection of some of themselves) which they think allowable, because Abraham, the father of Ishmael, say they, gave his son nothing, Gen. xxv. 5, 6.

The ancient Arabians were idolaters: they worshipped a stone, says Clemens Alexandrinus. Maximus Tyrius, and the modern Arabians, accuse them of the same. The black stone, which has the repute of having been, *from time immemorial*, the object of their worship, is still to be seen in the CAABA of Mecca. They say, this stone was originally white, but has wept itself black on account of the sins of mankind. Herodotus says, they had only two deities—Bacchus, and Venus Celestial: Bacchus, they called Urostalt; and Venus, Alilat, or Alilatta. Strabo tells us, that they adored only Jupiter and Bacchus: which Alexander the Great being informed of, resolved to subdue them, that he might oblige them to worship him, as their third deity.

The modern Arabians, descended from Ishmael, mention other names of the old deities adored in Arabia; as, Lakiah, whom they invoked for rain; Hafedah, for preservation from bad accidents in their journies; and Razora, for the necessities of life; Lath, or Ablat, which is a diminutive of Abia, the true name of God; Aza, or Uza, from Aziz, which signifies the mighty God. Menat, from Menan, distributor of favours. It is very probable, that they adored likewise the two golden antelopes, whereof there is frequent mention in their histories, and which were offered at the temple of Mecca. The ancient Midianites, among whom Moses retired, and was received by Jethro, worshipped Abda and Hinda. Urotalt, mentioned by Herodotus, denotes, probably, the sun; and Alitat, the moon. The first of these words, may signify the god of light; the second, the god, or goddess, eminently. Vide ABRAHAM.

Since the gospel was preached, many Arabians have embraced Christianity; we know of some

* Bibl. l. Orient. p. 477. Jaman, or Jeman.

† Herod. l. i. & iii. c. viii.

‡ Strabo, l. xvi. p. 510.

§ Clem. Alex. in Protreptico, 29. Ὁι Ἀραβες τὸν λίθον.

¶ D'Herbelot. Bibl. Orient. p. 476.

bishops and martyrs of Arabia ; in Origen's time, a council was held there against certain heretics. The Mahometans acknowledge, that before Mahomet, there were three tribes in the country, which professed Christianity, viz. those of Thanouk, Bahera, and Naclab. That of Thanouk having had some difference with their neighbours, on the subject of religion, retired to the province of Bahârain, on the Persian Gulph.

ARACEANS, or Arkites, people descended from Arak, son of Canaan, who dwelt in the city Arce, or Arca, at the foot of mount Libanus. Josephus and Ptolemy both speak of this city. Antonius' Itinerary places it between Tripolis and Antaradus. Josephus produces a fragment of the history of Assyria, wherein it is related, that the inhabitants of Arce submitted to the Assyrians, together with those of Sidon and old Tyre. And, in another place, he says, that the river Sabbatieu empties itself into the Mediterranean, between Arce and Raphanæa. This is, probably, the Arce mentioned in Josephus, and said to belong to the tribe of Asher, and otherwise called Antipas. In Solomon's time, Baariah was intendant of the tribe of Asher, according to the Hebrew text, 1 Kings, iv. 16. but Josephus says, he was governor of the country round about the city of Arce, which lies upon the sea. In the latter times of the Jewish commonwealth, this city was part of Agrippa's kingdom.

ARACH, a city of Chaldea, built by Nimrod, the grandson of Cush, Gen. x. 8. in all probability, is the town of Aracea, placed by Ptolemy, in the Susiana, on the Tigris, below the place of its confluence with the Euphrates. Ammian calls it Areeha. From this city, the Areecean plains which abound with *naphta*, and sometimes take fire, derive their name: and, probably, from hence the Arabians have named Iraca, or Eraea, a large province of Asia, extending along both shores of the Tigris, an extent of twenty days' journey: its breadth, eleven days' journey. The capital of this province, under the Chaldeans and Assyrians, was Babylon, under the princes named Cosroës, was Maddin; and under the Arabians, was Bagdat. This province is called Chaldea, or Babylonia, by the Greeks and Latins.

ARAD, or *Aured*, עֲרָד: *a wild ass*; in Syriae, a dragon.

ARAD, Arada, Arath, Adraa, or Adra, a city,

south of the tribe of Judah, and the land of Canaan, in Arabia Petraea. The Israelites having advanced toward Canaan, the king of Arad opposed their passage, defeated them, and took a booty from them, Numb. xxi. 1. But they devoted his country as accursed, and destroyed all its cities, as soon as they became masters of the land of Canaan. Numbers xxxiii. Arad was rebuilt, and Eusebius places it in the neighbourhood of Kades, four miles distant from Malathis, and twenty from Hebron.

ARADUS, a city and island in the Mediterranean, on the coast of Phœnicia, over against Antaradus. The isle of Aradus is but seven furlongs, or 875 paces, about, and is 200 paces distant from the continent. The Aradians, or Arkites, descendants of Canaan, dwelt at Aradus, Gen. x. 17. This country was promised to the Israelites: but they did not possess it, till perhaps, the reign of David, or of Solomon.

ARAH, אָרָה, *way, path*; or, *daily provisions*; from אָרָחָה *aruchah*: or, *to exhale*; from רִיחַ *riach*.

I. ARAH, son of Ullah, a grandson of Asher. 1 Chron. vii. 39.

II. ARAH. His descendants returned from Babylon, to the number of 775. Ezra ii. 5.

ARAM אָרָם: *elevation, magnificence*; from רָמַם *ramam*, or רוּם *rum*; or, *one that deceives*; from רָמָה *ramia*; or, *their curse*; from אָרַר *arar*, and the pronoun ׁ *am*, *theirs*.

ARAM, אָרָם, *ram*, from the same root.

I. ARAM, fifth son of Shem, was the father of the people of Syria, who, from him, are called Arameans. There are many countries of this name, distinguished in Scripture. Aram Naharim, or Syria of the Two Rivers, that is, Mesopotamia, Aram of Damascus, Aram of Soba, Aram Bethrohob, and Aram of Maachah; because the cities of Damascus, Soba, Bethrohob, and Maachah, were in Syria; or, at least, because Syria contained the provinces of Soba, Maachah, Rohob, &c. Homer and Hesiod call those Arameans, whom the more modern Greeks call Syrians. The prophet Amos, seems to say (ix. 7.) that the first Arameans dwelt in the country of Kir, in Iberia, where the river Cyrus runs; and that God brought them from thence, as he did the Hebrews out of Egypt: but when this happened is not known. Moses always calls the Syrians,

^b Dem. p. 852. Thanouk.

^m Ibid. l. viii. p. 256.

^p Bibl. Orient. p. 317.

ⁱ Antiq. l. ix. c. xiv.

^a De bello, l. vii. c. xxiv.

^k De bello Jud. l. vii. c. xiv.

^l Antiq. l. v. c. i. p. 142.

^o Ardet Aracteis aut unda per hospita campis. Tibull.

and people of Mesopotamia, Aramites. The Arameans often warred against the Hebrews: David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority: but, after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel; unless, perhaps, under Jeroboam II. who restored the kingdom of Israel to its ancient boundaries, 2 Kings, xiv. 25.

II. ARAM, son of Esrom, and father of Amminadab. Ruth iv. 20; Matt. i. 34; Luke iii. 33.

ARAMITESS, אַרַמִּית, אַרַמִּיָּת: Heb. *Aramia*, i. e. a Syrian woman. *Vide* ARAM. The word Syria, comes probably from the Hebrew צור *tsur*, a rock, or fortress; which is also the name of the city of Tyre, formerly very famous in Syria and Phœnicia.

ARAN, אָרָן, *ark*; from אָרָן *arun*: or, song, shouting for joy; from רָנָן *ranan*: or, their curse; from אָרָר *arar*, to curse, and the affix נ *am*, theirs.

ARAN, son of Dishan, and brother of Uz, of the race of Esau. Gen. xxxvi. 28.

ARAPHA, or *Erephel*, אֶרֶפָּה, אֶרֶפָּה: *physic*, or pardon; from רָפָה *rapha*, to cure, to pardon: or, the mouth, or opening of the mountain; from פֶּה *pe*, or *phe*, a mouth, and מֶה *me*, a mountain.

ARAPHA, or rather *Rapha*, father of the giants, or *Raphaim*. The word *Rapha* may likewise signify a giant; possibly, the giants of Anak's race, in Palestine, were called *Raphaim*, because of their gigantic stature; or of the generical signification of the name *Rapha*. *Vide* RAPHA, and RAPHAIM.

ARARAT, אֲרָרָט, אֲרָרָט: Vulg. *Armenia*: the curse of trembling; from אָרָר *arar*, to curse, and רָטַט *retheth*, fear, trembling. *Vide* ARMENIA. According to the Syriac, the light of him that runs; from אֹר *aur*, light, and יָרַח *jarath*, or *irat*, to run, to go out; according to others, רָחַח *ratheh*, to run.

ARARAT, a famous mountain in Armenia, on which the ark is said to have rested, after the deluge, Gen. xiii. 4. It is affirmed, but without proof, that some remains of Noah's ark are still on the top of this mountain: but M. de Tournefort, who visited this spot, has assured me there was nothing like it; that the top of mount Ararat is inaccessible, both by reason of its great height, and of the snow which perpetually covers it. Mount Ararat is twelve leagues from Erivan, east, and is situated in a vast plain, in the midst whereof it rises.

The Eastern people call mount Ararat, on which the ark settled, Ar-dag, or Parmak-dagh, the finger mountain; because it is straight, and stands by itself, like a finger held up: it is visible at the distance of ten days' journey. The city of Tauris is not very distant. Tavernier says, there are many monasteries on mount Ararat; that the Armenians call it Meresoussar, because the ark stopped here. It is, as it were, taken off from the other mountains of Armenia, which form a long chain; from the top to the middle, it is often covered with snow three or four months of the year. He adds, that the city of Nekkivan, or Nakschivan, at three leagues distance from mount Ararat, is the most ancient in the world; that Noah settled here, when he quitted the ark; that the word *Nak-schivan*, is derived from *Nak*, which signifies ship, and *schivan*, stopped, or settled, in memory of the ark's resting on mount Ararat. Others call this mountain *Gioud*, or *Giouda*, in the country of Moussol, or Diarbeer, in Mesopotamia, at the foot whereof is a village, named *Thamanin* and *Corda*; by *Thamanin* meaning *eight*, in memory of the eight persons who came out of the ark; *Corda* denotes the Gordian mountains, so famous among the ancients. We have noticed their opinion, who affirm, that the ark rested on a mountain near *Apamea*, in Phrygia. *Vide*

APAMEA.

The Persians call Ararat, mount *Asis*; as if they should say, the happy or fortunate mountain (which, perhaps, is not far from the etymology of Asia, *q. d.* the happy country) alluding to the choice which God made of it, as a port for Noah. The Armenians maintain, by tradition, that, since Noah, no one has been able to climb this mountain, because it is perpetually covered with snow, which never melts, but to make room for other snow, newly fallen; that Noah, when he left the ark, settled at Erivan, twelve leagues from Ararat, and that, at a league from this city, in a very happy aspect, that patriarch planted the vine, in a place which at present yields excellent wine.

ARAUNAH, or *Aruna*, אֲרֻנָּה, *ark*; from אָרָן *arun*; otherwise, song, joyful cry, curse. *Vide* ARAN.

ARAUNAH, or *Ornan*. During the pestilence which ravaged Jerusalem, the angel of the Lord directed the prophet Gad, to bid David come, and raise an altar to the Lord, in the threshing-floor of Araunah, the Jebusite, 1 Chron. xxi. 18, & seq. and 2 Sam. xxiv. 18. Araunah was,

⁹ Voyage de la Boulaye, p. 42. Bibl. Orient. p. 404.

¹ Bibl. Orient. p. 404. Gioud.

² Tavernier, Voyage de Perse, t. i.

³ Idem. t. 4. p. 39.

⁴ See M. Saurin's Dissert. Hist. p. 115, 131. &c.

probably, an ancient inhabitant of Jerusalem, whose habitation and threshing-floor, was on mount Moria (where afterward the temple was built.) David went immediately toward the residence of Araunah, to execute this order. When Araunah perceived him, he ran to meet him, prostrated himself before him, and asked, what he desired of him? David told him, he came to buy his threshing-floor, with intention to erect there an altar to the Lord, that he might be pleased to stop the plague: Araunah offered him not only the threshing-floor, but wood likewise and oxen. *Vide* FRAGMENT, No. 48. But the king would not accept them, till he had settled their price; for, said he, "God forbid, that I should offer to the Lord, that which cost me nothing." David, therefore, bought the threshing-floor, and the oxen, for *fifty shekels of silver*; to which he afterward added the ground about it, which belonged to Araunah, and which cost him in all—the whole of the two purchases together—as the Chronicles have it, six hundred shekels of gold.

ARAXES, a celebrated river, which springs from mount Ararat, six miles from the source of the Euphrates, and falls into the Caspian sea. This river is so large and rapid, when swelled by the melted snow, that the banks raised against it, &c.^w are carried away by it: the noise of its waters terrifies those who hear it: the current drives boats with such impetuosity, as to waft them half a mile in an instant. Attempts have been often made to build bridges over this river, but all have constantly been overset by its waters.^{*} Notwithstanding, Paul Lucas says, that at present there is a bridge over the Araxes: also, that there is a tradition in the country, that the spring head of this river, is in the place where Paradise was situated. It is believed to be the Gihon mentioned by Moses, Gen. ii. 13. The name Gihon, in Hebrew, signifies to flow with impetuosity, as does Araxes in Greek.

ARBACES, general of the Medes, and governor^y of Media, under Sardanapalus, king of Assyria. Seeing the softness and effeminate manners of Sardanapalus, he could not bring himself to obey him any longer. He took arms, in conjunction with the principal officers of the Median army: made an alliance with Belesis, governor of Babylon, and both together attacked Sardanapalus, with an army of 400,000 men. Arbaces was worsted in the three first battles fought against

the king: but, in the fourth, the Bactrians coming over to him, he fell suddenly in the night on Sardanapalus, and drove him from his camp: this prince retired to Nineveh, and gave the command of his army to Salamenes, his wife's brother. Salamenes lost two battles against the conspirators, and almost all his troops. Nineveh was besieged three years, from A.M. 3254, to 3257: but this last year, the river Tigris, swelled in an extraordinary manner, by the rains, overflowed its banks, and beat down twenty-two furlongs, or 2550 paces, of the city wall. The conspirators hereupon entered the breach, and saluted their principal commander, Arbaces, as king: but Arbaces was content with having restored his country to its liberty, and would not assume the title of king. After his death, was an interregnum, which lasted to the year 3296, when Dejoces was acknowledged king of the Medes.

Dr. Prideaux asserts, that Tiglath-pileser and Arbaces are the same persons, expressed under these two distinct names; contrary to the opinion of archbishop Usher, who supposes one to have possessed Media, the other Assyria. Diodorus Siculus positively tells us, that Arbaces had Assyria, as well as Media, for his share in the partition of the former empire, therefore there is no room for a Tiglath-pileser, or a Ninus Junior distinct from him, to reign in Assyria during his time. *Prid. Connect. part i. book i.*
ARBATTIS, Ἀρβάτις: *caution, answering*; from ארבע *aurab*.

ARBATTIS, a city of Galilee, taken and destroyed by Simon Maccabeus, 1 Macc. v. 23.

ARBÉ, or *Aurebo*, ארבע, a city. See **KIRJATHARBAH**, or **HEBRON** and **MAMRE**: *the city of the four*; from ארבע *rabo*: or, *lying down*; from רבצ *rabatz*.

ARBÉ, otherwise **Hebron**. Arbe was, probably, the founder of Hebron. It was first possessed by giants of the race of Anak; afterward, it was given to the tribe of Judah, and the property of it to Caleb. The Rabbins have a tradition (related by St. Jerom, in his Hebrew questions on Genesis) that Hebron was called Arbe, *i. e.* **four**, because the four most illustrious patriarchs, Adam, Abraham, Isaac, and Jacob, were buried there; or, as others, because **four** of the most celebrated matrons of antiquity were interred there, *viz.* Eve, Sarah, Rebecca, and Leah; but there is no accounting for these Rabbinical traditions.

^w Chardin. Voyage de Perse.

^{*} Lucas, t. i. c. xxvii. p. 362, 363.

^y Diodor. l. ii. Herodot. l. i. Justin. l. i.

ARBELA, Ἀρβηλα: *renewing of old age*; from ער *aur*, to awake, and בלה *bala*, old age: or *snares*; from ארב *arab*: or, the plain of God; from ערבה, and אל: or, the locust of God; from ארבה, a locust.

I. ARBELA. We know more cities than one, of this name, in Palestine. Josephus speaks of an Arbela, in Galilee, near Sephoris. Bacchides, in his way from Antioch to Judea, encamped at Arbela. There were caverns near Arbela, of difficult access, whither thieves retired. Herod forced them from thence, but they returned, and did great mischief in the country. Josephus says, that being sent governor of Galilee, in the beginning of the war against the Romans, he fortified a place called Arbela.

II. ARBELA, a city in the great plain, nine miles from Legio, probably east.—Eusebius and St. Jerom.

III. ARBELA, a city beyond Jordan, belonging to the region of Pella.—Eusebius.

IV. ARBELA, a place mentioned, Hosea x. 14. where we read in the Vulgate, *sicut vastatus est Salmanā à domo ejus, qui vindicavit Baal*: “As Shalmana was overcome by him who made war against him, after having destroyed the altar of Baal,” designing to describe Gideon, Judg. vi. 25; vii. viii. 10, &c; but the Hebrew imports, “As Shalman spoiled Beth-ARBEL in the day of battle.” Which, by some is explained, as relating to the taking of the city Arbela, by Salmaneser: but this event is not noticed in history. Jerom, and the Alexandrian MS. read Jerobaal; and understand it, with the Vulgate, of the victory obtained by Gideon over Zalmunna.

Arbela, or Arbah-el, signifies—fine countries, countries of God: for which reason, we find many places named Arbela. It is said, 1 Macc. ix. 2. that Bacchides and Alcimus came into Galilee, and encamped at Maseloth, which is in Arbela. The city Masal, or Misheal, was in the tribe of Asher, near to which were very fine fields, and a place called Arbela, Josh. xix. 26.

ARBITE, ארבי: from the same.

ARCA, a city of Phœnicia. *Vide ARACA*. It was allotted to the tribe of Asher. It is situated between Arad and Tripolis.

ARCE, (from ARKE,) otherwise called Rekem, by change of pronunciation, or Petra, the capital of Arabia Petrea. *Vide REKEM and PETRA*.

ARCH (TRIUMPHAL). It is said, 1 Sam. xv. 12. that Saul, after the defeat of the Amalekites,

erected a triumphal arch on Carmel: *Eo quod venisset Saul in Carmelum, & crevisset sibi fornicem triumphalem.*” The Hebrew imports, that “he lifted up an hand;” in our translation, “set him up a place,” i. e. a monument. We know not the nature or form of this monument: it was, probably, some heap of stones, or a column, to preserve the memory of this victory. The author of the Hebrew traditions on the books of Kings, says, that Saul’s triumphal arch was composed of branches of myrtle, palm, and olive-trees. The story acquires additional force, by this notice of the trophy; since Saul, in the midst of his triumph, was punished by the predictions, &c. of Samuel.

ARCHELAIS, Ἀρχελαις, a city.

ARCHELAIS, a city of Judea, built by Archelaus, ethnarch of the country, son to Herod the Great, some time before his exile to Vienne, in Dauphiny. Probably, it stood in that large plain which lies on the western shore of the Jordan.

ARCHELAUS, Ἀρχέλαος: *prince of the people*; from ἄρχων, chief, prince, and λαός, the people.

I. ARCHELAUS, king of Cappadocia, father of Glaphyra, the wife of Alexander, son to Herod the Great. Archelaus was a wise and judicious prince; being informed of Herod’s anger against Alexander, his son-in-law, he came to Jerusalem, at first seemed to adopt Herod’s passion, declared he was ready to divorce his daughter from Alexander, condemned extremely the young prince, and commended Herod; then—when he saw the king softened, he dexterously shifted the accusations from Alexander, to those who were about him; and Pheroras, Herod’s brother, visiting Archelaus, to desire him to make his peace with his brother, Archelaus engaged him to confess to Herod, that he was the cause of the trouble in his family, and to beg his pardon: and, that then, he, Archelaus, would assist him, to recover the king’s good graces. Thus, Archelaus, by his prudence, re-established peace in Herod’s court, and reconciled him to his sons, Alexander and Aristobulus, and to Pheroras, his brother.

Some time after, Alexander being accused to Herod, of designing to retire, with his wife, to her father, Archelaus, and having owned this, Herod conceived great suspicions against Archelaus; and, in the last assembly convened by him at Berytus, where the death of Alexander and Aristobulus was determined, he would not suffer

* Antiq. l. xii. c. xviii. Vide & l. xiv. c. xxvii.

* Ibid.

* Antiq. l. xvi. c. xii. & de bello Jud. l. i. c. xvii. p. 757, 759.

* De bello, l. ii. c. xxv. & de vita sua, p. 1013.

Archelaus to be present, though the emperor, Augustus, had expressly written that he should be. *Vide* ALEXANDER. Joseph. Antiq. lib. xvi. cap. 16. *in fine*, and cap. 17. *initio*. De Bello, lib. i. cap. 17.

II. ARCHELAUS, son of Herod the Great, and Maltace, his fifth wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, and expunged out of his will Herod Antipas, whom he had declared king, he substituted Archelaus, and gave Antipas the title of tetrarch only. Antiq. lib. xvii. cap. 10. After the death of Herod, Archelaus ordered that king's will to be read, wherein he, Archelaus, was declared king, on condition that Augustus consented. Hereupon the assembly cried, "Long live king Archelaus!" and the soldiers promised the same fidelity to him, as they had shewn to his father. Archelaus buried his father magnificently, came to Jerusalem, and there mourned seven days, according to custom. He then gave a splendid entertainment to the people. He went to the temple, harangued the multitude, promised them good treatment, and declared, he would not assume the title of king till the emperor had confirmed it. A.M. 4001; *ante* A.D. 3.

The people, notwithstanding, tumultuously demanded the execution of those who advised Herod to slay certain zealots, that had pulled down a golden eagle from one of the temple gates. They also required Archelaus to divest Joazas of the high-priesthood; and they vehemently reproached the memory of the late king. Archelaus sent troops to suppress the mutineers, who killed near 3000 of them, about the temple. After this, he embarked at Cæsarea, for Rome, to procure from Augustus the confirmation of Herod's will. Antipas, his brother, went to Rome likewise, to dispute his title, pretending that Herod's first will should be preferred to his last, which, said he, was made by him when his understanding was not entire.

The two brothers, Archelaus and Antipas, procured able orators to display their pretensions before the emperor; and when they had done speaking, Archelaus threw himself at Augustus' feet; Augustus gently raised him, said he would do nothing contrary to Herod's intention, or his interest: but, refused to decide this affair at that time. Some time afterward, the Jews sent a solemn embassy to Rome, to desire Augustus would permit them to live according to their own laws, and upon the footing of a Roman province; without being subject to kings of Herod's family, but only to the governors of Syria. Augustus heard them, and likewise heard Archelaus in reply; then broke up the assembly without declaring himself.

After some days, he sent for Archelaus, gave him the title, not of king, but of ethnarch, with one moiety of the territories which his father, Herod, had enjoyed; promising him the crown likewise, if his good conduct deserved it. Archelaus returned to Judea, and, under pretence that he had countenanced the seditious against him, he deprived Joazas of the high-priesthood, and gave that dignity to his brother Eleazar. He governed Judea with so much violence, that, after seven years, the chiefs of the Samaritans and Jews accused him before Augustus: the emperor immediately sent for his agent, at Rome, and without condescending to write to Archelaus, he commanded the agent to depart instantly for Judea, and order Archelaus to Rome, to give an account of his conduct. Joseph. Antiq. lib. xvii. cap. ult. & de Bello, lib. i. cap. 6.

On this prince's arrival at Rome, the emperor called for his accusers, and permitted him to defend himself; which he did so insufficiently, that Augustus banished him to Vienne, in Gaul; where he continued, in exile, to the end of his life; the year whereof is not very well known. Antiq. lib. xvii. cap. ult. & lib. ii. de Bello, cap. 6.

ARCHEVITES, ארכיב long: from ארך *erec*: otherwise, *that cure*, from ארכה *arocah*.

ARCHI, ארכי, ארכי, ארכי: length, or extent; from ארך *arach*: also, health: otherwise, a scar; from ארוכה *aruca*.

ARCHI, a city of Manasseh, beyond Jordan, Josh. xvi. 2.

ARCHIPPUS, the chief of the stables, or master of the horse; from αρχων, chief or prince, and ἵππος, a horse.

ARCHIPPUS: of whom St. Paul speaks, Col. iv. 17. Some are of opinion he was bishop of Colosse; others, only deacon of that church. The Apostolical Constitutions, lib. vii. cap. 46. describe him as bishop of Laodicea, in Phrygia. The Greeks observe his festival, November 22; and say, he suffered martyrdom at Colosse, in the reign of Nero. The Latins honour him March 22.

ARCHISYNAGOGUS, chief of the synagogue: the title of an officer among the Jews. There were generally, in the synagogues, many men of eminence, who presided in them; and in all assemblies held in them. Their number depended on the extent of the cities where they were, or on the number of the people who frequented the synagogue. In some synagogues there might be seventy elders, who presided; in others, perhaps, ten; in others four or five; or no more than one head, or *Archisynagogus*. They are sometimes called angels, or princes, of the syn-

agogue, by the Jews (see ANGELS) likewise Chachamin, *i. e.* wise men. They presided in the religious assemblies, and invited those to speak who were thought capable of that office; they also judged of affairs relating to money, of thefts, and some other matters. They had a right to inflict whipping on those convicted of acting contrary to the law. They likewise could excommunicate and expel from the synagogue those who deserved this punishment. *Vide* Basnage's Hist. of the Jews, lib. vii. cap. 7. & Vitranga de Synagog. Mention is made of this officer in an epistle of the emperor Adrian, cited by Vopiscus Saturnin, cap. 8; *Nemo illo (in Egypto) Archisynagogus Judeorum.*

ARCHITRICLINUS, Ἀρχιτρίκλινος: prince of the triclinium, or three beds; from ἄρχων, head, or chief; τρεῖς, three; and κλίνη, a bed, or couch.

ARCHITRICLINUS, which is generally translated steward, signifies rather the master, or intendant of the feast; one, says Gaudentius, of Brescia, tract. ix. who is the husband's friend, and commissioned to conduct the order and economy of the feast. He gave directions to the servants superintended every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper: from whence his name, as regulator of the triclinium, or festive board. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes this office, chap. xxxii. 1, 2: "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." This office is mentioned, John ii. 8, 9. Theophylact has a pretty remark here: "That no one," says he, "might suspect that their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who on these occasions are intrusted with this office, observe the strictest sobriety, that they may be able properly to regulate the whole."

ARCTURUS, signifies, properly, the bear's tail, and denotes a star, behind the great bear's tail, the rising and setting whereof presaged, as was said, storms and bad weather.

Arcturus signum sum omnium quam acerrimum.

Vehemens sum, cum exorior, cum occido, vehementior.

PLAUT. in Rudente, Prolog.

Job is thought to speak of Arcturus, or the bear, under the name of Ash (שׁ) chap. xi. 9.

ARD, or *Ared*, ארד, אֲרַד: one that commands; from ארד radda: or, he that descends; from ירד jarad.

I. ARD, youngest son of Benjamin, Gen. xlv. 21.

II. ARD, son of Gera, the son of Benjamin, Gen. xlv. 21.

III. ARD, son of Bela, of the tribe of Benjamin, head of a family, Numb. xxvi. 40.

ARDON, son of Caleb and Azuba, 1 Chron. ii. 18.

ARELI, אֲרֵל, אֲרֵלָה, the same as Ariel, the light of God; from אור, aur, light, and אל el, God: or, the vision of God; from ראי rai, or ראה raah, vision, &c.

ARELI, youngest son of Gad, Gen. xlv. 16.

AREOPAGUS, the place, or court, in which the Areopagites, the celebrated and supreme judges of Athens, assembled. [It was on an eminence, formerly almost in the middle of the city; at present it is out of Athens. There are some small remains of the foundation of buildings upon it still visible; but nothing whereby to determine its form or construction, as appears from Stuart's Ruins of Athens.] It is said the judges pronounced sentence in the dark, that they might not be affected by the sight of the persons engaged in the prosecution.

St. Paul having preached at Athens against the plurality of gods, and declared, that he came to reveal to the Athenians that God whom they adored without knowing him, was carried before the Areopagites, as the introducer of a new religion, Acts xvii. 19, 22, & seq. he spoke there with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed, without any interference on their part.

[AREOPAGUS, signifies, the hill of Mars. (Mars, it is said, was one of the first tried here.) Our translation, by giving the import of this title "Mars' hill"—has lost the correct representation of the passage; since Mars' hill might not be a court of justice; and besides this, the station of Dionysius, as one of the Arcopagites, is lost on the reader.]

AREOPOLIS, the same as Ar, or Ariel, or Rab-bath-Moab. See AR.

ARETAS, Ἀρέτας: from ἀρετος, one that is agreeable, that pleases, that is virtuous.

I. ARETAS, king of Arabia. There were many princes of this name: Josephus, Antiq. lib. xiv. cap. 2, 3, 4. speaks of a king Aretas. Antipater's great friend, who not only received Hircanus, the high-priest and prince of the Jews, when dispossessed of his dignity by his brother Aristobulus. but likewise undertook to reinstate him: he marched against Aristobulus, with an army of 50,000 Arabians, defeated him, and obliged him to fly to Jerusalem, whither Aretas followed, and besieged him, A.M. 3939; *an*ie A.D. 65.

The city was already in possession of the king of the Arabians, and Aristobulus continued master of the temple only, where he defended himself, with the priests, when Seaurus, sent by Pompey, came to Damascus: Aristobulus and Hircanus sent ambassadors to him, and promised large sums of money to engage him in their party: Seaurus preferred the offers of Aristobulus, whose wealth and liberality were well known to him; and in consequence, he obliged Aretas to quit the siege of the temple, threatening, in case of his refusal, to declare him an enemy to the Roman people. Aretas, therefore, returned into his own country, but not without interruptions: for Aristobulus marched against him and Hircanus, with a powerful army, and attacking him in a place called Papyron, killed about 7000 of his men.

Three or four years afterward, Seaurus, whom Pompey had left governor of Judea, marched against Aretas; but as he could not reach Petra, the capital of Arabia Deserta, by reason of the difficulty of the ways, he pillaged the neighbouring places. His troops at last suffering by famine, he deputed Antipater to Aretas, to engage him to make a peace, and to pay a sum of money, to prevent the farther ravaging of his country. Aretas gave 300 talents, and so the war ended, as much to the advantage of Seaurus as of Aretas. Joseph. Antiq. lib. xiv. cap. 9. & de Bello, lib. i. cap. 6.

II. **ARETAS**, called before, Æneas, king of Arabia, son, or grandson, to him of whom we have been speaking, succeeded Obodas in the kingdom of Arabia. Antiq. lib. xvi. cap. 15. One Syllæus having prejudiced Augustus against him, by accusing him of having assumed the crown of Arabia, without waiting for the emperor's consent, he was for some time very much perplexed, not being within distance of vindicating himself, and confuting the calumnies of his enemy. But the emperor having at length discovered the impostures of Syllæus, confirmed Aretas in the kingdom. Antiq. lib. xvi. cap. 16. Herod Antipas married Aretas' daughter, A.M. 3998; but some time after divorced her; and took Herodias, his sister-in-law, his brother Philip's wife. Aretas' daughter retiring to her father, he declared war against Antipas, under pretence of difficulties concerning the limits of Gamala: and Antipas was entirely defeated. All the world thought this a just punishment for the murder of John Baptist, whom Herod had beheaded for his reproof of his incest. Antiq. lib. xviii. cap. 7.

Antipas wrote to Tiberius an account of this war, and what had happened; which so provoked the emperor, that he ordered Vitellius, then governor of Syria, to make war against Aretas, and if he could take him alive, to send him in person; if not, to send his head: Vitellius advanced with his army to Ptolemais; and the Jews entreating him not to pass through their country with his troops, by reason of the images borne in their standards, he marched through the great plain, designing, in all probability, to pass the Jordan at Seythopolis. Vitellius himself, went with his friends to Jerusalem, where he continued three days. During his stay here, news was brought of Tiberius' death, and of Caius' elevation to the empire. Whereupon Vitellius commanded his army to return, being unwilling to begin this war without orders from the new emperor.

The year following, A.D. 38, the apostle Paul, who had been some time at Damascus, and preached the gospel with much zeal, was persecuted by the Jews of that city, which was then under the dominion of Aretas; they prevailed with the governor to keep the gates shut day and night, to prevent Paul from escaping: but he, being informed of their design, was let down in a basket over the city walls by the brethren: and so happily avoided their snares, Acts ix. 23, 24, &c. 2 Cor. xi. 13.

ARETH, or Hareth, a forest of Judah, 1 Sam. xii. 5. Here, David secured himself from Saul.

ARGOB, ארגב: *a turf of earth*; from רגב *regeb*: or *fat land*, or *curse of the well*; from ארר *arar*, *a curse*, and גבה *geba*, *a well*: or, *exalted light*; from אור *aur*, *light*, and גבה *gabab*, or *gebab*, *elevation*, *height*.

I. **ARGOB**, a district beyond Jordan, in the half-tribe of Manasseh, and in the country of Bashan, one of the most fruitful territories on the other side Jordan. In this district were the sixty towns called Havoth-Jair, which had walls and gates, without reckoning villages and hamlets, not enclosed. There are some remains of the word Argob, Ragaba, a city beyond Jordan.

II. **ARGOB**, the capital of the region of Argob, Deut. iii. 4, 14; and 1 Kings, iv. 13. Eusebius says, that Argob was fifteen miles from Gerasa, west. It is probably the same as Ragab, or Ragaba, mentioned in the Mishna, in Menachoth, viii. 3. and Josephus, Antiq. lib. xiii. cap. 23. The Samaritan translation, instead of Argob, generally puts Rigoba.

III. **ARGOB**, a place in Samaria, near the royal palace, where Pekah, son of Remaliah, assassinated

- sinated Pekahiah, son of Menahem, king of Israel, 2 Kings, xv. 25.
- ARIAL**, אַרְיֵאל: *the lion of God*; from אַרְיָה *ariah*, a lion, and אֵל *el*, God.
- ARIAL** of Moab. There are two Arians of Moab, mentioned in Scripture, which are the same city: Ar, or Arcopolis, the capital of Moab, was divided by the river Arnon, into two towns. *Vide* Ar.
- II. ARIAL**, is understood of the altar of burnt offerings; or, of the city of Jerusalem, Isai. xxix. 1, 2, 7; Ezek. xl. 15, 16. Ariel literally signifies a lion of God; a very great lion.
- III. ARIAL**, Eusebius says, is the name of an idol worshipped by the Moabites; whose capital city was Ariel. Euseb. in Ariel.
- ARIARATHES**, king of Cappadocia, son of another Ariarathes. He of whom we are speaking, was expelled his dominions, by Orophernes, and was restored by the Romans, A.M. 3846. Appian. Syriac. p. 118. Polyb. Legat. 120. The Roman senate wrote to him, in favour of the Jews, about A.M. 3861, 1 Macc. xv. 22.
- ARIDAI**, אַרְיֵי: *a lion abounding*; from אַרְיָה *ariah*, a lion, and דִּי *di*, abundance. A Persian word; its true etymology not known.
- ARIDAI**, ninth son of Haman, who, with his brethren, was hanged on a gibbet, Esth. ix. 9.
- ARIDATHA**, אַרְיָתָא: *the law of the lion*; from אַרְיָה *ariah*, a lion, and דָּת *dath*, a law: or, *the law of the curse*; from אָרַר *arar*, a curse. A Persian name, its true etymology not known.
- ARIDATHA**, sixth son of Haman, Esth. ix. 9.
- ARIEL**, *Vide* ARIAL.
- ARIEH**, אַרְיָה: *lion*: otherwise, *light of the Lord*; from אֹר *aur*, light, and יָה *jah*, the Lord.
- ARIMANON**, a city of refuge behind Jordan: probably the same as Ramoth, in Gilead, Joshua xxi. 38. Antiq. lib. iv. cap. 7.
- ARIMATHÆA**, Ἀριμαθία: *a lion dead to the Lord*; from אַרְיָה *ariah*, a lion, מוּת *muth*, death, and יָה *jah*, the Lord: or, *the light of the death of the Lord*; from אֹר *aur*, light, &c. or, simply, *Ramath*, or *Ramah*, elevation; from רָמַם *ramam*.
- ARIMATHÆA**, or *Ramatha*, a city, from whence came Joseph, the counsellor, mentioned Luke xxiii. 50. St. Jerom, in Epitaphio Paulæ, places it between Lydda and Joppa. Modern travellers mention a city, called *Ramatha*, between Joppa and Jerusalem, on a mountain. The name *Ramatha*, whence *Arimathæa*, signifies height: but this place is very different from *Ramathaim-Zophim*, Samuel's country. *Arimathæa* lay west of Jerusalem, and *Ramathaim* north, in the mountains of Ephraim, 1 Sam. i. 1. Besides, the way which Saul travelled, when seeking his father's asses, will not allow us to place *Ramathaim* west of Jerusalem; for, he set out from Gibeah, from thence he advanced north to the mountains of Ephraim; then he turned to Shalisha, west of Jerusalem, and passed through the land of Shalim, or Salem; i. e. the country about Jerusalem; proceeding toward the east, he went through the tribe of Benjamin; and, intending to return toward Gibeah, he came north into the land of Zuph, or Zophim, near *Ramathaim-Zophim*, where he spoke with Samuel. (It is my opinion, that the city *Ramathaim-Zophim*, is the same as *Ramah*, near Bethel, four leagues distant from Jerusalem, 1 Kings, x. 2, 3.) When he went from thence, Samuel told Saul, that as he returned to Gibeah, he would meet two men, who came from Rachel's sepulchre, in the neighbourhood of Bethlehem, and by these he would be informed, that his father's asses were found; that a little farther he should meet three men, going on pilgrimage to Bethel; and that, at last, he should come to an eminence above Gibeah, which was then in possession of the Philistines.
- ARIOCH**, or *Ariuch*, אַרְיָךְ: *long, great, tall*; from אַרָךְ *arak*; otherwise, *your lion*; from אַרְיָה *ariah*, a lion, and the affix יָ *ca*, yours.
- I. ARIOCH**, king—of the Elieians, according to the Vulgate,—of the Elymæans, according to the Syriac. We find *Arioch*, king of Ellasar, Gen. xiv. 1. Of the country of the Elieians, we have no knowledge; of the Elymæans or Elamites we have; it is that of the ancient Persians. Judith, i. 6. mentions a battle between Arphaxad, king of the Medes, and Nabuchodonozor, king of Assyria, fought at Ragau, near the Tigris and Euphrates, in the plain of *Arioch*, king of the Elimeans.
- II. ARIOCH**, king—of Pontus, according to the Hebrew,—of Ellasar, according to the paraphrast Jonathan; according to the Syriac—of Telassar. Telassar was a province beyond the Euphrates, toward Armenia; for, Isaiah xxxvii. 1, 2. speaks of the children of Eden at Telassar. *Arioch* was in league with Chedorlaomer, in the war against the kings of Sodom and Gomorrah, Gen. xiv. 1, &c.
- III. ARIOCH**, general of king Nebuchadnezzar's troops, Dan. ii. 15. *Vide* DANIEL.
- ARISAI**, אַרְיסַי: *spouse*, a Persian word, its etymology not in the Hebrew.
- ARISAI**, the seventh son of Haman, hanged with his father and his brethren. Esther ix. 9.

ARISSA, the wife of Japheth, according to a tradition in the East. Euseb. patriarch of Alex. tom. i. Annal.

ARISTARCHUS, Ἀριστάρχος: *a good prince*; from ἀριστάρχειω, *I govern well*; compounded of ἀριστὰ, *good, well, best*, and ἀρχέω, *I govern*.

ARISTARCHUS, mentioned by St. Paul, Col. iv. 10; and Philemon, v. 24. and in the Acts of the Apostles, chap. xix. & xx. 5; xxvii. 2. He was a Macedonian, a native of Thessalonica. He accompanied St. Paul to Ephesus, and continued with him the two years of his abode there, partaking in all his labours and dangers. He was near being killed in a tumult raised by the Ephesian goldsmiths. He left this city with the apostle, and accompanied him into Greece, and Asia, and to Rome. Ado, and the Roman martyrology, call him bishop of Thessalonica: but the Greeks say, he was bishop of Apamea, in Syria, and was beheaded, with St. Paul, at Rome, under Nero.

ARISTEAS, from ἀριστός, *best*.

ARISTEAS, author of the history, or rather romance, concerning the version of the Septuagint (*i. e.* of its inspiration, the seventy cells, for the Seventy Interpreters, &c. *Vide SEPTUAGINT*) of whose origin, age, and country, we are strangers. He calls himself an Egyptian, one of Ptolemy Philadelphus' life-guard, a favourite of this prince, and an Heathen. But, in his work and discourses, we easily discover the sentiments, language, and expressions of a Jew. We know not when he lived; whether under Philadelphus, king of Egypt, or Philometor, as is differently related; or later. Dodwel, in his Dissertation on Aristeas, cap. 1. thinks he lived after Philo: the first writer who mentions a translation of the Scriptures into Greek, by the direction of Ptolemy Philadelphus. Aristobulus, supposed to be a Jew of the Peripatetic sect of philosophers, cited in Eusebius, Preparat. Evangel. lib. iii. cap. 9. speaks likewise of this translation: but he names neither Aristeas, nor Philo. Josephus, the historian, is the first who has particularly mentioned him. This is sufficient here, to show, that what is said of Aristeas, is very perplexed and fabulous.

ARISTOBULUS, Ἀριστοβούλος: *a good counsellor, good advice*; from ἀριστὰ, *well, good*, and βούλη, *counsel*.

I. ARISTOBULUS, a Jew, of the race of the priests, a philosopher, and preceptor to Ptolemy, king of Egypt, 2 Mace. i. 10. Clemens, of Alex-

andria, lib. i. Stromat. cites the first book of Aristobulus, dedicated to king Philometor, wherein he affirms, that before the translation procured by Demetrius Phalereus, there was another, out of which Pythagoras and Plato had borrowed many of their opinions. Anatolius, quoted in Eusebius, Hist. Eccl. lib. vii. cap. 32. says, this Aristobulus was one of the Seventy Interpreters, and that he wrote comments on the books of Moses; which he dedicated to Ptolemy, the son of Lagus, and to his son Ptolemy Philadelphus. Clemens and Eusebius, believe this to be the Aristobulus mentioned in the preface to the second book of Maccabees, called, "king Ptolemy's master, who was of the stock of the anointed priests," *i. e.* of the priests of the God of Israel, consecrated by holy unction. Clem. Alex. v. Stromat. Euseb. Hist. Eccl. lib. iii. cap. 9.

It is generally asserted, that the Ptolemy to whom Aristobulus was preceptor, was surnamed Philometor. The letter wherein we find his name, is dated in the year 188 of the Greeks; or A.M. 3880. Philometor died A.M. 3860, twenty years before; notwithstanding which, Aristobulus may be styled this prince's preceptor, as having held that office. But the difficulty lies here: how shall we say, that Aristobulus lived to 3880, since he dedicated books to Ptolemy, the son of Lagus, who died in 3720—160 years before? He must have been, at least, twenty years of age, when he composed and dedicated these books; so, that in 3880, he would have been a hundred and eighty years old, which seems incredible. We had better, therefore, acknowledge, that the Aristobulus in the Maccabees is not him of whom Clemens and Eusebius speak; or, that the latter is a spurious author, under whose name several works were published, written long since the Maccabees, and unknown to all the ancients before Clemens.

II. ARISTOBULUS, of whom St. Paul speaks, Rom. xvi. 11. was, according to the modern Greeks, brother to Barnabas. They say—he was one of the seventy disciples;—was ordained a bishop, by Barnabas, or by Paul, whom he followed in his travels; was sent into England, where he laboured very much, made many converts, and at last died. They keep his festival, March 13, 16. and, again, October 31.

Others have doubted, whether Aristobulus, of whom St. Paul speaks, was a Christian; because Paul does not salute him, but those only who met in his house. *Vide Paræum in Rom.*

xvi. 11. Others guess him to be the same with Zebedee: but it is to no purpose to crowd together fables; we know nothing certain concerning him.

III. **ARISTOBULUS**, otherwise called Judas (and Philellen, or lover of the Greeks) son of Hircanus, and grandson of Simon Maccabeus, high-priest and prince of the Jews, gave proofs of his valour, in his father's life time, during the siege of Samaria, which lasted for a whole year, from 3894, to 3895, which he directed, together with his brother Antigonus. *Antiq. lib. xiii. cap. 18.* After that city was taken, Hircanus demolished it, and cast the materials into the brooks which run along the foot of the mountain on which it was built. Three years afterward, A.M. 3898, Hircanus died, and Aristobulus succeeded him: but he reigned one year only. He imprisoned his mother, and three of his brothers; cruelly starved his mother in her confinement, but gave his brother Antigonus a large share of the government. *Antiq. lib. xiii. cap. 19.*

He made war with the Itureans, a people descended from Jethur, a son of Ishmael, who dwelt in Arabia, beyond Jordan, between Damascus, to the north, and the half-tribe of Manasseh, to the south. He subdued them, and forced them to receive circumcision, by offering them the alternative, either of embracing Judaism, or of quitting their country: they chose to remain, and perform what was imposed. He procured the death of his brother Antigonus, by a tragical accident in Strato's tower. *Vide ANTIGONUS.*

No sooner had Aristobulus committed this crime, but severe repentance seized him; which contributed not a little to increase his indisposition, and to shorten his life. One day, when a servant was carrying out some blood, which this prince had vomited, he accidentally let it fall on that very spot where the marks of Antigonus' blood were still visible. They who saw this, made a great outcry, which was heard by the king; who, inquiring the cause, and understanding what it was, it so affected him, that, with many tears and sighs, he broke out into this exclamation: "Great God! thou dost revenge very justly the fratricide which I have committed! How long will my guilty soul be thus confined within my body?" Directly as he had pronounced these words, he expired, A.M. 3899. He was succeeded by his brother, Alexander Jannæus, whom Salome (or Alexandra) wife of

Aristobulus, took out of prison immediately after the king's death.

IV. **ARISTOBULUS**, son of Alexander, and grandson of Aristobulus, second son of Alexander Jannæus; his mother was Alexandrā, daughter of Hircanus: Mariamne, wife of Herod the Great, was his sister. Aristobulus was one of the handsomest princes of his time. As he was the last of the Asmonean family, Herod, his brother-in-law, exerted himself to prevent his possessing the high-priesthood, which he had, by birth, a right to expect. Nevertheless, being overpowered by the solicitations of his wife Mariamne, and his mother-in-law Alexandra, he invested young Aristobulus with this dignity, who was then but seventeen years of age. *Antiq. lib. xv. cap. 2, 3.* Nevertheless, having observed in the people too great an inclination toward this young prince, he conceived such jealousy of him, that he resolved to procure his destruction; for which he found an opportunity at Jericho: Aristobulus desiring to bathe, with other young people, in a conservatory of water, near the palace, Herod gave orders secretly, to have him drowned, by plunging him under water, as if in mere diversion: A.M. 3970; *ante* A.D. 34. Aristobulus had not been high-priest a whole year. *Antiq. lib. xvi. cap. 3.*

V. **ARISTOBULUS**, son of Herod the Great and Mariamne, and brother to Alexander. The ill fortune of these two brothers was common, and the events of their lives were constantly intermixed. *Antiq. lib. xvi. cap. ult. & lib. i. de Bello, cap. 17. Vide ALEXANDER.*

ARIUS, or Arcus, king of Sparta, mentioned, 1 Macc. xii. 7. and, in Josephus, *Antiq. lib. xii. cap. v.* This prince wrote a letter to the high-priest, Onias, the contents whereof are given, 1 Maccabees, xii. 20. One particularity in it, is, that the Lacedæmonians were acknowledged brethren to the Jews, *i. e.* were sprung from the same origin, having Abraham for their father. Hereupon the reader may see Calmet's Dissertation concerning the relation between the Jews and Spartans, in the beginning of the books of Maccabees. The reader may, likewise, if he pleases, consult Scaliger on this subject, *Canon. Isagog. p. 332.* Bochart in *Chanaan. lib. i. cap. 22.* Huet. in *Demonstr. Evang. prop. iv. sect. 10*; and, more particularly, Selden, in his second book de *Synedriis*, cap. iii. sect. 5; and, Grotius in *loc.* Arius' letter was written on a square piece of paper, the seal was an eagle, holding a dragon

in his claws. Joseph. Antiq. lib. xii. cap. 5. The date of this letter we do not know, nor to which Onias it was addressed, or by what Arius it was written: but we know that Onias III. was made high-priest, A.M. 3805, and was deposed in 3829; and that Arius II. king of Lacedemon, reigned after the year 549, from the foundation of Rome, which corresponds to A.M. 3805. He died at eight years of age. Aerotatus II. was his father and predecessor, and Leonidas, the son of Cleonymus, was his successor: so that, if this letter be his, it must be rather from his council, than from himself, since he died so young. We know, also, another Arius, king of Lacedemon, who is more celebrated in history. In his reign, we find Onias I. who was high-priest from A.M. 3682, to 3702: and, as Arius I. began to reign in 3700, we may fix the epoch of this letter, under Onias I. in the first or second year of this Arius.

ARK (Noah's) in Hebrew, תבת *thebat*. Græc. Κιβωτός, a chest; or Δάρναξ, a coffer. The term used by Moses is different from the common name whereby he describes a coffer. He uses the same Hebrew word *thebat*, when speaking of the little basket wherein he was exposed upon the Nile, from whence some have thought, the ark was of wicker work. It was a sort of bark, in shape and appearance much like a chest, or trunk. The ancients inform us, that the Egyptians used barks made of bulrushes, on the Nile, which were so light, as to be carried on their shoulders, when they met with falls of water, which prevented their passage. See Herodot. lib. ii. Diodor. lib. i. Plin. lib. vii. cap. 56. & lib. xiii. cap. 11.

As to Noah's Ark, it was, in all probability, in form like these Egyptian boats, but infinitely larger. If we reckon the Hebrew cubit at twenty-one inches, Noah's ark was 512 feet long, 87 wide, and 52 feet high; and the internal capacity of it was 357,600 cubical cubits. If we suppose the cubit to be only eighteen inches, its length was 450 feet, its width 75 feet, and its height 45 feet. Its figure was an oblong square, but the covering might have a declivity to carry off water. Its length exceeded that of most churches in Europe. The height might be divided into four stories, allowing three cubits and a half to the first; seven to the second; eight to the third; and five and a half to the fourth; and allotting five cubits, for the thickness of the top and bottom, and the floors.

The first story might be the bottom, or what is called the hold of ships; the second might be a

granary, or magazine; the third might contain the beasts; and the fourth the fowls. But the hold not being reckoned as a story, and serving only as a conservatory of fresh water, Moses says, there were but three stories in the ark: and when interpreters say four, they include the hold. Some reckon as many stables as there were kinds of beasts, which is not necessary; because many kinds of birds and beasts, which use the same food, might live very well together.

The number of beasts received into the ark is not so great as some have imagined. We know about a hundred and forty or an hundred and fifty species of quadrupeds; of birds, more in number, but smaller in size; of reptiles, thirty or forty species. We know not of more than six species of beasts larger than a horse; very few equal to a horse, and many much smaller, even under the size of a sheep: so that all the four-footed beasts, including 3650 sheep, if they be supposed necessary for the nourishment of such animals as live on flesh, at the rate of ten sheep daily, scarce occupy more room than 120 oxen, 3730 sheep, and 80 wolves.

Among birds, few are larger than a swan, and most are less.

Reptiles, or creeping animals, are generally small: many can live in the water, and these it might not be necessary to receive into the ark.

All the beasts might easily have been lodged in 36 stables, and all the birds in as many lofts; allowing to each apartment twenty-five and a half feet in length, twenty-nine in width, and thirteen and a half in height.

There might be more than 31,474 bushels of fresh water in the hold; which is more than is sufficient for drink to four times as many men and beasts, for one year, as were in the ark.

The granary in the first story, might contain more provisions than were necessary for all the animals in the ark, during one year; whether they all lived on hay, fruits, and herbs (which is very probable at this juncture, there being none which, in cases of necessity, might not subsist well enough without flesh) or whether there were sheep designed for the food of such animals as live on flesh.

Besides places for the beasts and birds, and their provisions, Noah might find room on the third story for thirty-six cabins occupied by household utensils, instruments of husbandry, books, grains, and seeds, for a kitchen, a hall, four chambers, and a space of about forty-eight cubits, in length, to walk in.

There are several difficulties relating to Noah's ark; for example: how long was Noah in building it? Interpreters generally believe that he was 120 years; this opinion is founded on Gen. vi. 3: "My spirit shall not always strive with man; his days shall be a hundred and twenty years." They suppose that God hereby predicted an interval of only 120 years to the deluge; and that this time was necessary for Noah to make preparations, to build the ark, to preach repentance, to collect provisions, animals, &c.

But how shall we reconcile this with what is said, Gen. v. 32. of Noah's being five hundred years old when he had Shem, Ham, and Japheth? And when God commands him to build the ark, he says, "And thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee," Gen. vi. 18. Therefore, at that time, his three sons (who were not born till after the 500th. year of his age) were all married; nevertheless, the deluge happened in the *six hundredth* year of Noah. It is impossible, therefore, that he should have received orders to build the ark a hundred and twenty years before the deluge; [unless, in fact, Noah had other sons; but only these three attended to his order.

Vide the case of Lot, Gen. xix. 14.]

Or it may be said, that when Noah is declared to have begot Shem, Ham, and Japheth, at five hundred years of age, it should be translated—*he had begot*, instead of *he begot*.

As to the sort of wood whereof the ark was built, the Hebrew imports, that it was *gopher* wood; Gen. vi. 14. צֶמֶר קָשִׁי LXX ἑξ ἑύλων τετραγώνων. *Alius*, ἐξ ἑύλων ὀσπρίων. *Quid forte*. Theodot. ἐκ πλακων πυξίνων; the LXX translate, square pieces of wood; others render it, cedar, or box, or woods that do not perish easily. Bochart maintains, that *gopher* signifies cypress. In Armenia and Assyria, where it is supposed, with reason, that the ark was constructed, cypress is the only wood fit to make a long vessel, such as the ark was. Alexander the Great, designing to build a fleet, could find no wood proper for this use in Babylonia, but was forced to use cypress brought from Assyria. Arrian in Alex. lib. vii. Strab. lib. xvi. Others are of opinion, that the Hebrew, *gopher*, signifies, in general, oily and gummy woods; such as the pine, the fir-tree, and the turpentine-tree. The word *gophrit*, which comes very near *gopher*, signifies sulphur, and, in a larger sense, may be taken for rosin, pitch, and other combustible matters drawn from wood. St. Jerom translates it here, polished wood, but elsewhere, wood coated over

with bitumen, *ligna bituminata*. Hieronym. quest. Hebr. The paraphrasts Onkelos and Jonathan, and some others, thought this wood was cedar: the point remains undecided; but, if I were to choose, I should prefer the cypress. The Mahometans explain it by the word *Sag*, or the Indian plane-tree. They say, also, that while Noah was employed about this building, the wicked rallied him, some saying, to what purpose is a vessel built in the open plain, at such a distance from the waters? Others exclaimed, in a way of ridicule, which has become proverbial, "You have made a ship, now bring the water to it." Others, that after having long practised the trade of a husbandman, he was at last reduced to that of a carpenter. But his answer to them was, "I shall have my turn; and you will learn, at your expense, who he is that punishes the wicked in this world, and reserves chastisements for them in the other world."

The greatest difficulty relating to Noah's ark, refers, principally, to its size and capacity; and how he was able to build a vessel sufficient to contain the men and beasts, and provisions requisite for their support, during a whole year. To resolve these difficulties, it has been requisite to inquire very particularly into the measure of the cubit mentioned by Moses, into the number of the beasts, &c. admitted into the ark, and into the dimensions of this vast building. After the nicest examination and computation, and taking the dimensions, with the greatest geometrical exactness, the most learned and accurate calculators, and those most conversant in building of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done; and this narration in the sacred history is so far from furnishing deists with arguments wherewith to weaken the authority of the Holy Scriptures, that, on the contrary, it supplies good arguments to confirm that authority; since it seems, in a manner, impossible for a man, in Noah's time, when navigation was not perfected, by his own wit and invention, to discover such accuracy and regularity of proportion, as is remarkable in the dimensions of the ark; it follows, that the correctness must be attributed to divine inspiration, and a supernatural direction. Wilkins. Bishop of Chester's Essay toward a real Character, part ii. cap. v. Saurin, Discours Historique, &c. tom. i. pages 87, 88.

Some have started difficulties with regard to the square and oblong figure of the ark: but these persons did not consider that this vessel was not designed for sailing, or rowing, but chiefly for floating on the water a considerable time. Besides, it may be proved, by instances, that its form was not less commodious for rowing than capacious for carrying. George Hornius, in his "History of the several Empires," tells us, that in the beginning of the 17th. century, one Peter Hans, of Horne, had two ships built after the model and proportions of the ark, one was 120 feet long, 20 wide, and 12 deep. These vessels had the same fate with Noah's, they were, at first, the subjects of ridicule and raillery; but experience demonstrated, that they carried a third part more than others, though they did not require a larger crew: they were better sailers, and made their way with much more swiftness. The inconveniency found in them, was, that they were fit only for times of peace, because they were not proper to carry guns. Le Peltier, Dissert. sur l'Arche de Noe, cap. ii. p. 29, 30.

The number of men and animals which were included in the ark, plentifully supplies matter of dispute. As to the number of men, if we kept to the texts of Moses and Peter, we should have no contest about it; Moses expressly says, that Noah went into the ark, himself, his wife, his three sons, and their three wives: and St. Peter tells us, that there were but eight persons saved from the deluge. But the mind of man, which is fruitful in imaginations, always curious, and perpetually unquiet, has considerably augmented this number. Some have hereby thought to do God service; supposing eight persons were not sufficient to supply the wants of so many animals. Others have imagined, that to affirm eight persons only to have been preserved from the deluge, would be to set too narrow bounds to God's mercy. The Mahometan interpreters believe, that, besides the eight persons whom we have mentioned, there were seventy-two more who entered; not the sons only of Noah, but their servants likewise.

It is, beyond comparison, more difficult to fix the number of animals, than that of men. Moses himself helps to perplex us in these words: "Of every clean beast thou shalt take to thee seven seven, the male and his female; and of beasts not clean, two, the male and his female." He places *two* here but once: but the Samaritan, the LXX, and Vulgate, read *two* twice; and the Hebrew itself, chap. vii. ver. 9. reads *two two went in*—which leaves the difficulty in all its force; the text bearing equally to be con-

strued seven and seven; in like manner, as it is said in the gospel that our Saviour sent his disciples away *two and two*; and they went away two and two, not four and four together.

This opinion is followed by almost all commentators. Joseph. Antiq. lib. i. cap. 3. Chrysost. Hom. xxiv. in Genes. Theodor. qu. 50. in Gen. Hieron. lib. i. contra Jovinian. Aug. de Civit. lib. xv. cap. 27, &c. Nevertheless the contrary opinion is not without defenders, and the original text may signify, fourteen clean beasts, or seven pair; and of unclean, two pair; or, only one pair. Origen, lib. iv. contra Cels. the Author of "Questions to the Orthodox" under the name of Justin, q. xliii. Abenezra, Dionysius the Carthaginian, Oleaster, and some others, have followed this last opinion.

But what are we to understand by *clean* and *unclean* beasts in this history? This distinction, declared by Moses in the law, was it known and practised before the deluge? or, did Moses mention it as known and understood by the persons for whom he wrote? It is probable, that this distinction was known to Noah; and that the same animals were esteemed pure, (while others were impure) both by Noah and by the Jews. Now it is manifest, that by pure animals, in general, those only were meant which might be offered in sacrifice, as bulls, sheep, goats, and their several species; and of birds, as pigeons, doves, hens, and sparrows. For the common uses of life, as food, &c. Moses allows a greater number of animals; but I question, whether in this place, we are to extend the pure animals beyond those admitted in sacrifice. The pair of unclean beasts, could be only one male and one female; but the seven clean beasts might be two males, and five females; one male for sacrifice, the other for multiplication of the species. *Vide* FRAGMENT No. 20. Also No. 207, and the plate of the "CONSTRUCTION of NOAH'S ARK."

ARK. The Latin word *arca*, signifies a coffer, and this is the true meaning of the Hebrew, אֲרֹן, *arun*, by which Moses denotes the coffer, or chest, wherein the tables which contained the commandments were deposited. This coffer was of Shittim wood, covered with plates of gold two cubits and a half in length, a cubit and a half wide, and a cubit and a half high. Upon the top of it, all around it, ran a kind of gold crown, and two cherubim were over the cover. This coffer had four rings of gold, two on each side, through which staves were put, by which it was carried. Such was the Ark of the Covenant.

After the passage of Jordan, the ark continued some time at Gilgal, whence it was removed to Shiloh. From hence the Israelites took it to their camp: they gave battle to the Philistines, and the ark of the Lord was taken by the enemy. The Philistines, oppressed by the hand of God, returned the ark, and it was lodged at Kirjath-jearim. It was afterward, in the reign of Saul, at Nob. David conveyed it from Kirjath-jearim, to the house of Obed-edom, from thence to his palace at Sion; and, lastly, Solomon brought it into the temple at Jerusalem. *Vide* ARMIES, *ad fin.*

It remained in the temple, with all suitable respect, till the times of the later kings of Judah, who, giving themselves up to idolatry, were so daring as to establish their idols in the very holy place itself. The priests, unable to endure this profanation, removed the ark, and carried it from place to place, to preserve it from the impiety of these princes. Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it, as they had hitherto done, into the country, 2 Chron. xxxv. 3.

It is questioned, with good reason, whether the ark was replaced in the temple, after the return of the Jews from Babylon? But Dr. Prideaux is of opinion, that as the Jews found it necessary for the celebration of their worship in the second temple, to have a new altar of incense, a new shew-bread table, and a new candlestick, they had likewise a new ark. That, since the holy of holies, and the veil drawn before it, were wholly for the sake of the ark, what need had there been of these in the second temple, if there had not been the ark also to which they referred? &c. Connect. &c. part i. p. 117.

Some think that Nebuchadnezzar conveyed the ark to Babylon, among the spoil of rich vessels carried off by him from the temple: others, that Manasseh having set up idols in the temple, took away the ark, which was not returned during his reign. The author of Esdras, 2 Esdr. x. 22. represents the Jews lamenting, that the ark of the covenant was taken by the Chaldeans, among the plunder of the temple.

The Gemara of Jerusalem, cap. 1. and that of Babylon, both acknowledge, that the ark of the covenant was one of the things wanting in the second temple. The Jews flatter themselves, that it will be restored by their Messiah, says Abarbanel, in Daniel ix. but Jeremiah, chap. iii. 16. speaking of the time of the Messiah, says, they shall neither talk nor think of the ark, nor remember it any more. Esdras, Nehemiah,

the Maccabees, and Josephus, never mention the ark in the second temple; and Josephus says expressly, that when Jerusalem was taken by Titus, there was nothing in the sanctuary. Joseph. de Bello, lib. v. cap. 14. in Græco.

Lastly, the Rabbins agree in saying, that after the captivity of Babylon, the ark was not extant at Jerusalem: and that the *foundation-stone*, which they believe to be the centre of the holy mountain, was placed in the sanctuary in its room. The fathers, and Christian commentators, agree generally, with the Jews in this point.

Besides the tables of the covenant, placed by Moses, in the sacred coffer, God appointed the blossoming rod of Aaron, to be lodged there, and the omer of manna which was gathered in the wilderness.

The Heathen, likewise, had, in their religion, little chests, or *cistæ*, wherein they locked up their most sacred things. *Vide* Spencer, de legib. Hebræorum. Apuleius, de Asino aureo, lib. ix. & lib. xi. says, that in certain processions in Egypt, there was a chest-bearer, who carried a box, including the richest things for their religious uses. Plutarch, of Isis and Osiris, says the same. Pausanias, lib. vii. mentions a chest, in which the Trojans locked up their mysteries; which, at the siege of Troy, fell to Euripulus' share. The ancient Etrurians had also *cistæ*; so had the Greeks and Romans: but these boxes often enclosed things profane, superstitious, and ridiculous: whereas, the ark of God contained the most sacred and serious things in the world, such as the tables of God's law, &c. Clem. Alex. in proteptico. Euseb. præpar. Evang. lib. ii. cap. 5.

[Whether the sacred chests of the Heathen did not refer originally to the ark of Noah, rather than to the ark of Moses, has been doubted; as instances of commemoration, they seem to be much more probably representative of the former, of which the tradition was constant and general, than of the latter, of which the knowledge and the interest was very feeble, if indeed it was sensible in distant, and especially in Heathen countries.]

ARKI, or *Aurki*, ארקי, ἀρκαῖος: *sinew*, artery: from ארק *arak*, or *orek*; *fugitive*, according to the Syriac.

ARMAGEDDON; Ἀρμαγεδδὼν: *the mountain of Megiddo, the mountain of the gospel*; from אר *ar*, a mountain, and הגיד *haggid*, I proclaim, I reveal: otherwise, *the mountain of fruits, or of apples*. *Vide* MEGIDDO.

ARMAGEDDON, a place mentioned, Rev. xvi. 16. Megiddo is a city in the great plain, at the foot of mount Carmel. Here, good king Josiah received his mortal wound, in the battle against Necho, king of Egypt, 2 Chron. xxxv. 22, 23.

ARMENIA, אֲרָמֵי: Vulgate, Ararat.

ARMENIA, a province of Asia; wherein are the sources of the Tigris and Euphrates, and those of the Araxes and Phasis, wherein we suppose Eden to have been situated, and also Paradise. The name, Armenia, is derived either from Aram, the father of the Syrians, or, from Harminni, the mountain of the Mineans. Minni, or the Mineans, are noticed Jer. li. 27. In Gen. viii. 4. Moses says, the ark rested on the mountains of Armenia, Heb. the mountains of Ararat; and 2 Kings, xix. 37. it is said, the two sons of Sennacherib, after having killed their father, escaped into Armenia; Heb. the land of Ararat.

ARMIES. The Lord, in Scripture, assumes the name of Jehovah of Hosts: יְהוָה צְבָאוֹת. The Hebrew word, *zebaoth*, which signifies *armies*, is often understood of flocks of sheep; and in several places, armies are compared to flocks, Cant. ii. 7; Jer. iii. 19, &c. Jeremiah, chap. iv. 3. says of the Assyrian army, "it shall come before Sion, like a flock under the conduct of its shepherd." The Hebrew nation, in many places, is called the *army of the Lord*, because God was considered as their head and their general: who named the captains of their armies: who ordained war and peace: whose priests sounded the trumpet, &c.

The armies of Israel were not composed of regular troops kept constantly in pay; the whole nation were fighting men, ready to march, as occasion required. The army expected no reward besides honour, and the spoils taken, which were divided by the chiefs. Each soldier furnished himself with arms and provisions, and their wars were generally of short duration: they fought on foot, having no horse, till the reign of Solomon. David is the first who had regular troops; his successors, for the most part, had only militia, excepting their body guards, which were not numerous.

When they were ready to give battle, proclamation was made at the head of every battallion, according to Deut. xx. 5.

The ark of God was often borne in the army; it was not out of the camp during the whole time of Israel's abode in the wilderness. Joshua ordered it to be carried almost continually with him, in his wars against the Canaanites. The

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Israelites being vanquished by the Philistines, in the time of Eli, the high-priest, 1 Sam. iv. 4, 5. they sent for the ark; on the coming whereof, they were filled with joy, while the camp of the Philistines was filled with terror. David commanded it to be carried to the siege of Rabbah, 2 Sam. xi. 11; xv. 24. and being compelled to fly before his son, Absalom, the high-priest, Zadok, brought out the ark to him, but David ordered it back to Jerusalem. The Israelites of the ten tribes, in imitation of Judah, carried their golden calves with them in their camp, as the Philistines did their idols, 1 Chron. xiv. 12; 2 Chron. xiii. 8.

ARMON, אֲרָמוֹן, τὸ ὄρος τὸ πέμνον: signifies a *pomegranate-tree*; from רִמּוֹן *rimmon*: the *mountain of enumeration*, or of *preparation*: from אֶרֶץ *ar*, a *mountain*, מְנָה *manah*, to *number*, to *prepare*: otherwise, the *mountain of the gift*; from מְנָחָה *manach*, an *offering*, a *gift*.

ARMON, or *Armoni*, son of Saul and Rizpah: hanged, with his brethren, by the Gibeonites, 2 Sam. xxi. 8.

ARMONI, אֲרָמוֹנִי: my *palace*; from אֲרָמוֹן *armon*; otherwise, the *curse of the enumeration*, and of the *preparation*; from אָרָר *arar*, a *curse*.

ARMS of the Hebrews. The Hebrews used in war the offensive arms employed by other people of their time, and of the east: swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms, they used helmets, cuirasses, bucklers, and armour for their thighs. At particular periods, especially, when under servitude, whole armies of Israelites were without any good weapons. In the war of Deborah and Barak, against Jabin, there were neither shields nor lances among 40,000 men, Judg. v. 8. In the time of Saul, 1 Sam. viii. 22. none in Israel, besides Saul and Jonathan, was armed with swords and spears; because the Philistines, who were masters of the country, forbade the Hebrews from using the trades of armourers, and sword-cutlers; and even obliged them to employ Philistines to sharpen their tools of husbandry; but these being their masters, would make no arms for them.

FRAGMENT, No. 91.

Arms were anciently made either of brass or of iron. We meet in Scripture with brazen shields, helmets, and bows. Goliath's helmet, greaves, and target, were of brass. The Hebrews were expert archers and slingers; witness David's exploit against Goliath, see also Job xx. 24; Psal. xvii. 35; 1 Kings, xiv. 27; and the Benjamites, who could throw stones to a hair's breadth, without missing, 1 Sam. xvii. 5, 6, 7. The Scrip-

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ture adds, that they mostly used both hands alike, Judg. xx. 36.

OF THEIR BUCKLERS.

In the original Hebrew, we meet with four terms to signify bucklers: כִּידֹן *cidon*, מֶגֶן *magen*, צִנָּה *zinna*, סְחֶרָה *scherah*. There were, doubtless, differences in them; but it is difficult to fix their particular forms and uses. They were made of wood, or ozier, and covered with brass, iron, or leather: sometimes bordered with metal, and, at other times, with several foldings of leather. Goliath's shoulders were covered with a large shield of brass.

OF THEIR CUIRASSES.

These were sometimes made of linen, woollen, or cotton, beaten like felt; at other times, of brass, or copper, like coats of mail; or, even composed of scales, or thin plates, laid one over another; and, sometimes, they were solid plates of copper, iron, or steel. Goliath had a coat of mail, 1 Sam. xvii. 5. Saul had one of very solid, and almost impenetrable linen, 2 Sam. i. 9. *Tenent me angustia*. Heb. כִּי אֶחָדִי הָשֹׁבֵץ. The Hebrew שֶׁבֶטֶץ *shebetz*, signifies an embroidered coat. Exod. xxviii. 3; and Psalm xlv. 14. It was customary to hang arms, and shields, on the towers of strong places: there is mention in the Canticles, of bucklers hung on David's tower. Ezekiel xxvii. 10. speaks of the bucklers and helmets which the Tyrians, Persians, Lybians, and Lydians, hung on the walls of Tyre. The Maccabees, 1 Macc. iv. 57. having purified and dedicated the temple, adorned the portal with gold crowns and bucklers. Simon Maccabeus embellished the mausoleum erected for his brethren with arms, and ships carved on the stone, 1 Macc. xiii. 29. *Vide ARSENAL*. *Vide also FRAGMENTS*, Nos. 218, 219. on ANCIENT ARMOUR, also Nos. 217, 218.

St. Paul has frequent allusions to arms, war, military exercises, and public games. He exhorts Christians to use their members as *the armour of righteousness*, on the behalf of God, not as *the armour of iniquity*, on the party of sin. To put on the armour of light, as being to engage not with enemies of flesh and blood, but with the rulers of darkness; he says, 1 Thess. v. 8. "Take the armour of God, put on the breast-plate of righteousness, and have your feet shod with the preparation of the gospel of peace: take the helmet of salvation, the sword of the spirit, which is the word of God," &c. And, 1 Cor. ix. 25. "Let us put on the breast-plate of faith and love, and for an helmet, the hope of

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salvation. They, who combat in the public games, abstain from many things, to obtain a perishable crown," &c. 2 Tim. xi. 5. "He who contends in the public games, is not crowned, unless he has contended according to the rules established," &c.

ARNAN, אֶרְנָן: *their chest, their casket*, from אֶרֶן *aron*, a chest, and the pronoun ׀ *an*, *theirs*: otherwise, *cry of joy*; from רָאֵן: or, *curse*; from אָרַר *arar*; otherwise, *light of the son*; from אֹר *aur*, *light*, and בֶּן *nin*, *son*.

ARNON, אֶרְנוֹן: *leaping for joy*: or, *their chest*; from אֶרֶן *aron*, a chest; and the pronoun ׀ *an*, *theirs*: otherwise, *the cry of joy*; from רָאֵן *ranan*.

ARNON, a river, or brook, frequently mentioned in Scripture. Its spring-head is in the mountains of Gilead, or of Moab. It runs at first from north to south, then from east to west, and falls into the eastern part of the Dead Sea.

ARNONA, a district beyond Jordan, along the river Arnon. *Vide RELAND*. *Palest. tom. i. lib. ii. cap. xii. p. 495.*

AROD, or Arodi, אֶרֹד: *Vide ARAD*.

AROD, fifth son of Gad, Numb. xxvi. 17.

AROER, or Auroor, אֶרְעֵר: *heath, tamarisk*: otherwise, *nakedness of the skin*; from עֶרָה *heruah*, *nakedness*, and עָרָה *our*, *the skin*; otherwise, *exultation*; from עָרָה *our*: or, *nakedness of the watch*, or *of the enemy*; from עָרָה *our*, *nakedness or enemy*, and from עָרָה *or*, *watch*.

I. AROER, a city, in the tribe of Gad, on the north bank of the brook Arnon; at the extremity of the country, which the Hebrews possessed beyond Jordan, Numb. xxxii. 34. Eusebius says, that, in his time, Aroer was seated on a mountain.

II. AROER. *Reland, tom. ii. p. 583.* thinks there was a city of this name, near Rabbah, of the Ammonites, otherwise called Philadelphia, and that this is the Aroer meant, Joshua xxiii. 25; Judg. ii. 33.

III. AROER, of Judah, 1 Sam. xxx. 28. may be understood, likewise, of Aroer, beyond Jordan. David dwelt some time in the land of Moab, and might have left some of his relations at Aroer. But in Joshua xv. 22. and in the LXX, we read Aroer, or Aroel; which may be Aroer of Judah. Eusebius and St. Jerom speak of Aruër, twenty miles from Jerusalem, north. Aroer, in Hebrew, signifies *Heath*; it is very possible, therefore, that several places were named Aroer, from this circumstance.

ARPAD, or Arphad, אֶרְפָּד: *the light of redemption*; from אֹר *aur*, *light*, and פָּדָה *padah*, *to redeem*:

otherwise, *that lies down, that makes his bed*; from רפד *raphad*.

ARPAD, this town, in Scripture, is always placed in connection with Hamath, 2 Kings, xviii. 34; xix. 13; Isai. x. 9; xxxvi. 19; xxxvii. 13; Jerem. lxi. 23. Sennacherib boasts of having reduced Arpad and Hamath. Hamath, we know, is Emesa; and, we conjecture that Arpad may be the city Arad, or Arvad, as it is sometimes called in Hebrew. Others think, it is the town of Arphas, noticed in Josephus, as limiting the provinces of Gamalitis, Gaulanitis, Batanea, and Trachonitis, north-east. De Bello, lib. iii. cap. 2, p. 834, a. This agrees well enough with Arpad, near Hamath; and Josephus had obliged us, if he had told us more exactly the position of Arpad. My conjecture is, that this Arphas, mentioned by Josephus, is Rephanea, or Raphan, between mount Casius and Anticasius. Josephus says, de Bello, lib. vii. cap. 24. the river Sabbaticus runs between Arce and Raphanea; and Stephens, the geographer, sets Raphanea near Epiphania, near Arad. Stephan. in Επιφάνεια.

ARPHAXAD, ארפכשד: *one that heals*; from רפא *rapha*: otherwise, *one that relieves*; from רפה *rapha*, and כשל *chashal*, *he that overthrows*, and דד *dad*, *a nipple*. This word is not Hebrew; and its original is not in that language.

I. ARPHAXAD, son of Shem, and father of Salah. Arphaxad was born A.M. 1658, one year after the deluge, and died A.M. 2026, aged 438 years, Gen. xi. 12, &c.

II. ARPHAXAD, king of Media, mentioned Judith i. 1: probably the same with Phraortes, son and successor of Dejoces, king of Media. Herein CALMET differs in opinion from the learned Prideaux, who thinks Arphaxad to be Dejoces, and not Phraortes, his successor: for, as he observes, Arphaxad is said to be that king of Media who was the founder of Ecbatana, which all other writers agree to have been Dejoces; and the beginning of the twelfth year of Saosduchinus, exactly agrees with the last year of Dejoces, when this battle of Ragau is said to have been fought, &c. Prid. Connect. &c. part i. b. 1. Vide Herodotus, lib. i. cap. 97. He says, Phraortes first subdued the Persians, and afterward almost all Asia; but at last coming to attack Nineveh, and the Assyrian empire, he was killed, in the twenty-second year of his reign. The book of Judith informs us, that he built Ecbatana, and was defeated in the great plains of Ragau, those, probably, about the city of Rages, in Media, Tobit i. 16; iii. 7; iv. 11.

ARROWS. Divination with arrows. Ezekiel informs us, chap. xxi. 21. that Nebuchadnezzar,

marching against Zedekiah, and the king of the Ammonites, coming to the head of two ways, mingled his arrows in a quiver, to divine from thence, in which direction he should pursue his march; that he consulted Teraphim, and inspected the livers of beasts, in order to determine his resolution. Jerom, Theodoret, and modern commentators, believe that this prince took several arrows, and upon each of them wrote the name of a king, or city, &c. which he designed to attack: as upon one—Jerusalem; on another—Rabbah; on another—Egypt, &c. These being put into a quiver, were hustled together, and one of them drawn out; that which came first, was considered as declarative of the will of the gods, to attack first that city, province, or kingdom, whose name was upon the arrow. Hieronym. Theodoret. & alii in Ezek. xxi. Vide FRAGMENT, No. 179.

ARSACES, Ἀρσάκης: *who lifts up the buckler*; from ἄρσας, *a lifting up*, and ἀκμή, *the point of a lance, or sword*. A Persian word; its root not in the Hebrew.

ARSACES, otherwise Mithridates, king of the Parthians, 1 Maccabees, xiv. 2. He considerably enlarged the kingdom of Parthia by his good conduct, and his valour. Demetrius Nicanor, or Nicator, king of Syria, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymeans, Persians, and Bactrians, joined him: but Arsaces having sent one of his officers to him, under pretence of treating for peace, he fell into an ambuscade; his army was cut off by the Persians, and he himself fell into the hands of Arsaces. Joseph. Antiq. lib. xiii. cap. 9. Justin. lib. xxxvi. & xli.

ARSENAL. The ancient Hebrews had each man his own arms, because all went to the wars: they had no arsenals, or magazines of arms, because they had no regular troops, or soldiers, in constant pay. There were no arsenals in Israel, till the reigns of David and Solomon. David made a large collection of arms, and consecrated them to the Lord, in his tabernacle. The high-priest Jehoida took them out of the treasury of the temple, to arm the people and Levites, on the day of the young king Joash's elevation to the throne, 2 Chron. xxiii. 9. Solomon collected a great quantity of arms, in his palace of the forest of Lebanon, and established well provided arsenals in all the cities of Judah, which he fortified, 2 Chron. xi. 12. He sometimes enforced the conquered and tributary people to forge arms for him, 1 Kings, x. 25. King Uzziah not only furnished his arsenals with spears, helmets, shields, cuirasses, swords, bows, and

slings, but also lodged such machines there, as were proper for sieges. Hezekiah had the same precaution, he made stores of arms of all sorts. Jonathan and Simon Maccabeus had arsenals stored with good arms, not only such arms as had been taken by them from the enemy, but others which they had purchased, or commissioned to be forged for them.

ARTABA, Ἀρτάβαι: its etymology is not in the Hebrew. According to Epiphanius, the *artaba* contained seventy-two *sextarii*.

ARTABA, a measure used by the Babylonians. They offered every day twelve *artabas* of fine flour, to their god Bel, Dan. xiv. 3. Vulg. But Daniel discovered the roguery of the priests, who took the flour and wine for their own use. An *artaba* contained seventy-two *sextarii*, according to Epiphanius, de Ponderib. & Mens. and Isidore of Sevil, lib. xvi. Origin: or, according to Dr. Arbuthnot's tables, one bushel, one gallon, and one pint; allowing, with him, four pecks and six pints to the *medimnus*, and one pint to the *choenix*.

ARTAXERXES, ארתחשטרה: a name common to the kings of Persia. Hebrew, *Artachshasta*, the silence of light, or, light that imposes silence; from אור *aur*, light, and שתי *cheresh*, silence: otherwise, joy that is in haste; from חוש *chush*, and שש *shush*, joy. In Ezra vii. 21. the same name is written ארתחשטרה, *artestatha*, and signifies the same thing. The true etymology of this name is not in the Hebrew tongue; it is a Persian title.

I. ARTAXERXES, otherwise Ahasuerus. The Greek, of Esther, calls him always Artaxerxes; the Hebrew and Vulgate, Ahasuerus. We are of opinion, that this celebrated king of Persia, is in profane authors, named Darius, the son of Hystaspes. *Vide AHASUERUS*.

II. ARTAXERXES, surnamed Longimanus, reigned from A.M. 3531, to 3579; ante A.D. 425. He permitted Ezra to return into Judea, with all who inclined to follow him, Ezra vii. viii. A.M. 3537. Afterward, Nehemiah also obtained leave to return, and to rebuild the walls and gates of Jerusalem, A.M. 3550 (the twentieth year of his reign) Neh. i. 11. From this year, chronologers reckon the beginning of Daniel's seventy weeks, Dan. xi. 29. These are weeks of years, which make 490 years; *q. d. after four hundred and ninety years, or seventy weeks of seven years, the Messiah will be put to death, in the middle of the seventieth week*. This seventieth week begins at Jesus Christ's baptism, A.M. 4033. His death is the middle of it, A.M. 4036, and a half. It ended A.M. 4040, which is 490 years after the

twentieth of Artaxerxes Longimanus. Dr. Prideaux, who discourses very copiously, and with great learning on this prophecy, maintains, that the decree mentioned in it for the restoring and rebuilding of Jerusalem, cannot be understood of that granted to Nehemiah, in the twentieth year of Artaxerxes; but of that granted to Ezra, by the same Artaxerxes, in the seventh year of his reign, and of none other. From thence, to the death of Christ, are exactly four hundred and ninety years, to a month: for in the month, Nisan, was the decree granted to Ezra; and, in the middle of the same month, Nisan, Christ suffered, just four hundred and ninety years afterward. *Prid. Connect. part 1. b. v.*

The Eastern people believe, that this surname was given him by reason of the extent of his dominions, *Bibl. Orient. p. 170.* as it is commonly said that princes have long hands; but the Greeks maintain, Plutarch, in Cimone, Strabo, lib. xv. that this prince really had longer hands [or arms] than usual, and that when he stood upright, he could touch his knees. He is said to have been the handsomest man of his time. The Eastern people call him Bahaman, and surname him Ardschir-diraz-dest; *i. e.* the long-handed. He was the son of Asfendiar, sixth king of the second dynasty of the Persians. After having extinguished the family of Rostam, which was formidable to him, on account of the great men whereof it was composed, he carried his arms into the western provinces, Mesopotamia and Syria, which were part of his empire. He took the government of Babylon from Belshazzar, son of Nebuchadnezzar, by reason of the ravages committed by his father, in Syria, and Palestine; and put Kiresch, by us called Cyrus, in his place. Some Persian historians assert, that the mother of Artaxerxes was a Jewess, of the tribe of Benjamin, and family of Saul; and that the most beloved of his wives was of the tribe of Judah, and race of Solomon, by Rehoboam, king of Judah; wherefore, it is no wonder he should recommend to Cyrus, who was himself born of a Jewish mother, to favour this nation: which Cyrus performed, by sending the people back into their own country, and permitting them to rebuild their temple. But the truth of this assertion we shall not warrant.

Some have believed this to be the prince who married Esther. *Vide DARIUS*, the son of Hystaspes. Artaxerxes reigned forty-one years, and died A.M. 3572, ante J. C. 428.

III. ARTAXERXES. Ezra thus names the Magus called by Justin, Oropastes; by Herodotus, Smerdis; by Æschylus, Mardus; by Ctesias, Sphon-

dadates. This Magus, after the death of Cambyes, usurped the government of the Persians, pretending to be Smerdis, the son of Cyrus, whom Cambyes had put to death. This is the Artaxerxes who wrote a letter to his governors beyond the Euphrates, signifying, that having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding Jerusalem. Thus, from A.M. 3483, the Jews did not dare to forward the repairs of the city walls, till 3550, when Nehemiah obtained permission to rebuild them, from Artaxerxes Longimanus, Neh. i. ii.

ARTEMAS, Ἀρτεμᾶς; a good man, one without reproach, holy, agreeable, and handsome.

ARTEMAS, St. Paul's disciple, was sent by the apostle into Crete, in the room of Titus, while Titus continued with St. Paul at Nicopolis, where he passed the winter, Tit. iii. 12. We know nothing particularly either of his life or death.

ARVADI, ארורי: *fulness of curse*; from ארר *arar*, a curse, and ראה *ravah*: otherwise, *that defends, or forbids*; from ירר *iarad*: otherwise, *that commands*; from רוד *rud*.

ARUBOTH, ארבות, ἀράβωτες: *cataracts, windows, locusts*; from ארבה *arubah*; otherwise, *snares*; from ארב *areb*.

ARUBOTH, or Araboth, is thought to be a city or country belonging to Judah, 1 Kings, iv. 10. but the true situation of it is not known.

ARUMAH, otherwise Rumah, a city near Shechem, Judg. ix. 41. where Abimelech encamped.

ARZA, or Arsa, ארצא: *the earth*; from ארץ *eretz*, or *arelj*: otherwise, *will*: from רצה *ratzah*, to be willing; otherwise, *courses*; from רץ *ritz*, to run.

ARZA, governor of Tirzah, formerly the capital of the kingdom of Israel. In the house of Arza, Zimri killed Elah, king of Israel, vide 1 Kings, xvi. 9; A.M. 3075; ante A.D. 929.

ASA, אסא: *physician*; *cure*, according to the Syriac.

ASA, son and successor of Abijam, king of Judah, 1 Kings, xv. 8, & seq. He began to reign A.M. 3019, ante A.D. 955. He reigned forty-one years at Jerusalem. Asa did right in the sight of the Lord: he expelled those who, from sacrilegious superstition, prostituted themselves in honour of their false gods; he purged Jerusalem from the infamous practices attending the worship of idols; he deprived his mother of her office, and dignity of queen, vide FRAGMENT, No. 16. because she erected an idol to Astarte: which idol, he burnt in the valley of Hinnom. Scripture, nevertheless, reproaches him with not destroying the high places, which Asa, perhaps, thought it was necessary to tolerate, to avoid the greater evil of idolatry: he carried

into the house of the Lord, the gold and silver vessels, which his father, Abijam, had vowed he would consecrate.

Asa fortified several cities, and repaired others, encouraging his people to this labour, while the kingdom was at peace, and the Lord honoured them with his protection. After this, he levied 300,000 men in Judah, armed with shields and pikes; and 280,000 men in Benjamin, armed with shields and bows, all men of courage, and valour. About this time, Zerah, king of Ethiopia (or, Cush, i. e. part of Arabia, vide CUSH III.) marched against Asa with a million of foot, and 300 chariots of war, and advanced as far as Mareshah: probably, in the fifteenth year of Asa's reign. See 2 Chron. xv. 10. A.M. 3064. Asa advanced to meet him, and encamped in the plain of Zephathah (rather Zephalah) near Mareshah. Asa prayed to the Lord, and God terrified Zerah's army by a panic fear; it began to fly, and Asa pursued it to Geran. There was an infinite number slain.

After this, Asa's army returned to Jerusalem, loaded with booty; 2 Chron. xv. 1. the prophet Azariah met them, and said, "Hear, Asa, and all Judah and Benjamin. The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you; arm yourselves with courage; for your works shall not continue unrewarded," &c.

Asa, after this exhortation, being animated with new courage, destroyed the idols of Judah, Benjamin, and mount Ephraim; repaired the altar of burnt-offerings; and assembled Judah and Benjamin, with many from the tribes of Simeon, Ephraim, and Manasseh, and on the third month, in the fifteenth year of his reign, celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed 700 oxen, and 7000 sheep; they renewed the covenant with the Lord; they swore to the covenant, the cymbals and trumpets sounding, and declared, that whosoever would not seek the Lord, should be put to death. God gave them peace; and the kingdom of Judah, according to the Chronicles, was quiet till the thirty-fifth year of Asa. [But there are difficulties concerning this year; and it is thought probable, that we should read the twenty-fifth, instead of the thirty-fifth, since Baasha, who made war on Asa, lived no longer than the twenty-sixth year of Asa, 1 Kings, xvi. 8.]

In the thirty-sixth (rather, says CALMET, the twenty-sixth) year of Asa, Baasha, king of Israel, began to fortify Ramah, on the frontiers of the two kingdoms of Judah and Israel, to hinder the Israelites from resorting to the kingdom of

Judah, and the temple of the Lord at Jerusalem. Whereupon, Asa sent to Benhadad, king of Damascus, all the gold and silver of his palace, and of the temple, to prevail on him to break his alliance with Baasha, and to insult his territories, that Baasha might be obliged to abandon his design, at Ramah. Benhadad accepted Asa's presents, and invaded Baasha's country, where he took several cities belonging to Naphtali. Wherefore, Baasha was forced to retire from Ramah; to defend his dominions nearer home. Asa immediately ordered his people to Ramah, carried off all the materials prepared by Baasha, and employed them in building Geba and Mizpah. At this time, the prophet Hanani came to Asa, and said, 2 Chron. xvi. 7. "Because thou hast relied on the king of Syria, and not on the Lord thy God, herein thou hast done foolishly; therefore, from henceforth, thou shalt have wars." Asa, offended at these reproaches, put the prophet in chains, at the same time, ordering the execution of several persons in Judah. Toward the latter part of his life, he was incommoded with the gout in his feet, and the disorder rising upward, killed him. The Scripture reproaches him with having recourse rather to physicians, than to the Lord. He was buried in the sepulchre which he had provided for himself, in the city of David; and, after his death, great quantities of perfumes and spices were placed on the bed, with which his body was burned; then his bones and ashes were collected, and put into his grave. He died A.M. 3090; ante A.D. 913.

ASAHIEL, or *Ausheal*, אשחאל: *works, or creature of God*; from אשח hashah, *to make*, and אל God.

ASAHIEL, son of Zeruiah, and brother to Joab, killed by Abner, in the battle of Gibeon, while he persisted in pursuing that general, 2 Sam. ii. 18, 19, &c.

ASAI AH, or *Aushieh*, אשי: *a prince, a creature of the Lord*; from אשח hashah, *to make*, and יה the Lord.

ASAI AH, was sent by king Josiah, to consult Huldah, the prophetess, concerning the book of the law, found in the temple, 2 Sam. iii. 26, 27. A.M. 2956; ante A.D. 1048.

ASAPH, אסף: *one that assembles together*: otherwise, *one that finishes and completes*.

I. ASAPH, father of Joab, who was secretary to king Hezekiah, 2 Chron. xxxiv. 20, 31.

II. ASAPH, son of Barachias, of the tribe of Levi, father of Zaccur, Joseph, Nethaniah, and Arsarelah. Asaph was a celebrated musician, in David's time. In the distribution of the Levites, which that prince directed for the service of the temple, he appointed Kohath's family to be placed in the middle, about the altar of burnt-

sacrifices. Merari's family was to the left, and Gerson's family to the right. Asaph, who was of Gerson's family, presided over this band; his descendants had the same place and rank.

We find several Psalms with Asaph's name prefixed to them, (as the 50th and the 73d to the 83d) whether Asaph composed the words, together with the music, or David the words, and Asaph the music, or which some think most probable, some of Asaph's descendants wrote them, and prefixed to them the name of that eminent master of the temple-music: or of that division of singers, of which Asaph's family was the head. We observe that all these Psalms do not suit Asaph's time; but were written, some during the captivity, others, in Jehoshaphat's time, &c. By "a Psalm for Asaph," might be meant a Psalm for Asaph's family.

ASARELAH, אשארלה: *beatitudo, or conduct of God*: otherwise, *he that regards the oak, or the strong*; from אלה allah, *an oak*, and אל el, *strong*; otherwise, *he that beholds God, or the felicity of God*.

ASARELAH, fourth son of Asaph, the master of the temple-music, 1 Chron. xxv. 2.

ASCENSION of our Lord, a festival celebrated forty days after the resurrection, in memory of what happened when our Saviour, having conversed with his apostles forty days, led them from Jerusalem to Bethany, and the mount of Olives, about a mile, or two miles from Jerusalem, Luke xxiv. 50. then lifting up his hands, and blessing them, he was raised up to heaven in their sight, Acts i. 4, &c. Tradition relates, that when he ascended, he left the impressions of his feet on the stones, which have remained there ever since. Sulpit. Sever. lib. ii. cap. 48. hist. Paulin. Ep. 11. Optat. lib. vi. Aug. in Joan. homil. 47.

Some have added to this miracle, and tell us, that the empress, Helena, having built a magnificent church over this place, in the midst whereof the impressions of our Saviour's feet were to be seen, this spot never could be paved, though often attempted: whatever was put there to adorn it, immediately removing from it; so that they were forced to leave it as it was, in which condition we see it at this day. Euseb. vit. Constant. lib. iii. cap. 43. Others add, that no one could close the roof over this place, and that all that space through which Christ ascended up to heaven was left open. Hieronym. seu quis alius in locis Act. Beda locis SS. cap. 7. [This seems to be merely an allegory, denoting his spiritual opening of the way to glory.] St. Austin, apud Prosper. Sentent. 200. believed, that Jesus Christ sanc-

tified noon, by ascending to heaven at that time of the day. The Apostolical Constitutions, lib. v. cap. 19. appoint the festival of the ascension to be observed on Thursday. This solemnity is so ancient, that its beginning is not known; which has been considered as some reason to believe that it came, traditionally, from the apostles.

ASENETH, אסנת: *peril*, or *misfortune*; from אסן *ason*. This word is Egyptian; and its root not in the Hebrew.

ASENETH, daughter of Potiphar, and wife of Joseph, Gen. xli. 45. She was mother of Ephraim and Manassch. It is questioned, whether Aseneth be the daughter of the same Potiphar who bought Joseph, and afterward, being imposed on by his wife, threw him into a dungeon? The Hebrews, cited in Origen, relate, that Aseneth discovered to her father, Potiphar, what had passed between Joseph and her mother, and convinced him, that his suspicions were entirely groundless. Origen, in Caten. MSS. in nov. edit. Hexapl. Jerom, Abbot Rupert, Tostatus, and some others, are persuaded likewise, that Aseneth is the daughter of Potiphar, Joseph's first master. Hieronym. Qu. Hebr. *vide* & Auth. Testamenti XII. Patriarch.

But the generality of the fathers, and expositors, are of the contrary opinion; because *first*, the name of Potiphar, Joseph's father-in-law, is written with some difference from the name of that Potiphar who bought him, (פוטרי פרע, not פטרי פרע;) *secondly*, Scripture not having noticed this as the same Potiphar, is reason to believe it may be another; *thirdly*, St. Austin, quæst. 136. in Genes. observes, that the character of priest of On, ascribed to Potiphar, Joseph's father-in-law, does not seem consistent with the quality of captain of Pharaoh's guards, which is given to Potiphar, Joseph's master. *Fourthly*, the city of On is too remote from Tanis, where the king of Egypt kept his court, to suffer the same Potiphar who attended the king in this employment, to reside at On, above fifteen leagues from court. These reasons determine in favour of the opinion that Aseneth was not daughter of that Potiphar to whom Joseph was sold. These arguments, however, are not without reply. *Vide* POTIPHAR.

ASEROTH, אשרות, ἄλσος, Vulgate, Astaroth: a grove dedicated to false gods; from אשרה *asherah*, a wood, or grove. *Vide* ASTARTE.

ASHAN, or *Aushen*, אשן: *smoke*, or *that smokes*.

ASHAN, a city of Judah, Josh. xv. 42; but, perhaps, afterward yielded to Simeon, Josh. xix. 7. Eusebius says, that in his time, Beth-Ashan was sixteen miles from Jerusalem, west.

ASHBEL, אשבל: *the fire of old age*; from אש *ash*,

fire, and בלה *balah*, to grow old; otherwise, *one that consumes and extinguishes himself*; from בלש *bala*, and אש *ish*, man.

ASHBEL, second son of Benjamin, 1 Chron. viii. 1; Numb. xxvi. 38.

ASHDOD, *vide* AZOTH.

ASHDOTH, אשדוד: *effusion*; from אשד *eshod*, inclination, leaning; otherwise, a wild open place, or pillage; from שדד *shod*, to pillage, to plunder.

ASHDOTH. This word signifies plains, or springs, or places fruitful and well watered by adjacent springs. A city of this name, in the tribe of Reuben, was called Ashdodth-pisgah; because it was seated in the plains, at the foot of mount Pisgah: or at the springs of Pisgah.

ASHER, אש: *happiness*.

I. ASHER, son of Jacob and Zilpah, his wife, who had been Leah's servant. We know no particulars of his life or death. Asher had four sons, and one daughter, Gen. xlix. 20; Deut. xxxiii. 24. The inheritance of this tribe lay in a very fruitful country, with Phœnicia west, mount Libanus north, mount Carmel and the tribe of Issachar south, Zebulun and Naphtali east. The tribe of Asher never possessed the whole range of district assigned to it, which extended to Libanus, Syria, and Phœnicia.

II. ASHER, a city between Scythopolis and Shechem; consequently very remote from the tribe of Asher.

III. ASHER. Eusebius says, there was a large town of this name between Azoth, and Askelon.

ASHES. *To repent in sackcloth and ashes*, as external signs of self-affliction for sin, or as suffering under some misfortune, and to sit upon some coarse stuff, or in ashes, are expressions common in Scripture. "I am but dust and ashes, said Abraham to the Lord," Gen. xviii. 27: indicating his deep sense of his own meanness in comparison to God. God threatens to shower down dust and ashes on the lands, instead of rain, Deut. xxviii. 24; thereby to make them barren instead of blessing them, to dry them up instead of watering them. *Vide* FRAGMENT, No. 172. Tamar, after the injury she had received from Amnon, covered her head with ashes, 2 Sam. xiii. 19. The Psalmist, in great sorrow, says, poetically, "he had eaten ashes, as it were bread," Psalm cii. 9. He sat on ashes, he threw ashes on his head; his food, his bread, was sprinkled with the ashes where-with he was himself covered: so, Jeremiah, Lam. iii. 16. introduces Jerusalem, saying, "the Lord had fed her with ashes." And Job declares, chap. xxxiv. 15. "that man, who is but dust and ashes, shall turn again to dust."

There was a sort of ley and lustral water, made with the **ASHES** of the heifer, sacrificed on the

great day of expiation; the ashes whereof were distributed to the people: this water was used in purifications, to such as had touched a dead body, or had been present at funerals, Numb. xix. 17.

The ancient Persians had a punishment, which consisted in executing certain criminals by stifling them in ashes. *Vide* Valerius Maximus, lib. ix. cap. 2. Thus, the wicked Menelaus was despatched, who caused the troubles which had disquieted Judea, 2 Macc. xiii. 5, 6. He was thrown headlong into a tower, fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself, plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept the ashes in continual movement, till he was entirely stifled.

ASHIMAH, אֲשִׁמָּה: *crime*; from אָשָׁם *asham*: otherwise, *position*; from שָׁם *shum*, to put; otherwise, *fire of the sea*; from שֵׁשׁ *esh*, and יָם *jam*, the sea. This word is foreign to the Hebrew language.

ASHIMAH, a deity adored by the men of Hamath, who were settled in Samaria, 2 Kings, xvii. 30. Some of the Rabbins, as Rabbi Solomon, and Kimchi, say, Ashimah had the shape of an ape; others say, that of a lamb, a goat, or a satyr. See Selden de Diis Syr. Syntagm. ii. cap. 9, & additiones And. Beyer. ibidem. They who think this divinity was an ape, seem to have had regard to the sound of the word Sima, which has some relation to the Greek word for an ape, Simia:

Effigies sacri nitet aurea cercopithæci.

JUVENAL. SATYR. X.

but the Hebrews have another word for an ape. *Vide* Levit. xvii. 7. Both the ape and goat were worshipped in Egypt, and in the East. Diodor. Sicul. lib. i. Basnage, Antiq. Jud. tom. i. p. 190.

Selden being persuaded, that the ancient Persians worshipped fire, and imagining Ashimah to signify that element, which the Samaritans likewise adored, instead of Ashimah, chose to read Ashita, which he explains of the fire of heaven; or Eschionmah, the daily fire: but, if he will discover the word fire, in Ashimah, it is more natural to say, Esch-schamai, the fire of heaven: according to the following derivation: Ashima אֲשִׁמָּה, Ashita אֲשִׁתָּה, Aschioma אֲשִׁימָה, Esch-schamai אֲשִׁחַ שְׁמָי.

Observe, further, these people came from Hamath, or Emesa, a city of Syria, on the river Orontes, and we read, that the sun was adored in this city, under the name of Elah-Gabalah: whence the emperor, Heliogabalus, took his name. This god, Elagabal, was represented by a large stone,

round at bottom, which rising insensibly to a point, terminated in a conic or pyramidal figure, says Herodian. His worship became celebrated at Rome, from the time of Heliogabalus, who caused a magnificent temple to be erected to him. Around this temple were several altars, on which hetacombs of bulls, and great quantities of sheep were sacrificed every morning; abundance of excellent wine and spices was poured on the altars: choirs of musicians, and people playing on instruments, surrounded the altar; Phœnician women danced in a circle, playing on cymbals and dulcimers, before the senate and Roman knights. Such was the worship which Heliogabalus appointed to his god, which he brought from Emesa.

The name of Ashimah may very well be understood of *fire from heaven*, or the sun, or it may be derived from the Persian Asuman. This is the name of an angel, or genius, who, according to the ancient Magi of Persia, presides over the 27th. day of every solar month, in the Persian year; which, therefore, is called by the name of this genius. The Magi believe Asuman to be the angel of death, which separates the souls of men from their bodies. The Persians call, likewise, heaven Asuman, and Suman, which comes pretty near to the Hebrew Schamaim. Bibl. Orient. p. 141, col. 2. Asuman.

ASHKENAZ, אֲשֶׁכְנָז: *a fire that spreads*; from אֵשׁ *esh*, a fire, and נָזַח *nazah*, to imbue.

ASHKENAZ, eldest son of Gomer, Gen. x. 3. We conjecture, that he is the father of the Ascanties, a people who dwelt about Tanais, and the Palus Mæotis. Plin. lib. vi. cap. 1.

ASHNAH, אֲשֵׁנָה, ἀσναῖ, *a fire now*; from אֵשׁ *esh*, a fire, and נָא *na*, now; otherwise, *a change*; from שָׁנָה *shanah*, to change; otherwise, *duplicity*; from שְׁנִי *sheni*, double.

ASHNAH, a city of Judah, Josh. xv. 33.

ASHPENAZ, אֲשַׁפֵּן: *a quiver*; from אֲשַׁפָּה *ashpah*: otherwise, *interpreter*, or *astrologer*; from אֲשַׁפֵּן *ashaph*, *aspersion*, and נָזַח *nazah*. This word is Assyrian; its true etymology not in the Hebrew.

ASHPENAZ, intendant, or governor of king Nebuchadnezzar's eunuchs. He changed the name of Daniel, and his companions, Dan. i. 3.

ASHTAROTH. *vide* ASTAROTH, ASTARTE.

ASITEMOTH, אֲשִׁתְמָה: *fire of admiration*; from אֵשׁ *esh*, fire, and תְּמָה *thamah*, admiration; or, *man of admiration or perfection*; from תָּמַם *thamam*, perfection, and אִישׁ *ish*, a man.

ASHUATH, or *Asoth*, or *Aushut*, אֲשֻׁת: *who makes*, or *who is made*; from שָׁחַשׁ *hashah*, to make; otherwise, *the moth that consumes garments*; from שָׁחַשׁ *hash*, a moth, or maggot.

ASHUATH, third son of Jephlet, and grandson of Heber, 1 Chron. vii. 33.

ASHUR, אַשּׁוּר, אֶשְׁשׁוּר : *brown, black*; from שׁוּר *shachar*: otherwise, *fire of whiteness, or fire of the hole or cave*; from אֵשׁ *esh*, *fire*, and חוּר, *chur*, *a cave*, or חָר *char*, *whiteness*: or, *fire of liberty*; from חָרַר *charar*, *free*. 1 Chron. ii. 24.

ASHUR, אַשּׁוּר : *one that is happy, that walks, that looks*; from אֲשַׁר *ashar*, *to be happy, to look, to walk*.

ASHUR, son of Shem, who gave name to Assyria. It is believed, that he dwelt originally in the land of Shinar, and about Babylonia; but was compelled by Nimrod to remove from thence, higher, toward the springs of Tigris, in the province of Assyria, so called from him, where he built Nineveh, Rehoboth, Calah, and Resen. This is the sense generally received from those words of Moses, Gen. x. 11, 12. "Out of that land (Shinar) went forth Ashur, and builded Nineveh," &c.

But others explain the text differently: understanding it to speak of Nimrod, who left his own country, and attacked Assyria, which he overcame, and where he built Nineveh, &c. Here he established the seat of his empire, and became the most powerful, and, probably, the first monarch of the East. The prophet Micah, chap. v. 6. calls Assyria the land of Nimrod. See Bochart, in Phaleg. lib. iv. cap. 12.

Suidas, in Thuras, John Malala, p. 20. and Cedrenus, p. 15. relate, that Thuras reigned at Nineveh, after Ninus. He warred against Caucasus, of the race of Japheth, conquered, and killed him: after the death of Thuras, the Assyrians called the planet Mars by his name; and adored him under that of Baal, *i. e.* the god of war. Daniel speaks of this Baal, as worshipped at Babylon. This we learn from Suidas. It is generally believed, that Thuras and Ashur were the same, [and, perhaps, the name is the same, only transposed] that the Baal of the Assyrians and Babylonians was the founder of their monarchy: but, instead of making Thuras the son and successor of Ninus, it should be said, that Ninus was son and successor of Thuras, or Ashur. Herodot. lib. i. cap. 95. For, historians all agree in making Ninus the son of Belus, though some confound Ninus with Ashur. But care should be taken to distinguish the old Belus, who is probably the same with Evechoüs, king of Chaldea, from Belus the Assyrian, father of Ninus. Evechoüs reigned at Babylon 440 years before Belus the Assyrian.

The empire of the Assyrians is thought to be the most ancient in the East. Herodotus, who is generally followed in this matter, says, that Ninus, the son of Belus, founded the Assyrian empire, which subsisted 520 years. Usher fixes the beginning of this empire to A.M. 2737; *ante*

A.D. 1267. Ninus was succeeded by his wife, Semiramis, who reigned forty-two years. After her, Ninus, her son, reigned thirty-nine years. He is said to have had thirty-six kings, his successors down to Sardanapalus. See Julius Africanus and Eusebius.

Scripture speaks of the foundation of the Assyrian empire, by Nimrod, long before Ninus, Gen. x. 8, 9, 10, 11; *i. e.* about the time when the tower of Babel was building, A.M. 1757, before the taking of Babylon, by Alexander the Great, 1903 years. We find that from this time, the Babylonians had made observations on the heavens; and of those sent by Callisthenes to Aristotle, the earliest dated from that period of years. Of Nimrod's successors we are ignorant; we read, Gen. xiv. that in Abraham's time, about A.M. 2092, Chedorlaomer, king of Elam, having entered into a confederacy with certain kings, came, and attacked the kings of Sodom and Gomorrah, and the neighbouring cities, which had rebelled. Under the Judges, Judg. iii. 8. about A.M. 2591, the Lord delivered Israel into the hands of Cushanrishathaim, king of Mesopotamia, who oppressed them eight years. Julius Africanus says, that Evechoüs reigned in Chaldea 224 years before the Arabians, *i. e.* A.M. 2242, in the time of Isaac. The Arabians conquered the Chaldean empire, A.M. 2466, and kept it about 216 years, to A.M. 2682. Belus, the Assyrian, succeeded the Arabians fifty-five years before the foundation of the Assyrian empire, by Ninus.

Dionysius Halicarnasseus, lib. i. Antiq. Rom. observes very well, that the Assyrian empire was, in the beginning, but of small extent; and what we have said, confirms this, since we see kings of Shinar, Elam, Chaldea, and Ellasar, at a time when the Assyrian empire, founded by Nimrod, must have subsisted, and before Ninus, the son of Belus, had founded, or rather aggrandized, the only empire of Assyria known to profane authors; for they had no notice of that established by Nimrod.

During the reigns of David and Solomon, the Assyrian monarchs possessed nothing on this side the Euphrates. David subdued all Syria, without their concerning themselves about it. When he attacked the Ammonites, they sent for succour to the other side of the Euphrates, 2 Sam. x. 16. but David defeated these troops; and even obliged certain of the people on the other side the river to pay him tribute. The first king of Assyria mentioned in Scripture is the sovereign who reigned at Nineveh, when Jonah went thither, about A.M. 3180. The prophet does not inform us what was his name; but he describes

the city as prodigiously large. We learn from 2 Kings, xv. 19; and 1 Chron. v. 26. that Pul, king of Assyria, invaded the territories of Israel, under the reign of Menahem. It is conjectured, that Pul was the father of Sardanapalus; who began to reign, according to Usher, A.M. 3237, which was the fifth year of Menahem; and Pul's invasion of Israel was in the beginning of Menahem's reign.

The measure of Nineveh's sins being completed, God raised up enemies against Sardanapalus, who obliged him to kill himself. Arbaces, governor of Media, observing with disdain the effeminaey of Sardanapalus' life, which he passed in the most sequestered parts of his court, confederated with Belesis, governor of Babylon, to overthrow the Assyrian power: after several combats, Sardanapalus was constrained to shut himself up in Nineveh; and in the third year of the siege, the Tigris having overthrown the city walls above twenty furlongs in length, Sardanapalus burnt himself in his palace, with his wealth, his eunuchs, and his concubines. The city being taken, Belesis and Arbaces assumed the title of kings, and dismembered the ancient empire of the Assyrians, which had lasted from Nimrod, about 2500 years; and from Ninus, son of Belus, about 520 years, Herodot. lib. 1. cap. xev. This ancient empire of Assyria maintained itself still with splendour at Nineveh, under young Ninus, and his successors. We believe this Ninus to be the Tiglath-pileser mentioned, 2 Kings, xv. 29. This prince came to the assistance of Ahaz, king of Judah, and defeated and pillaged the kings of Israel and Damascus. Salmaneser succeeded Tiglath-pileser, A.M. 3236, ante J.C. 764. Sennacherib, the successor of Salmaneser, is famous in sacred and profane writings. He was killed by two of his sons, and was succeeded by another son, Eserhaddon; who, after he had reigned some time at Nineveh, took Babylon, and reunited the dissevered empires of Chaldea and Assyria, Berosus, apud Joseph. Antiq. lib. x. cap. i. He left the throne to Saosduchinus, who reigned twenty years. This is supposed to be the prince who is named Nebuchadonosar, in Judith. Saosduchinus was succeeded by Saracus, or Chynaladanus, who reigned twenty-two years.

Nabopolassar, otherwise Nebuchadnezzar, governor of Babylon, and Astyages, otherwise Ahasuerus, son to the king of Media, besieging Nineveh, took the city, and divided the monarchy of the Assyrians. Nabopolassar had Nineveh and Babylon; and Astyages had Media and the neighbouring provinces. Nabopolassar was father of Nebu-

chadnezzar, who took Jerusalem: Evilmerodach succeeded him, and Belshazzar succeeded Evilmerodach; after Belshazzar, was Darius the Mede. Hitherto we have the authority of Scripture, clearly in respect of Nebuchadnezzar, Evilmerodach, Belshazzar, and Darius the Mede.

But profane authors relate the series of Evilmerodach's successors differently. Megasthenes, apud Euseb. Præpar. lib. ix. cap. 44. says, that Evilmerodach was slain by Neriglissor, his brother-in-law, who reigned four years. He was succeeded by Labassoarascus, who was killed by conspirators, who gave the crown to one of their own number, named Nabonidas, or Nabannidoch, or Labinith. From this last, Cyrus conquered Babylon. Berosus, apud Joseph. lib. i. contra Appion. gives almost the same account as Megasthenes. According to him, Neriglissor reigned four years; Laborosardoch nine months; Nabonidas seventeen years. After which, Cyrus made himself master of the Chaldean empire, and reunited the empires of Assyria, Chaldea, and Persia, under one extensive government.

ASIA, *Ἀσία*: muddy, boggy; from the Greek *ἄσις*.

ASIA, the largest continent of the old world. The ancient Hebrews were strangers to the division of the earth into parts, or quarters: we never find the name Asia, in any Hebrew books. They seem to have thought, that the continent consisted only of Asia and Africa: the rest of the world, and even, occasionally, Asia Minor, was comprised under the name of the Isles of the Gentiles, Gen. x. 5. We are not acquainted with the true etymology of the word Asia. This name occurs only in the books of the Maccabees, and in the New Testament. Asia is regarded as that part of the world which has been most favoured. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world, conducted their colonies. In Asia, Jesus Christ appeared; here he wrought salvation for mankind; he died, and rose again; and from hence the light of the gospel has been diffused over the world. Laws, arts, sciences, and religions, almost all had their origin in Asia.

ASIARCHÆ, *Asia Principes*, as they are called in the Latin version of the Acts—were high-priests of Asia, chosen somewhat like our stewards of public assemblies, into an office of distinction, to celebrate public and solemn games, at their own expense. *Vide* Grot. & Hammond. ad sect. xix. These chiefs of Asia, then holding such games, at Ephesus, out of friendly consider-

ation to St. Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised, by Demetrius, the goldsmith, respecting Diana of Ephesus.

Asiarchs were officers of a religious nature, and frequently were priests of the religion whose games they celebrated : thus, in the martyrdom of Polycarp, they ask Philip the Asiarch (a little afterward called the high-priest) to let out a lion against Polycarp, which he declares he could not do, because that kind of spectacle was now over.

ASIEL, or *Aushial*, אשאל: *the strength of God; the goat of the Lord.*

ASIEL, father of Seraiah, 1 Chron. iv. 35.

ASKELON, אשקלון: *weight or balance; from שקל shakal: otherwise, fire of infamy; from אש esh, fire, and קלון kalon, infamy.*

ASKELON, a city in the land of the Philistines, between Azoth and Gaza, on the coast of the Mediterranean; 520 furlongs from Jerusalem. Joseph. de Bell. lib. iii. cap. 1. After the death of Joshua, the tribe of Judah took Askelon, which became afterward one of the five governments belonging to the Philistines, Judges i. 18. The ancients praise the shalot, which takes its name from Askelon. Athen. lib. ii. cap. xxvii. Plin. lib. xix. cap. vi. Strabo, lib. xvi. alii. The wine of Askelon is mentioned; and the cypress-tree, a shrub much esteemed, was very common there. Origen notices wells to be seen at Askelon, said to have been dug by Abraham and Isaac, lib. iii. contra Celsum. Vide & Euseb. Onomast. ad vocem Φρέαρ. Askelon is often mentioned in the sacred writings: it subsists still, but is inconsiderable. There was near Askelon, a pond, filled with fish, consecrated to the goddess Dereeto, of which the people of the country never dared to eat, nor of the pigeons consecrated to the same deity. Diodor. lib. i. Bibl. Vide & Lucian. de Dea Syria, & Philon. apud Euseb. Præpar. Evang. lib. viii. &c. Vide FRAGMENTS, No. 145. "Of DAGON." "Of ASHTAROTH." No. 213.

ASMODEUS, אשמודאי, ἀσμοδαῖος: *one that measures the fire; from עש ash, and מדר madad, to measure: otherwise, crime abounding; from אשם asham, crime, or, rather, destroyer, exterminator, from שמר shamad.*

ASMODEUS, the name of an evil spirit, mentioned Tobit vi. 14. which beset Sarah, the daughter of Raguel, and killed the husbands to whom she had been given before Tobias; but this demon was expelled by the smoke arising from the gall of a fish, burned by Tobit, and was bound by the angel Raphael, in the deserts of Upper Egypt. Several curious questions are proposed, concerning this evil spirit, Asmodeus.

Some think this name was derived from the Hebrew אש-מדי Esh-madai, the fire of Media, because he inflamed the people of this country with impure love: others derive it from the Hebrew, *schamad*, to exterminate, so that by the name Asmodeus, השמדי, is denoted the destroying angel.

The Rabbins say, that Asmodeus was born from the incest of Tubalcain, and Noema, his sister; and that being enamoured of Sarah, the daughter of Raguel, he killed all who approached her, and by the licentiousness of their passion, gave him advantage over them: for which reason, the angel says to Tobias, "They who marry, forget God, and think only of satisfying their passion; upon such as these this evil spirit exercises his power: but for you, rise up both of you, pray to God," &c.

We are of opinion, that the effect of the smoke from the fish's gall, which is said to expel Asmodeus, terminated on the senses of Tobias and Sarah; that it deadened in them the zest of pleasure, and grosser inclinations; and that the chaining up Asmodeus is an allegorical action, signifying the termination of his incentive powers.

The Rabbins relate, says the Gemara, Cod. Gitthim. that the demon, Asmodeus, drove Solomon out of his kingdom, and took his place; but, that Solomon, on his return, dethroned him, and loaded him with fetters: farther, that this prince forced Asmodeus to serve him, in building his temple; that, by some secret, which he learned of this demon, he built it without using iron, or making any noise, according to the expression, 1 Kings, vi. 7. He used, they tell us, the stone *schamir*, which cuts stones asunder, as easily as a diamond cuts glass.

[From these Rabbinical tales and allusions, it is evident that the demon Asmodeus is a figurative personage: that, when Solomon was overcome by his attachment to his strange wives, he is said to be under the power of Asmodeus; from which power he is liberated, by his returning sense of duty, and his repentance. It is, therefore, probable, Asmodeus is the demon of licentious disposition, and is significative to the same purpose in Tobit: as, perhaps, the angel Raphael, is significative of a contrary virtue; or, a dutiful reliance on divine providence. Vide ANGEL.]

ASMONÆANS, a name given to the Maccabees, descendants of Mattathias. Authors are not agreed concerning the origin of this term: some, as Drusius, Præfat. in 1 Macc. think it was derived from the town of Assamon, in Judah; from whence their family might come. Noldius conjectured, they took this name from mount Asamon, mentioned by Josephus, de Bello, lib. ii. cap. 23. which he places in the midst of Galilee,

near Sephoris. Kimchi on Psalm lxxviii. 32. maintains, that this was a title of honour given to Mattathias, and from him derived to his descendants. Chaschmanim signifies, in Hebrew, Princes. But Josephus' opinion, *Antiq. lib. xii. cap. 8.* is more generally followed: he relates, that Mattathias was the son of John, the grandson of Simon, and great grandson of Asmonæus: also, he seems to make Mattathias come immediately from Asmonæus. *De Bello, lib. i. cap. 1.* whereas, others make him the son of John, and grandson of Hesenai.

The family of the Asmonæans became very illustrious in the later times of the Hebrew commonwealth; it was the support of the religion and liberty of the Jews; and possessed the supreme authority, from Mattathias to Herod the Great. *Vide MACCABEES.* It is no where said, whether the Asmonæans were of the race of Jozadeek, in whose family the office of high-priest continued in a lineal descent, till Alcimus was promoted to that dignity. This is certain of the Asmonæans, that they were of the course of Joarib, which was the first class of the sons of Aaron; and, therefore, on failure of the former pontifical family (which had now happened by the flight of Onias, the son of Onias, into Egypt) they had the best right to succeed to that station. And under this right, Jonathan took the office, when nominated to it by the then reigning king in Syria; being also elected thereto, by the general suffrage of the people. *Prid. Connect. &c. part ii. book iv.*

ASNAH, אֲסָנָה: *bush*; from סֵנָה *senah*: otherwise, *misfortune*; from אֲסֹן *ason*.

ASNAPPAR, or *Asenaphar*, אֲסַנְפָּר: *unhappiness, misfortune of the bull*; from אֲסֹן *ason*, *misfortune*, and פָּר *par*, *a bull or calf*: otherwise *fruitfulness, or increase of danger*; from אֲסֹן *ason* *danger*. An Assyrian name, and not properly derived from the Hebrew.

ASNAPPAR, king of Assyria, who sent the Cutheans into Israel, *Ezra iv. 10.* Many think this was Salmanesar, others, with more probability, think it was Esar-haddon.

ASP, a kind of serpent, whose poison is of so rapid operation, that it kills almost instantly as it penetrates, without a possibility of remedy. It is said to be very small. Scripture often mentions it; the most remarkable place is Psalm lviii. 5. where it is said "to stop its ears, that it may not hear the voice of the charmer." It is affirmed, that this creature stops its ears with its tail, to prevent its hearing. To explain this passage farther:—some are of opinion, that there is a sort of asp really deaf, which is the most dan-

gerous of its kind, and that the Psalmist here speaks of this. *Vide Bochart. de Animal. Sacr. part II. lib. iii. cap. 6. & Kimchi.* Others think that the asp, becoming old, becomes deaf. *Rabb. Solomon, and Kabuenachi*; others think that the asp, as well as other serpents, hears exquisitely well; but, that when any one attempts to charm it, it stops its ears, by applying one very close to the earth, and stopping the other with the end of its tail. *Aug. Cassiodor. Beda. Isidor. alii.* The reader may consult Bochart.

[This expression is, probably, taken from actual observation of nature: that serpents are overcome, as if charmed, so that while they would bite some persons with great venom, they are harmless to others, is a known fact: but the mode of producing this effect, has not yet been communicated to European travellers. A *Hottentot* told me, that in his country, the *naja*, or hooded snake, was charmed by a peculiar whistle, which he repeated several times to me: but from his description of the attitude and situation of the creature, as hiding itself behind rocks, in holes, &c. and putting out its head from its retreat as if to listen, I could find no charm, strictly so called, in the matter: the attention of the creature seemed to be excited by the whistled tune, and that instant opportunity taken to knock him on the head; but if there be a kind of asp, over which such a whistle, &c. has no power to excite his attention, but he steadily keeps himself safe within his hole of concealment, this may coincide with the Psalmist's idea, and justify the expression used by him. Such a serpent, so hid in the cleft of a rock, may look at his enemy and may preserve himself motionless and secure, notwithstanding every art to entice him from his hiding place.]

ASPATA, אֲסַפְתָּא: *assembly*; from אָסַף *asaph*: otherwise, *to finish, to consume*; from סָפַח *saphah*. This name is not Hebrew.

ASPHALTUS, Ἀσφαλτός, Ἀσφᾶρ: *eagerness of the bull*; from ἄσ ulz, *eagerness*, and פָּר *par*, *bull or heifer*. But rather from the Greek, in which it signifies *bitumen*.

ASPHALTUS, a kind of bitumen, which rises from the Lacus Asphaltites, or, lake of Sodom. Sometimes large pieces of bitumen float on the waters, at other times smaller pieces, which being collected, are very much employed in the preparation of medicines, and particularly, in embalming dead bodies. *Joseph. lib. v. de Bello, cap. iv. seu cap. v. in Lat. p. 892.*

The *asphaltus* of the Dead Sea is thought to be the best of any: it rises at particular seasons from the bottom of the lake. The Arabians fish for it

diligently, or gather it on the shore, whither the wind drives it. It is shining, dark, heavy, and of a strong smell when burnt.

The lake ASPHALTITES receives all the water of the Jordan, of the brooks Arnon and Jabbok, and others, from the neighbouring mountains; it has no visible issue, yet it does not overflow, because the evaporation from its surface compensates all these influxes: perhaps, it increases in saltiness, as the vapours exhaled consist of fresh water only. "The land of Sodom, waste and smoking (says the author of the book of Wisdom) with plants bearing fruit that never come to ripeness, and a standing pillar of salt, is a monument [figurative representation] of an unbelieving soul." *Vide Sodom.*

As the Hebrews call nitre and bitumen—salt, the Dead Sea is called by them—the Salt Sea. Galen says, that its water is not only salt, but bitter; and so strongly impregnated with salt, that if salt be thrown into it, it will scarcely be melted. Galen. lib. iv. de Simpl. medic. Facult. cap. 19. It is called the Dead Sea, because no animal lives in it; and, if by chance any fish come into it, they die, and swim on the surface, Jerom, in Ezekiel xlvii. According to Josephus, the lake of Sodom is 580 furlongs in length, from the mouth of the river Jordan, to Zohar; and 150 furlongs wide.

ASPHAR. Probably the same as the Lacus Asphaltites above, 1 Macc. ix. 33.

ASRIEL, or *Asrael*, אֲשֵׁרֵאל אֱלֹהֵינוּ, *áserehél*: the beatitude of the Lord, or of the strong; from אֲשֵׁר *asher*, beatitude, and אֵל *el*, God, strong.

ASRIEL, אֲשֵׁרֵאל: blessedness of God, perfect happiness; from אֲשֵׁר *ashri*, happy, happiness, and אֵל *el*, God: otherwise, the look of the strong: from רָצָה *radah*, look, regard, and אֵל *ul*, strength: otherwise, the steps of God; from אֲשֹׁר *ashur*, steps, gait.

I. ASRIEL, son of Gilead, head of a family, Numb. xxvi. 31.

II. ASRIEL, son of Manasseh, Josh. xvii. 2: 1 Chron. vii. 14.

ASS, an animal, well known for domestic uses; and frequently mentioned in scripture. People of the best quality in Palestine rode on asses: Deborah, in her song, describes the greatest men in Israel, by "those who ride on white asses," Judg. v. 10. Jair, of Gilead, had thirty sons, who rode on as many asses, and commanded in thirty cities, Judg. x. 4. Abdon, a judge of Israel, had forty sons, and thirty grandsons, who rode on seventy asses, Judg. xii. 14.

[We read Matth. xxi. 4. that in order to accomplish a prophecy of Zachariah. ix. 9. our Saviour rode on an ass into Jerusalem, in a trium-

phant manner: this has been made a subject of ridicule by some; but we ought to consider, not only that the greatest men in Israel rode on asses anciently, as we have seen above, but, that God had thought fit absolutely to prohibit the use of horses, and of chariots for war, Deut. xvii. 16. Compare also Josh. xi. 6; Judg. v. 15. that David rode on a mule, and ordered Solomon to use it at his coronation, 1 Kings, i. 33, 34. that afterward when Solomon and succeeding princes multiplied horses, they were rebuked for it, Isaiah ii. 6, 7; xxxi. 1; Hosea xiv. 3. and that the removal of horses is promised in the days of the Messiah, Hosea i. 7; Micah v. 10, 11; Zech. ix. 10. So that upon the whole we find, that this action of our Lord is to be viewed in the light of a recurrence to ancient principles; not merely an accomplishment of a prophecy, but a revival of an ancient and venerable Hebrew custom.]

The ass was unclean by the law, because it did not chew the cud. To draw with an ox and an ass together, was prohibited, Levit. xi. 26.

In the gospel is mentioned the *mola asinaria*, Matth. xviii. 6; Mark ix. 41. to express a large mill-stone, turned by asses, heavier than that turned by women or by slaves.

The Jews were accused by the Pagans, of worshipping the head of an ass. Appion, the grammarian, seems to be the author of this slander. *Vide* apud Joseph. lib. ii. contra Appion: he affirmed, that the Jews kept the head of an ass in the sanctuary: that it was discovered there, when Antiochus Epiphanes took the temple, and entered into the most holy place. He added, that one Zabidus having secretly got into the temple, carried off the ass's head, and conveyed it to Dora. Suidas, in Damocrito, and in Juda, says, that that Damocritus, or Democritus, the historian, averred that the Jews adored the head of an ass, made of gold, and sacrificed a man to it every three, or every seven years, after having cut him in pieces.

Plutarch, Symposia, lib. iv. cap. 5. and Tacitus, Hist. lib. v. were imposed on by this calumny. They believed, that the Hebrews adored an ass, out of gratitude for the discovery of a fountain, by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst, and extremely fatigued.

The heathen imputed the same worship to Christians: *audio Christianos*, (says Cæcilius, apud Minut.) *turpissimæ pecudis asini caput consecratum inepta nescio quam persuasione venerari*. Tertullian, Apolog. cap. 16. adds, that certain enemies to the Christians exposed to public view, a picture, wherein was represented a person hold-

ing a book in his hand, dressed in a long robe, with ass's ears, and a foot like an ass, which picture was inscribed: "The God of the Christians has an ass's hoof."

Epiphanius, de Hæres. speaking of the Gnostics, says, they taught that the god Sabaoth had the shape of an ass; but that others described him as shaped like a hog. Learned men who have endeavoured to search into the origin of this slander, are divided in their opinions. The reason which Plutarch and Tacitus give for it, would be the most plausible, were any truth in the fact whereon they ground it. But nothing in the history of the Jews can be interpreted to favour the circumstance of the ass supposed to have shown Moses a spring of water. Tanaquil Faber has attempted to prove, that this accusation proceeded from the temple in Egypt, called Onion; as if this name came from Onos, an ass: which is, indeed, very credible. The report of the Jews worshipping an ass, might originate in Egypt; we know, that the Alexandrians hated the Jews, and were much addicted to raillery and defamation: but it was extremely easy for these Alexandrians to have known, that the temple, Onion, at Heliopolis, was named from Onias, the high-priest of the Jews, who built it in the reign of Ptolemy Philometor, and Cleopatra, A.M. 3854; ante A.D. 150. Vide Joseph. Antiq. lib. xiii. cap. 6. & lib. xiv. cap. 14. and de Bello, lib. i. cap. 7. & lib. vii. cap. 37.

Others have asserted, that the mistake of the Heathen proceeded from an ambiguous mode of reading, as if the Greeks, meaning to say, that the Hebrews adored heaven, Ouranon, instead of Ouranon, might in abbreviation write Ounon; from whence the enemies of the Jews concluded that they worshipped *onos*, an ass. Or, perhaps, reading, in Latin authors, that they worshipped heaven, *cælum*,

(Nil præter nubes & cæli numen adorant.)

instead of *cælum*, they read *cillum*, an ass, and so reported that the Jews adored this animal. Something of this we perceive in Petronius—*Judæus olicet & porcinum numen adoret, & cilli summas adrocet auriculas*. Where the common reading is *cæli*, but corrected *cilli*, *κύλλος*, whence *ὄνος*, an ass. Bochart, de Animal. Sacr. lib. ii. cap. 18. is of opinion, that the error arose from an expression of scripture, "The mouth of the Lord hath spoken it;" in the Hebrew, *Pi-Jehovah*, or *Pi-Jeo*. Now, in the Egyptian language, *pico* signifies an ass; the Alexandrian Egyptians hearing the Jews often pronounce this word *pico*, believed that they called on their god; and thence inferred, that they adored an ass. These expli-

cations are ingenious, but not solid.—It is probable, that no one will ever be able to give a good reason for this accusation, [which, perhaps, might arise from a joke, or from accident.] M. Le Moine seems to have succeeded best, who says, that in all probability the golden urn containing the manna, which was preserved in the sanctuary, was taken for the head of an ass; and that the *omer* of manna might have been confounded with the Hebrew, *hamor*, which signifies an ass. Vide ASSARON, and FRAGMENT "On the Shew Bread Table."

Balaam's ASS. The reader, in the article BALAAM, may see some account of his ass. Here I shall only inquire, whether it were a reality, or an allegory; or an imagination, or a vision of Balaam? St. Austin, qu. 48 & 50. in Genes. with the greater number of commentators, supposes it was a certain fact, and takes it literally. He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak to him, and who replied to it, as to a reasonable person: he is of opinion, that this diviner was accustomed to prodigies like this, *talibus monstribus assuetus*; or, that he was strangely blinded by avarice, not to be stopped by so extraordinary an event. He adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to pronounce certain words, to reprove the prophet's covetousness.

St. Gregory, of Nyssa, in *vitâ Moysis*, seems to think, that the ass did not utter words, but that having brayed as usual, or a little more than usual, the diviner, practised in drawing presages from the voices of beasts, and of birds, easily comprehended the meaning of the ass, by its noise; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately.

Maimonides asserts this whole dialogue to be but a kind of fiction and allegory, whereby Moses relates what passed only in Balaam's imagination, as a piece of real history: and Philo in his life of Moses, suppresses it entirely. Indeed, the major part of the Jewish authors consider it, not as an occurrence which actually did happen, but as a vision, or, &c.

Le Clere, in Numb. xxii. 28. solves the difficulty, how Balaam answered his beast, as if it were not only reasonable, but had the use of speech, by saying, Balaam believed the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally; and, therefore, was not surprised at the ass's complaint, but conversed with it, as if it were rational.

Others have imagined different ways of solving the difficulties of this history.

ASS, (*Wild*), an animal formerly well known in the East, and frequently mentioned in Scripture. It lives in deserts, and is jealous of its liberty. It can hardly endure thirst; goes in herds, of which a great part is composed of females, Job xi. 12; xxxix. 5; Jer. xiv. 6; Psalm ciii. 12. Josephus relates, that Herod the Great killed forty at one hunting, *de Bello*, lib. i. cap. 16.

Ludolph observes, that, the name *zecora*, by which the Africans call the zebra, is much the same with that of *zechora*, by which Deborah mentions the she-asses used by the great men of Israel for riding. She seems to intimate, that these animals were of service in war; and there are asses still in the East, so employed.

ASSARON, or *Omer*, a measure of capacity, used by the Hebrews: the tenth part of an *ephah*, as its name denotes; for it signifies *tenth*, Exod. xvi. 16. It contained five pints. The *assarion* was the measure of manna, which God appointed for every Israelite. *Assaron*, and τὰ δεκάτον signify the same as *gomer*. Josephus, lib. iii. calls it ἐσάων. In the Hebrew, instead of *gomer*, *assarith* is often used; it signifies the tenth part, viz. of the *ephah*. Josephus, lib. iii. says, that in the time of Claudius, an *assarion* or *omer* of meal, was sold for four *drachmæ*; i. e. about eight shillings a peck; but this was in a time of dearth. Arbuthnot's "Tables of Ancient Coins, Weights, and Measures," &c. p. 101.

ASSEMON, Assemona, Asemon, Azmon, Hashmonah, or Jeshimon: a city in the wilderness of Maon, south of Judah, 1 Sam. xxiii. 25; Josh. xv. 4. Likewise, an encampment of Israel in the desert. Azmon was the nearest city to Egypt, south. Numb. xxxiii. 29; xxxiv. 4, 5.

ASSIDEANS, חסידים, ἡσδαῖος: *merciful, pious, religious*; from חסד *chesed*, *piety*.

ASSIDEANS, 1 Macc. ii. 42; vii. 13. Some think this term comes from the Hebrew, חסידים, *chasidim*, *merciful, pious*. Ecclesiasticus xlv. 10. praising the greatest men of his nation, calls them *merciful men*; which is equivalent to Assideans, taken in this sense. Others maintain, that the Assideans are the same as the Essenians, whose manner of living is so much commended by Josephus, Philo, Pliny, and others. This opinion seems confirmed by 1 Macc. vii. 13. which calls the Essenians—Asdanim. Others have thought the Assideans were afterward divided, and produced the Sadducees and Pharisees. The name of Sadducees, signifies *just*; that of Pharisees, *separated*; to indicate their distinction above other Jews, by their justice and sanctity.

The members of the Jewish church, after the captivity, were divided into—the Zadikim, or righteous, who observed only the written law of Moses; and—the Chasidim, or pious, who superadded the constitutions and traditions of the elders. These Chasidim were the Assideans, or Chassideans, here mentioned; the Hebrew *cheth*, answering our *ch*, is expressed sometimes in Greek, by an *aspirate*; in Latin sometimes by an *h*; and sometimes is entirely omitted, as in Assideans. Prid. Connect. &c. part ii. book iii.

Sealiger supposed the Assideans were a confraternity of Jews, whose principal devotion consisted in keeping up the edifices belonging to the temple; and who, not content with paying the common tribute of half a shekel a head, appointed for temple reparations, voluntarily imposed on themselves other taxes. They swore by the temple; every day, except the eleventh of Tizri, they offered a lamb in sacrifice, which was called the sin-offering of the Assideans: and from this sect sprung the Pharisees, who produced the Essenians. 1 Macc. ii. 42. represents the Assideans as a numerous sect, distinguished for valour, and zeal: "A company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law."

ASSIR, אסיר: *prisoner, fettered*; or, according to the Syriac, *hindered, forbid*.

I. ASSIR, son of Jeconiah, king of Judah, 1 Chron. iii. 17. Assir was the brother of Salathiel, in St. Matthew's genealogy of Jesus.

II. ASSIR, son of Korah, a Levite, 1 Chron. vi. 22; Exod. vi. 24.

ASSOS, Ἄσσαν: *approach*; from ἄσσαν, *near, approaching*.

ASSOS, a maritime city, by some geographers described as belonging to Mysia, by others to Troas. St. Luke, and others, went by sea from Troas to Assos; but St. Paul went by land thither, and meeting them at Assos, they went together to Mytilene, Acts xx. 13, 14; A.D. 56.

ASSYRIA, אשור, *ride Ashur*.

ASTAROTH, or *Aushterut*, עשתרות: *the flocks, the sheep*; from עשׂת *ashtar*: otherwise, *riches*, because flocks were the wealth of their owners: otherwise, *the line of the law*; from עשׂ *ash*, a line, and תורה *torah*, the law: otherwise, *he that makes inquiry*: from עשׂה *hashah*, to make, and תורה *thur*, an inquiry.

I. ASTAROTH, Astaroth-Carnaïm, or Carenaïm, or Carnea, a city beyond Jordan, six miles from Adraa, or Edraï, between this city and Abila. There were two places named Astaroth, in the Batanea, nine miles from each other, between Abila and Adraa. There was, also, a Carnaïm, as Eusebius says, not far from Jerusalem.

Astaroth-Carnaïm is supposed to be derived from the goddess Astarte (adored there) who was figured with horns, or a crescent: for *carnaïm* signifies horns; and the goddess Astarte was the most celebrated deity of the Phœnicians. Lucian, de Deâ Syr. thinks Astarte to be the moon: Ἀστάρτην δ' ἐγὼ δοκέω σιληναίαν ἔμμεναι. Her image was that of a woman with the head of an ox.

Syderum Regina bicornis.

HOR.

She was goddess of the woods, the moon, the queen of heaven, the celestial goddess, celestial Venus, or the goddess of Syria, or Venus the Syrian, wife of Adonis. St. Austin assures us, that Juno was called Astarte, by the Carthaginians. In all probability, Astarte was the same as the Isis of Egypt, who also was represented with the head of an ox, or with horns on her head. 2 Mace. xii. 26. mentions a temple of the goddess Atargatis, in Carnion. Atargatis was the same as Dereeto, of Askelon, represented as a woman with the lower parts of a fish, called by the Hebrews, Dagon, or the god fish. Vide DAGON; and FRAGMENT, No. 145.

[See more on this subject in Selden, de Dis Syr. Synt. ii. cap. 2; and Grotius, on Judges ii. 13. as, also, in Huet. Demonstr. Evang. Prop. iv. cap. 10. sect. iii. Astarte is thought by some to be the Ἡ Βαὰλ mentioned in the Septuagint, Tobit i. 5. ἐθύον τῇ Βαὰλ τῇ Δαμάλες. "They sacrificed to She-Baal the cow;" the sun and moon being represented anciently under that figure. Vide FRAGMENT, No. 108.]

ASTARTE, or Astaroth, a Phœnician goddess. In Scripture, this word is often plural, Astaroth; which signifies properly flocks, of sheep, or goats, עֲשָׂרוֹת, Deut. xii. 13. Sometimes, אֲשֵׁרָה *aserah*, the grove; אֲשֵׁרֹת *aseroth*, or אֲשֵׁרִים *aserim*, woods; because she was goddess of woods, and groves were her temples: in groves, consecrated to her, such lasciviousness was committed, as rendered her worship infamous. She was, also, called the *queen of heaven*; and sometimes her worship is described by that of the *host of heaven*. She is almost always joined with Baal, and is called gods: Scripture having no particular word for expressing a goddess.

It is believed that the moon was thus adored: her temples generally accompanied those of the sun; and while bloody sacrifices, or human victims were offered to Baal, bread, liquors, and perfumes were presented to Astarte; tables were prepared for her on the flat terrace roofs of houses, near gates, in porches, and at cross-ways, on the first day of every month; which the Greeks called Hecate's supper.

St. Jerom, in several places, translates the name

Astarte, by Priapus, as if to denote the licentiousness committed in her groves. The Eastern people, in many places, worshipped the moon, as a god; represented its figure with a beard, and in armour. The statue in the temple of Heliopolis, in Syria, was that of a woman, clothed like a man, Pliny, lib. v. cap. 23. Solomon, seduced by his foreign wives, introduced the worship of Astarte in Israel; but Jezebel, daughter to the king of Tyre, and wife to Ahab, principally established her worship.

St. Austin, qu. 16. in Judic. assures us, that the Africans (descendants from the Phœnicians) maintained, Astarte to be Juno: *Juno sine dubitatione ab illis (Pœnis) Astarte vocatur*. But, Herodian says, lib. v. the Carthaginians call the heavenly goddess, the moon, Astroarche. The Phœnicians asserted confidently, says Cicero, lib. iii. de Nat. Deorum, that their Astarte was the Syrian Venus, born at Tyre, and wife to Adonis; very different from the Venus of Cyprus. Lucian, who wrote particularly concerning the goddess of Syria (Astarte) says expressly, that she is the moon, and no other; and it is indubitable, that this luminary was worshipped under different names in the East.

The manner of representing Astarte on medals, is not always the same. Sometimes she is in a long habit; at other times, in a short habit; sometimes holding a long stick, with a cross on its top: sometimes she has a crown of rays; sometimes she is crowned with battlements; or by a victory. In a medal of Cæsarea Palestine, she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. This is believed to be the man's head, mentioned by Lucian, which was every year brought from Egypt to Biblos, a city of Phœnicia. Vide ADONIS. Sanchoniathon says, she was represented with a cow's head, the horns describing royalty, and the lunar rays. Vide FRAGMENT, No. 270, of "ASHTAROTH."

ASTYAGES, Ἀστῆγης: the chief, or captain of the city; from ἄστυ, a city, and ἀγῆτωρ, head, captain. This is a Persian name; its true etymology occurs neither in Greek nor in Hebrew.

I. ASTYAGES, otherwise Cyaxares, king of the Medes, successor to Phraortes, reigned forty years, died A.M. 3409; ante A.D. 595. He had a son, called Astyages, otherwise,—Darius the Mede; and two daughters, Mandane and Amyit. For Astyages (or Darius) otherwise Ahasuerus, see the following article. Amyit married Nebuchadnezzar, son of Nabopolassar, king of Chaldea, and was mother of Evil-merodach. Mandane married Cambyses the Persian; and was mother of Cyrus.

II. ASTYAGES, otherwise Ahasuerus, Tobit, ult. v. ult. Gr. Dan. ix. 1; or, Artaxerxes, Dan. vi. 1. Gr. or, Darius the Mede, Dan. v. 31; and, Cyaxares (by his father's name) in Xenophon; or, Apandas, in Ctesias. This Astyages was, by his father, Cyaxares, appointed governor of Media, and sent with Nabopolassar, king of Babylon, against Saracus (or, Chyniladanus) king of Assyria: these two princes besieged Saracus, in Nineveh; took that city, and dismembered the Assyrian empire. Alex. Polyhistor. apud Cedren. Astyages was with Cyrus, at the conquest of Babylon, and succeeded Belshazzar, king of Babylon, *vide* Dan. v. 30, 31. A.M. 3447. Cyrus succeeded him 3456, Dan. xiii. 65. See Isaï. xiii. xiv. xxi. xlv. xlvii. Jerem. i. li. Megasth. apud Euseb. præp. lib. v. cap. xli.

ASYLUM, Gr. ἄσυλον, from α and σύλη, prey; q. *prey not*; which is deduced from *aschel*, ὡς an oak, or, *sacred grove of oaks*. This word signifies a sanctuary, whither unfortunate persons might retire, for security from their enemies; and from whence they could not be forced. It has been supposed, that Hercules' grandsons were the institutors of these places of refuge [as, perhaps, they were in Greece, if not in Europe;] for, apprehending the resentment of those whom Hercules had ill-treated, they appointed an asylum, or temple of mercy, at Athens: Cadmus erected another at Thebes; and, Romulus another at Rome, on mount Palatine. That of Daphne, near Antioch, was very famous; hither Onias III. high-priest of the Jews, retired, and thought himself safe; but being fraudulently persuaded to quit it, was immediately killed, 2 Macc. iv. 34.

The altar of burnt sacrifices, and the temple at Jerusalem, were sanctuaries. Hither Joab retired, 1 Kings, ii. 28, 29, 31; but, Solomon observing that he would not quit the altar, ordered him to be killed there. Moses commands, Exod. xxi. 14. that any who had committed murder, and fled for protection to the altar, should be dragged from thence. Sanctuaries are not for the advantage of wicked men, as even profane authors acknowledge; but in favour of the innocent, when attacked unjustly. Demosthen. Ep. 3. de Lyeurgi liberis. When villains retired to the sanctuary of the temple, they were either starved there, or were forced from thence, by fires kindled around them. The cities of refuge were sanctuaries (asylums) appointed in the land of Israel, by God, in favour of those who had committed involuntary murder. *Vide* REFUGE, CITY OF REFUGE.

ASYNCRITUS, ἄσύγκριτος: *incomparable*.

ASYNCRITUS, mentioned Rom. xvi. 14. The Greeks make him bishop of Hyrcania, and place his festival April 8; as do the Latins.

ATABYRIUS MONS. *Vide* Mount Tabor. On this mountain was a city, called Athabyrium, or Ithabyrium, mentioned by Polybius, lib. i. p. 413. There are medals, representing Jupiter Atabyrius. But there were several cities of this name.

ATAD, אטד: *a thorn*.

ATAD. *Atad's threshing-floor*, Gen. i. 11; גר עטר. Here the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob: whence it was afterward called Abel-mizraim, "the mourning of the Egyptians." Some place it beyond Jordan; but others, on this side the river. St. Jerom in Atad, fixes it between the Jordan and Jericho, two miles from the river, and three from Jericho; where, afterward, Beth-agla was built. Procopius, of Gaza, on Gen. i. does the same. Those who place it east of Jordan, seem to mistake Jerom's words, who says, that Abel-mizraim, or the mourning of the Egyptians, or the threshing-floor of Atad, is beyond Jordan; by the words *beyond Jordan*, meaning with respect to those who came from Egypt; in regard to whom the threshing-floor of Atad is beyond this river, supposing they entered the land of Canaan the same way as the Israelites did.

ATARAH, or *Authreh*, עטרה: *a crown*.

ATARAH, wife of Jerahmeel, and mother of Onam, 1 Chron. ii. 26.

ATAROTH, or *Atherut*, עטרות: *crowns*. The plural of Atarah.

ATAROTH. There are several cities of this name: one in the tribe of Gad, beyond Jordan, Numb. xxxii. 34; the same, probably, with Atroth-Shophan, given to this tribe, chap. xxxii. 35; another on the frontiers of Ephraim, between Janohah and Jericho, Josh. xvi. 7: probably the Ataroth-Addar, Josh. xvi. 5; xviii. 13.

ATAROTH-ADDER, or *Atherut-adar*, עטרות אדר: *crowns of magnificence, or of the robe*; from אדר, and ataroth.

ATER, אטר: *enclosed, shut up*.

ATER. His children, to the number of ninety-eight, returned from Babylon, Ezra ii. 16.

ATHACH, or *Authek*, עתך: *your hour, your time*; from הַיְּהִי, *time*, and the feminine pronoun הַיְּהִי, *yours*.

ATHACH, a city of Judah, 1 Sam. xxx. 30.

ATHALIAH, אֶתְלִיָּה, ἄθελ: *the time of the Lord*; from הַיְּהִי, *time*, and הַיְּהִי, *the Lord*.

ATHALIAH, אֶתְלִיָּה, ἄθελ: *the time of the Lord*; from הַיְּהִי, *time*, and הַיְּהִי, *the Lord*.

I. ATHALIAH, daughter of Ahab, king of Samaria, and wife to Joram, king of Judah. Being

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informed that Jehu had slain her son, Ahaziah, and forty-two princes of his family, she resolved to massacre all the princes of the blood royal of Judah, that she might ascend the throne without a rival, 2 Kings, xi. 1, 2, &c. but Jehosheba, daughter of king Joram, and sister to king Ahaziah, took Joash, son of Ahaziah, with his nurse, and privately recovered him from the slaughter of the king's children. Six years was he supported secretly, with his nurse, in the temple; in the seventh year, the high-priest Jehoida determined to place him on the throne of his ancestors, which he accomplished amid the acclamations of the multitude.

Athaliah hearing the noise, entered the temple; seeing the young king seated on his throne, she tore her clothes, and cried "*Treason! Treason!*" Jehoida commanded the Levites, who were armed, to carry her without the enclosure of the temple, and if any one followed her, to put him to death: they dragged her by the way of the horse-gate, near the palace, where she was slain, A.M. 3126; ante A.D. 878. She had reigned six years.

II. **ATHALIAH**, of Benjamin, 1 Chron. viii. 26.

ATHAR: *prayer, supplication*.

ATHAR, a city of Simeon, Josh. xix. 7. St. Jerom speaks of Atharus, four miles north from Sebaste, or Samaria; but this is too remote from the tribe of Simeon. It is CALMET's opinion, that Athar is the Ether, or Jether, first given to Judah, afterward to Simeon. Ethar and Asan are connected, Josh. xv. 42; as are Athar and Asan, Josh. xix. 7. Ether, or Jether, or Pethira, was, in the times of Eusebius and St. Jerom, a large town, eighteen miles from Eleuthropolis, in the south of Judah. Euseb. & Hieronym. in Jether & Ether. See the comments on 1 Sam. xxx. 27; Josh. xv. 42, 43, 47; xix. 7.

ATHENOBIUS, Ἀθηνόβιος: *the bow of Minerva*; from Ἀθήναια, *Minerva*, and βίος, *a bow*.

ATHENOBIUS, son of Demetrius, was sent by Antiochus Sidetes, king of Syria, to summon Simon Maccabeus to surrender Joppa, Gazara, and the fortress of Jerusalem, and to pay him tribute, &c. Vide **ANTIOCHUS SIDETES**.

ATHIENS, Ἀθήναι: from Athene, or Athenaia, *Minerva*.

ATHENS, a celebrated city of Greece, some time a very powerful commonwealth, distinguished by the military talents, but still more by the learning, eloquence, and politeness of its inhabitants. St. Paul coming hither, anno J. C. 52, found it plunged in idolatry, occupied in inquiring and reporting news; curious to know every thing; and divided in opinion concerning religion and happiness, Acts xvii. St. Paul, taking opportunities here to preach Jesus Christ, was carried

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before the judges of the Areopagus; where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. Vide **AREOPAGUS**.

ATHLAI, or *Auteli*, ἄτλη: *my time*; from ἄτλῃ *heth*, *time*, and the affix ἰ, *my*.

ATHLAI, son of Belai, divorced his wife, she being a foreigner, Ezra x. 28.

ATHLETA. There is frequent mention of wrestlers, in Scripture, after the establishment of the Grecian monarchy in the East. Before that time, neither wrestlers, nor games in which they exercised, were known there. Wrestlers used this exercise, either for diversion, or for health; or to appear in the public games, and dispute the prizes proposed there. The six principal games were, wrestling, running, leaping, quoits, boxing, and boxing and kicking together. The life of a wrestler was very laborious; denying all delicacy and softness, and particularly the use of marriage. Plato, lib. viii. de legib. Pliny, lib. xxxiv. cap. 18. To this St. Paul alludes, when he says, 1 Cor. ix. 25. "every man when he striveth for the mastery, is temperate in all things. Know ye not that they which run in a race, run all, but (only) one receiveth the prize? Now they do it to obtain a corruptible crown," &c. Vide Philip. iii. 14. The Athletæ, who professed to practise in the games, whether running, wrestling, quouting, darting, or leaping, lived very severely, entered young on their exercises, endured cold and heat, practised almost continual labour, abstained from pleasures, wine, and strong drinks; ate by rule and measure; and rejected several sorts of food, which were thought apt to weaken them.

Qui studet optatam cursu contingere metam,

Multa tulit fecitque puer: sudavit et alsit:

Abstiniuit Venere & Baccho,—&c.

HORAT. de Arte Poet, ver. 412.

The rewards in these games were, crowns of oak, pine, laurel, or olive; but the Athletæ enjoyed other prerogatives, such as exemption from public offices; also as certain honours, as being led about in triumph, having statues erected to them, &c. Originally, the honour of the victory was the only prize; and the first Athletæ lived in a much more frugal and laborious manner than those of later ages; which may reconcile those who speak of Athletæ, as put out to fatten, *homines atiles*, as Tertullian says, with others who commend their abstinence and temperance.

ATHION, a frontier city of Arabia, taken by Alexander Janneus, from Aretas, king of Arabia.

ATTAI, ἄττῃ: *my hour, my time*; from ἄττῃ *eth*, *time*, and the pronoun ἰ, *my*.

ATTALIA, Ἀττάλια: *that increases or sends*; from ἀτάλλω.

ATTALIA, a city of Pamphylia, whither St. Paul and Barnabas went, Acts xiv. 25; A.D. 45.

ATTALUS, Ἀττάλος: *nourished, fed, fattened*.

ATTALUS, king of Pergamus. There were many kings of this name in Pergamus: the Attalus mentioned 1 Mace. xv. 22. to whom the Romans wrote in favour of the Jews, is Attalus, surnamed Philadelphus, who governed the kingdom instead of his nephew, Attalus III. Philometor, son of Eumenes, king of Pergamus. This last Attalus left the people of Rome, his heirs; which they pretended, included his kingdom also. Livius, lib. lix. The arrival of the Jewish ambassadors at Rome, to renew their alliance, in consequence whereof the Roman senate wrote to Attalus, is fixed to A.M. 3865; and Attalus Philadelphus began to govern in 3845. He governed twenty-one years; and, in 3866, resigned the kingdom to his nephew Philometor, to whom of right it belonged. Attalus Philometor died without children, A.M. 3871; ante A.D. 183.

ATTHAL, אֶתְחַל, עֵת: *my hour, my time*; from עָרַח: *otherwise, to prepare*; from עָרַח *hithed*.

AVA, אַוּ: *iniquity*.

AUGUSTUS, Αὐγούστος: a Latin name, from *augur*, or from *augere*, *to increase*: *increased, augmented*.

AUGUSTUS, emperor of Rome, successor to Julius Cæsar. The battle of Actium, fought against Mark Antony, gave him the empire fifteen years before J.C. A.M. 3985. He died, A.D. 14, seventeen years after the birth of Jesus Christ. Augustus was the emperor who appointed the enrollment, Luke ii. 1. which obliged Joseph and the virgin to go to Bethlehem, the place where the Messiah was to be born.

Augustus procured the crown of Judea for Herod, from the Roman senate. After the defeat of Mark Antony, Herod adhered to Augustus, and was constantly faithful to him. Augustus loaded him with honours and riches; and when this monarch undertook to subject Arabia to the Roman empire, Herod gave Ælius Gallus, who commanded the expedition, 500 of his guards. Augustus was pleased to undertake the education of Alexander and Aristobulus, Herod's sons, and gave them apartments in his palace. When he came into Syria, Zenodorus and the Gadarens waited on him with complaints against Herod: but Herod, by his presence, cleared himself of these accusations, and obliged his accusers to lay violent hands on themselves, to prevent being seized by him; and Augustus was so far from regarding what was charged on him, that he added to his honours and his kingdom, the tetrarchy of Zenodorus. He also examined into the

quarrels between Herod and his sons, and reconciled them. Joseph. Antiq. lib. xv. cap. 13.

Sylleus, minister to Obadas, king of the Nabatheans, accused Herod of invading Arabia, and destroying many people there; Augustus, in anger, wrote to Herod about it, but he justified his conduct so well, that the emperor restored him to favour, and continued it ever after. Nevertheless he greatly disapproved the rigour exercised by Herod toward his sons, in executing Alexander and Aristobulus; and, lastly, Antipater: whereupon, the emperor is said to have observed, that it were better a great deal to be Herod's hog, than his child. Macrobi. Saturn. lib. ii. cap. 4.

Augustus, after the death of Lepidus, assumed the office of high-priest among the Romans. This dignity gave him the inspection over ceremonies, and religious concerns. One of his first proceedings was, an examination of the Sybils' books, which were then in many hands, and occasioned great disorders among the people, every one taking the liberty of interpreting them, and giving them such a turn, as suited his fancy and inclination. Augustus directed a strict search after them, and it is said, he burnt near two thousand copies; preserving only such as bore the name of some particular Sybil, and were esteemed genuine, after close examination. These were put into two little gold boxes, under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. *Vide SYBIL*.

[This is worthy of note: if these prophecies had excited a general expectation of some great person about that time to be born; as there is reason to suppose was the real fact. It should be remembered also, that Augustus had the honour to shut the temple of Janus, in token of universal peace, at the time when the Prince of peace was born. This is remarkable, because that temple was shut but very few times.]

AVEN, *vide ON*, rather, *vide HELIOPOLIS*.

AVIM, אַוּיִם: *the wicked*; from אָוָה *hava*.

AVIM, a city of Benjamin, Josh. xviii. 23.

AVIM, people descended from Hevæus, son of Canaan: they dwelt originally in the country afterward possessed by the Caphtorim, or Philistines, Deut. xi. 23; Josh. xiii. 4. There were also Avim, or Hivites, at Shechem, or Gibeon, Josh. xi. 19. for the inhabitants of Shechem and the Gibeonites were Hivites, Gen. xxxiv. 29. Also, some beyond Jordan, at the foot of mount Hermon. Bochart thinks, that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite. His name Cadmus, deriving from the Hebrew, *Kedem, the East*, because he came from the eastern parts to Canaan; and the name of his wife, Hermione, from mount Hermon, at the foot whereof the Hivites dwelt: in which

case, the metamorphosis of Cadmus' companions into serpents, is founded on the signification of the name Iivites, which, in the Phœnician language, signifies—serpents. [But, if Cadmus was of Ethiopia, his name might also signify—serpent; as here was a powerful monarchy of kings, whose family name was—Serpent.]

AVITH, or *Auith*, אַוִּית, אֶבֶט: *iniquity*: otherwise, *temporal*; from אַוִּית *aviah*.

AVITH, the capital city of Hadad, king of Edom, Gen. xxxvi. 35.

AZA. Gaza and Azoth are sometimes so called, Eccl. vi. 6; Ezek. xl. 24, &c. Stephan. in Gaza and Azotos. Josephus notices a mountain of this name, near to which Judas Maccabeus fought against Bacchides, in his last encounter. 1 Macc. ix. 15. this place is called mount Azotus. Joseph. Antiq. lib. xii. cap. 19.

AZALIAH, or *Asalia*, or *Ezelihu*, אֶזְלִיחַ: *meadow*, or, *delivered of the Lord*; from אָל *alsal*, or from אָל *hitzil*, and יָהּ *jah*, the Lord.

AZALIAH, father of Shaphan, 2 Kings, xxii. 3.

AZANIAH, אֶזְנִיָּה: *the ear of the Lord*; from אָז *ozen*, an ear, and יָהּ *jah*, the Lord: otherwise, *arm of the Lord*; from זֶן *zan*, arm.

AZAR, son of Shemah, of Reuben, 1 Chron. v. 8.

AZAREEL, or *Aulzral*, אֶזְרֵאֵל, אֶזְרָאֵל: *succour*, or *court of God*.

AZARIAH, אֶזְרִיָּה: *assistance*, or *court of the Lord*: otherwise, *he that hears the Lord*, or, *whom the Lord hears*.

I. AZARIAH, high-priest of the Jews, 1 Chron. vi. 9. Perhaps, he and Amariah, who lived under Jehoshaphat, king of Judah, 2 Chron. xix. 11. about A.M. 3092, are the same.

II. AZARIAH, son of Johanan, high-priest of the Jews, 1 Chron. v. 10. Perhaps the same as Zechariah, son of Jehoiada, killed A.M. 3164, 2 Chron. xxiv. 20, 22.

III. AZARIAH, high-priest under Uzziah, king of Judah, who having undertaken to offer incense to the Lord, Azariah opposed him: and God smote king Uzziah with a leprosy, 2 Chron. xxvi. 17.

IV. AZARIAH, high-priest in the reign of Hezekiah, 2 Chron. xxxi. 10. father of Hilkiyah.

V. AZARIAH, father of Seraiah, the last high-priest before the captivity, 2 Chron. vi. 14.

VI. AZARIAH, son to the high-priest Zadok. We do not read that he succeeded his father, 1 Kings, iv. 2.

VII. AZARIAH, son of Nathan, captain of Solomon's guards, 1 Kings, iv. 5.

VIII. AZARIAH, or *Uzziah*, king of Judah, son of Amaziah, began to reign at sixteen years of age, and reigned fifty-two years at Jerusalem, 2 Kings, xv. His mother's name was Jecholiah: he did right in the sight of the Lord; but did not destroy the high places. This prince is

called *Uzziah*, 2 Chron. xxvi. 16, 17. presuming to offer incense in the temple, which office was peculiar to the priests, he was struck with a leprosy, and continued without the city, separated, to his death, A.M. 3221; *ante* A.D. 783.

Josephus adds, Antiq. lib. ix. cap. 9. that on this occasion, a great earthquake was felt; that the temple opened at the top, and a ray of light darted on the king's forehead; he appeared instantly to have a leprosy. The earthquake was so violent, as to divide the mountain west of Jerusalem, and the earth moving along a space of four furlongs (500 paces) till it met the mountain, east of the city, closed up the high way, and covered the king's gardens. We know, indeed, that there was a very great earthquake in the reign of Uzziah. Amos i. 1; Zech. xiv. 5. Kings and Chronicles speak expressly of it; but, that it happened at the very time when Uzziah presumed to offer incense is uncertain.

The beginning of Uzziah's reign was very happy: he obtained great advantages over the Philistines, Ammonites, and Arabians. He added to the fortifications of Jerusalem, and had an army of 307,500 men; also great magazines of arms, for attack or defence. He was a great lover of agriculture, had numerous husbandmen in the plains, vine-dressers in the mountains, and shepherds in the vallies. He died, A.M. 3246; *ante* A.D. 758. Being a leper, he was not buried in the royal Sepulchres, but in a field adjacent.

IX. AZARIAH, son of John, and father of Heber, 1 Chron. xi. 29.

X. AZARIAH, son of Uriel, otherwise called Zephaniah, 1 Chron. vi. 36.

XI. AZARIAH, a prophet, son of Oded, by God's appointment, met Asa, king of Judah, returning after his success against Zerah, king of Ethiopia, or Cush. Azariah addressed himself to Asa and his people, saying, "The Lord hath assisted you, because you adhered to him; but if you forsake him, he will abandon you," &c. 2 Chron. xv. 1, &c. A.M. 3126; *ante* A.D. 978.

XII. AZARIAH, son of Obed, one to whom the high-priest, Jehoiada, discovered that the young prince, Joash, was living; and who contributed to place Joash on the throne, 2 Chron. xxiii. A.M. 3126; *ante* A.D. 978.

XIII. AZARIAH. The name of two sons of Jehoshaphat, king of Judah, 2 Chron. xxi. 1, 2.

XIV. AZARIAH, son of Hoshaiah, accused the prophet Jeremiah, Jerem. xlii. 2. of deceiving the people; because he advised the Jews who remained after the transportation to Babylon, against going into Egypt. He carried Jeremiah and Baruch into Egypt, with the people left.

XV. AZARIAH, otherwise called *Abednego*, cast into the fiery furnace by Nebuchadnezzar, for

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refusing to adore his golden statue, Dan. iii. 19. A.M. 3444; ante A.D. 560.

I. AZARIAS. The angel Raphael assumed this name, when he conducted Tobias to Rages, Tobit vi. 6.

II. AZARIAS, was left by Judas Maccabeus with another captain, named Joseph, to guard Jerusalem; when they heard how successful Judas had been, wishing to distinguish themselves, they marched against the enemy; but were defeated by Gorgias, near Jamnia, and last 2000 men, 1 Macc. v. 60. A.M. 3841; ante A.D. 163.

AZAZ, or *Autzetz*, *ny*: strong.

AZAZEL, or *Hazazel*; in Greek, *apomompaios*; in Latin, *emissarius*. LXX Hieronym. *Emissarius*. Theodoret. qu. 22. in Levit. Ἀπομπομπᾶσις ἐκλήθη. ὡς ἀποπεμπόμενος εἰς τὴν ἐρήμον. Sym. Ἀπερχόμενον. *Abeuntem*. *Aquila*. Ἀπολελυμένον. *Dismissum, solutum*.

This is commonly called the 'scape-goat. On the day of expiation, the elders of the people presented two goats, as sacrifices, for the sins of all Israel: of these, one was to be slain, the other banished into the wilderness; as the lot determined. This last was the *Azazel*, or 'scape-goat: thus the LXX. *Aquila*, *Symmachus*, *Theodoret*, *Cyril* of Alexandria, and many other interpreters explain this solemnity: they think, that this goat, thus liberated, yet loaded with the imprecations of the high-priest, expressing the sins of all the people, was like those animals which the Heathen consecrated to some of their deities, and left at liberty. *Vide* Spencer. *Dissert. de Hirco Emissario*. *Bochart. de Animal. sacr. p. 1. lib. tom. 55. Marsham, sæculo, 1. & p. 204, 207.*

Others think, *Azazel* is the name of a mountain; which, say some of the Rabbins, was ninety furlongs from Jerusalem. *Jonath. R. Saad. Gaon. Kimchi. R. Salomon. Abenezra, &c.* *Bochart* affirms, that this word signifies departure, or removal. *Spencer* says, it signifies some demon; and that the goat sent to *Azazel* was given to the devil. Mark, the head of the Marcasian heretics, called the devil, whose name he used in his juggling tricks *Azazel*. *Epiphanius. Hæres. 34.* *Spencer* cites the cabalists and Julian the Apostate, apud *S. Cyril. lib. ix. contra Julian*, as favouring his opinion. *Le Clerc* translates *Azazel, præcipitium*. He believes that the 'scape-goat was sent to some steep and inaccessible place, where it perished: because verse 21. says, the goat, *azazel*, was sent into the wilderness; and, ver. 22. says, into some inaccessible place. He derives *azazel* from two Arabic words, *aza* to be hard, and *azala* to be in pain. But we prefer the version of the Greek interpreters, who derived *azazel* from the Heb. *haz*, or *hoz*, a goat, and *azal*, he went away.

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The following ceremonies, the Hebrews tell us, were observed relating to the 'scape-goat: *Misna* in *Joma*. *Maimonid. Jom. Haccipurim*. Two goats were led into the inner court of the temple, and presented to the high-priest on the north-side of the altar of burnt offerings: they were placed one on his right, the other on his left hand: an urn was then brought and placed between them, and two lots were cast into it, of wood, silver, or gold (but, under the second temple, always of gold.) On one lot was engraved, *for the Lord*, on the other, *for Azazel*. After the urn had been well shook, the high-priest put both his hands at once into it, and in each hand drew out a lot: that in his right hand, decided the fate of the goat placed on his right,—that in his left, of the goat on his left hand. The Jews relate, that during the whole pontificate of *Simon the Just*, the lot which he drew with his right hand, was always that inscribed *for the Lord*, which was taken as a happy omen; whereas, after his death, sometimes the lot *for the Lord*, was on the right hand, sometimes in the left.

After drawing these lots, the high-priest fastened a long fillet, or narrow piece of scarlet, to the head of *azazel*, the 'scape-goat. Under *Simon the Just*, say the Jews, this piece appeared always white, which was a divine favour, signifying that God granted the people remission of sin; whereas, under other high-priests, it appeared sometimes white, and sometimes of its natural colour, scarlet. To this, they apply the words of *Isaiah*: "Though their sins were as scarlet, they shall be white as snow," &c.

After the sacrifice of that goat, which the lot had determined for the Lord, the 'scape-goat was brought to the high-priest, who put both his hands on its head, and confessed his own sins, and those of the people: then it was taken into the wilderness by some fit person, and left on the brink of a precipice, at a great distance from Jerusalem; thus, by supposition, or figuratively, carrying away with it, all the sins of the people of Israel. Under *Simon the Just*, before the 'scape-goat, or *azazel*, had got half way down the precipice from whence he was cast, he was dashed to pieces; whereas, after the death of that high-priest, he fled into the desert, and was taken and eat by the Arabs. *Vide* EXPIATION.

AZAZIAH, אַזַּיָּה: ὁ ζῆλος: the strength of the Lord; from *ny azaz*, and *יָה jah*, the Lord.

AZAZIAH, a zealous Levite, 2 Chron. xxxi. 13.

AZBUK, or *Autzbuk*, אֲזֻבֻּק, ἐξβῶν: a goat; from *ny hoz*: otherwise, vain and useless strength: otherwise, a strong dissipation; from *ny azaz*, strength, and *קָבַע bacac*, to disperse, exhaust, spread; from *בֹּק buc*, to empty.

- AZBUK**, father of Nehemiah, Nehem. iii. 16.
- AZEKAIH**, or *Autzekah*, עֲזָקָה: *strength of walls*; from עַז *hazaz*, *strength*, and קו *co*, *a wall*; otherwise, *the line used in laying out the walls of a city*; from קוץ *hizek*: otherwise, *a ring*, according to the Syriac.
- AZEKAIH**, a city of Judah, Josh. xv. 35; 1 Sam. xvii. 1. Eusebius and St. Jerom say, that in their time, there was a city of this name between Jerusalem and Eleutheropolis.
- AZEL**, or *Autzel*, עֲזֵל: *near, over-against*; or *separated, and taken away*.
- AZEL**, son of Elasah, Kish's family, 1 Chr. viii. 37.
- AZEM**, or *Ausom*, עֵזֶם, אֵזֶם: *strength*; otherwise, *shutting, or winking with the eye*; from עֵץ *hatzah*: otherwise, *their wood*; from עֵץ *hez*, *wood*, and the affix מֵ *mem*: otherwise, *their council*; from חֵץ *hut*.
- AZEM**, or *Ezem*, a city of Simeon, Josh. xix. 3. The same, perhaps, as *Esmonia* or *Asmona*.
- AZGAD**, or *Autzeged*, עֲזָגָד: *a strong army, or the strength of fortune*; from עַז *azaz*, *strength*, and גַּד *gad*, *fortune*: or, *a gang of robbers*, or, *a troop of soldiers*.
- AZIZA**, or *Autziza*, עֲזִיזָה: *strong*.
- AZMAVETH**, or *Azmuth*, עֲזְמוּת: *the strength of death, or of the goat*; from עַז *hazaz*, *strength*; or, from עַז *hez*, and from מוּת *muth*, *death*.
- I. AZMAVETH**, or *Azmoth*, or *Bethazmoth*, a city, probably in the tribe of Judah, adjacent to Jerusalem and Anathoth, Nehem. vii. 28; xii. 29.
- II. AZMAVETH**, son of Beroni, one of the thirty gallant men of David's army, 2 Sam. xxiii. 31.
- III. AZMAVETH**, son of Adiel, 1 Chron. xi. 32; xxvii. 25.
- IV. AZMAVETH**, son of Jehoadah, of Benjamin, and of Saul's family, 1 Chron. viii. 30.
- AZMON**, or *Ausemench*, עֲצְמוֹנָה: *bone, or strength, now*; from עֲצָם *hatsem*, and נָא *now*: otherwise, *our bone, our force, or enclosure*: from עֲצָה *hatsah*, and *ours*, from the affix נָה *nah*: otherwise, *wood*; from עַץ *hets*: otherwise, *the counsel of him who reckons, or of him who prepares*; from יָעַץ *jahatz*, *to counsel*, and מָנָה *manah*, *he who reckons or prepares*. Vide *ASSEMON*.
- AZNOTH-TABOR**, אֲזָנוֹת-תְּבוֹר: *the ears of Tabor*; from אָזֶן *azen*, *ears*.
- AZNOTH-TABOR**, Josh. xix. 34. or, simply *Azanoth*, or *Aznoth*. Eusebius places it in the plain, not far from Diocæsarea.
- AZOR**, אֲזָרָה: *he that helps*; from עֲזַר *hazar*; or *encompasses*; from עֲזַר *hazar*, *to surround or encompass*.
- AZOR**, son of Eliakim, in the genealogy, Mat. i. 13.
- AZOTH**, אֲשֹׁדֹד *ashdod*; Gr. Ἀζωτος, *pillage, theft*.
- AZOTH**, was assigned by Joshua to Judah, but

- was long possessed by the Philistines. It was a port on the Mediterranean: between Askelon and Akron; or between Jamnia and Askelon, Judith iii. 2. Gr. or between Gaza and Jamnia, Josephus Antiq. xiii. 23. i. e. it lay between these cities, but not directly, nor in the same sense. Azotus was one of the five governments of the Philistines. Herodotus says, lib. ii. cap. 157. that Psammetichus, king of Egypt, lay twenty-nine years before Azoth, and that no city ever maintained so long a siege. 1 Macc. ix. 18. says, Judas Maccabeus was killed on mount Azotus.
- AZOTIDÆ**, or *Ashdodioth*, אֲשֹׁדֹדִיּוֹת, Ἀσδοθίδαι: *women of Azoth, who pillage and destroy*; from אֲשֹׁד *ashed*: otherwise, *the fire of affection*; from אֵשׁ *ash*, *fire*, and דּוֹד *dod*, *affection, or uncle*.
- AZRIEL**, אֲזַרְיֵאל: *the succour of God*; from עֲזַר *hazar*, *succour*, and אֵל *el*, *God*; otherwise, *the court of God*; from עֲזָרָה *hazerah*, *a court*.
- AZRIEL**, or *Autzrial*, עֲזָרְיָה: *help, or court of God*; from עֲזַר *hazar*, *assistance*, and עֲזָרָה *hazarah*, *a court*, and אֵל *el*, *God*.
- I. AZRIEL**, of the tribe of Manasseh, a brave officer in David's service, 1 Chron. v. 24. made intendant of the tribe of Dan, 1 Chron. xxvii. 22.
- II. AZRIEL**, father of Seraiah, Jerem. xxxvi. 26.
- III. AZRIEL**, father of Jerimoth, 1 Chr. xxvii. 19.
- AZRIKAM**, אֲזַרְיָקָם, עֲזָרָקָם: *my succour is raised, or my succour raise you*; from עֲזַר *hazar*, *succour*, and the pronoun י *jod*, *my*, and קָם *cum*, *to raise*: otherwise, *my succour has revenged me*; from נָקָם *nakum*, *to revenge*.
- I. AZRIKAM**, son of Neariah, David's relation, 1 Chron. iii. 23.
- II. AZRIKAM**, son of Azel, Saul's relation, 1 Chron. viii. 38.
- III. AZRIKAM**, of the tribe of Ephraim, massacred by Zichri, 2 Chron. xxviii. 7.
- IV. AZRIKAM**, a Levite, 1 Chron. ix. 14.
- AZUBAH**, or *Autzubah*, עֲזוּבָה: *abandoned, forsaken*; from עָזַב *hazab*, *to forsake*: otherwise, *strength is in her*; from עַז *hazaz*, *strength*, and בָּהּ *bah*, *in her*: as if it had been, *azuz-bah*.
- I. AZUBAH**, wife of Caleb, 1 Chron. ii. 18.
- II. AZUBAH**, wife to Asa, king of Judah, and mother of king Jehoshaphat, 1 Kings, xxii. 42.
- AZUR**, or *Autzur*, עֲזָר: *he that assists, or he that is assisted*; from עֲזַר *hazar*.
- I. AZUR**, father of Hananiah, Jerem. xxviii. 1.
- II. AZUR**, father of Jaazeniah, Ezek. xi. 1.
- AZYMUS**. The Greek word *Azymos* signifies unleavened. Vide *LEAVEN*.
- AZZAN**, or *Autzan*, עֲזָן: *their strength, or their goat, or their kid*; from *hazaz* or *hez*, and the pronoun אֲנִי *an*, *theirs*.
- AZZAN**, father of Paltiel, Numb. xxxiv. 26.

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BAAL, or *Bol*, בל: *he that rules and subdues; master, lord, or husband.* [GOVERNOR, RULER.] **BAAL**, or *Bel*, a god of the Phœnicians and Canaanites. Baal and Astaroth are commonly mentioned together; as it is believed, that Astaroth denotes the moon, we conclude with apparent reason, that Baal represents the sun. The name Baal is used in a generical sense, for the superior god of the Phœnicians, Chaldeans, Moabites, &c. It is often compounded with the name of some other god; as Baal-Peor, Baal-Zebub, Baal-Gad, Baal-Zephon, Baal-Berith. Baal is the most ancient god of the Canaanites, and, perhaps, of the East. The Hebrews too often imitated the idolatry of the Canaanites, in adoring Baal: they offered human sacrifices to him, they erected altars to him in groves, on high places, on the terraces of houses. Baal had priests and prophets consecrated to his service. Many infamous and immodest actions were committed in the festivals of Baal and Astarte, or Astaroth.

Some learned men have asserted, that the Baal of Phœnicia was the Saturn of Greece and Rome; and indeed there was great conformity between the services and sacrifices offered to Saturn, and what the Scriptures relate of the sacrifices offered to Baal. Others are of opinion, that Baal was the Phœnician (or Tyrian) Hercules, a god of great antiquity in Phœnicia; perhaps, in fact, this opinion is not inconsistent with the other: but it is generally concluded, that Baal was the sun; and on this supposition, all the characters of this god which we find in Scripture, may be easily explained.

The great luminary was adored over all the East; and is the most ancient deity whose worship is acknowledged among the Heathen. The Greeks paid divine honours to men; they spread their false religion among the Romans, and almost throughout Europe; but they received their rites from Egypt, as Egypt had received them from the East: accordingly, therefore, as the Eastern people adored the stars and elements, the Egyptians, though afterward so lavish of their worship to men, to animals, and to things

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insensible, yet, in the beginning, they had no other deities than the heavens, the stars, and the elements, whose worship they transmitted to their connections. Their religion, which both appears to be, and really is, monstrous and ridiculous, became so, principally, by their endeavours to blend the theology of the Greeks with their own. At last, however, the Egyptians, Greeks, and Romans, ashamed of such extravagant religion, of their vicious and mortal gods, bethought themselves of reviving the principles of the ancients; and under names of great pomp, and personages of great mystery, they professed to mean nothing more than Nature, the mother of all things.

But it is impossible to excuse the absurdities of idolatry, by whatever colours it may be decorated, or under whatever pretences it may be concealed. The worship of a star, or of an element, is no more reasonable than the worship of any other creature; and if the later Heathen, instead of making vicious and corrupt men and women the objects of adoration, had uniformly chosen persons venerable for their innocence and virtue, they might, indeed, have been condemned for worshipping fellow mortals, but they would have avoided the reproach of having deified sin and lewdness.

Those who held that the stars were themselves pure intelligences, or who believed them to be, at least, animated and directed by angelic residents, were less inexcusable. Supposing this to be true, they saw nothing in Nature more perfect than the sun, the planets, and the stars: they were blameable, because they did not rise from the creature to the Creator, but deprived God of the honour exclusively due to him, by paying that honour to the productions of his power: nevertheless, by worshipping intelligences superior to mankind, they avoided the deification of weakness, and unworthiness.

The Hebrews sometimes called the sun Baal-She-mesh; Baal the sun. Manasseh adored Baal, planted groves, and worshipped all the host of heaven: Josiah, desirous to repair the evil introduced by Manasseh, put to death "the idola-

trous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He commanded all the vessels that were made for Baal, and for the grove (Ashreh, or Astaroth) and for all the host of heaven, to be brought forth out of the temple. He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire." Here the worship of the sun is particularly described; and the sun itself is clearly expressed by the name of Baal, 2 Kings, xxiii. 11.

The temples and altars of the sun, or Baal, were generally on eminences: [as were most temples: the temple of the God of Israel was situated on a mountain.] Manasseh placed in the two courts of the temple at Jerusalem, altars to all the host of heaven, and, in particular, to Astarte, or the moon, 2 Kings, xxi. 5, 7. Jeremiah threatens those of Judah, who had sacrificed to Baal on the house-top, Jerem. xxxii. 29. Josiah destroyed the altars which Ahaz had erected on the terrace of his palace, 2 Kings, xxiii. 12.

Human victims were offered to Baal, as likewise they were to the sun. The Persian Mithra (who is also the sun) was honoured with like sacrifices. Apollo sometimes required such victims. Jeremiah reproaches the inhabitants of Judah and Jerusalem, "with building the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal." [The strength of this expression appears to be decisive, for the actual slaying by fire of the unhappy victims to Baal.] The Scripture calls temples consecrated to the sun, *i. e.* Baal, *chamanim*, Levit. xxvii. 30; Isai. xvii. 8; xxvii. 9; and 2 Chron. xxxiv. 4. they were places enclosed with walls, wherein a perpetual fire was maintained: they were frequent in the East, particularly among the Persians; the Greeks called them *pyreia*, or *pyratheia*, from the Greek, *pyr*, fire, or *pyra*, a funeral pile. There was in them, says Strabo, lib. xv. an altar, abundance of ashes, and a fire never suffered to go out. Maundrel, in his journey from Aleppo to Jerusalem, observed some remains of these enclosures in Syria. Most of them had no statues; others had some, but these were not uniform in their figure.

Several critics have thought, the god Belus of the Chaldeans and Babylonians was Nimrod, their first king: others, that he was Belus the Assyrian, father of Ninus; and others, a son of Semiramis. Many have supposed Belus to be the same with Jupiter: but we conclude, that Baal was worshipped as the sun among the Phœnicians and Canaanites; and that he was often taken in general for the great god of the Eastern people.

BAAL. There were many cities in Palestine, into whose name the word Baal entered by composition; either, because the god Baal was adored in them; or, because these places were considered as the capital cities,—lords,—superiors, of their respective provinces.

BAALAH, בעלה: *her idol*; from בעל *baal*, *idol*, and the pronoun ה *ah*, *hers*: otherwise, *she that is governed or subjected*; a spouse; vide **BAAL**: otherwise, *in elevation*: from the preposition ב *beth*, *in*, and עלה *halah*, *elevation*.

BAALAH, otherwise Kirjath-jearim, Josh. xv. 9; or Kirjath-Baal, or plain Baal; or Baalim of Judah, 1 Chron. xiii. 6. or Sede-jearim, and Campi Silvæ, Psalm cxxxii. 6. are one and the same city of Judah, not far from Gibeah and Gibeon. The ark was stationed at Kirjath-jearim, after the Philistines returned it, 1 Sam. vi. 21. Here it remained in the house of Aminadab, till David transferred it to Jerusalem.

BAALATH, בעלת: from the same as Baalah.

I. BAALATH, of Simeon, Josh. xix. 32; 1 Chron. iv. 28: is probably that mentioned in the enumeration of the cities of Judah, Josh. xv. 9. yielded afterward to Simeon. It was between Azem, or Asemon, and Chasar-Shual; and if so, advanced far toward Arabia Petræa.

II. BAALATH, a city of Dan, Josh. xix. 44; and 1 Kings, ix. 18. Josephus speaks of Baleth, not far from Gazara, Antiq. lib. viii. cap. 2.

III. BAALATH, a city built by Solomon, 2 Chron. viii. 6.

BAALATH-BEER, a city south of the tribe of Simeon, Josh. xix. 8.

BAAL-BERITH, בעל-ברית: *idol of the covenant*: otherwise, *he that possesses, or subdues, the covenant*; from *baal*, and ברית *berith*, a covenant.

BAAL-BERITH, *i. e.* the Lord of the covenant, a god of the Shechemites, Judg. viii. 33; ix. 4. After the death of Gideon, the Israelites made Baal-Berith their god. There was at Shechem a temple of Baal-Berith, in whose treasury they accumulated that money which they afterward gave to Abimelech, son of Gideon. Diodorus Siculus, lib. v. p. 236. speaks of a goddess of the Cretans, named Britomartis, which is probably the same as Baal-Berith. Britomartis comes from Marath-Berith, *mistress of the covenant*; and, therefore, seems to be but the feminine of Baal-Berith.

The most simple explanation of the name Baal-Berith, is to take it generally, *i. e.* for the god who presides over alliances and oaths. In this sense, the true God may be termed the God of covenants, and if Scripture had not added the name Baal, to Berith, it might have been so understood. The most barbarous nations, as well as the most superstitious, the most religious,

and the most knowing, have always taken God to witness oaths and covenants. The Greeks had their Zeus Horkios, Jupiter the witness and arbitrator of oaths; and the Latins had their Deus Fidius, or Jupiter Pistius, whom they regarded as the god of honesty and integrity; and who presided at treaties and alliances: they even swore sometimes *per Jovem lapidem*, by Jupiter the stone; because the victim appointed as a ratification of the alliance, was struck with a stone; or, because Jupiter was appealed to, and besought to throw him headlong from some precipice, who should fail in his performance of the contract; in like manner as the stone which the high-priest held in his hands, was by him cast from the top of the capitol. *Vide* BERITH.

BAAL-GAD, בעלגד: *the idol of fortune, or of the army; from baal, and from gad, fortune, army, felicity, or capture: otherwise, the lord, or master of fortune.*

BAAL-GAD, a city at the foot of mount Hermon. Gad was a false god, and, probably, represented the sun, or good fortune. Baal-Gad derived its name from this deity, which was there adored. Josh. xi. 17. *Vide* GAD.

BAAL-HAMON, בעלחמון: *a populous place; from baal, signifying one that possesses or rules, and hamon, people, trouble, multitude, riches. [Baal-ham-aun: the lord-Ham—of generation.]*

BAAL-HANAN, son of Achbor, succeeded Shaul, in the kingdom of Edom; and was the seventh king, Gen. xxxvi. 38; 1 Chron. i. 49.

BAAL-HAZOR, בעלחצר: *the court of the idol, the habitation of Baal; from חצר chatzer, and Baal, an idol: otherwise, Lord, or master of the court.*

BAAL-HAZOR, a city of Ephraim, where Absalom kept his flocks, 2 Sam. xiii. 23.

BAAL-HERMON, בעלחרמון: *the possessor, or author of destruction; from baal, possessor, and חרם cherem, destruction: also, anathema, devoted or consecrated to God.*

BAAL-HERMON, is generally placed north of the tribe of Issachar, and the great plain, 1 Chron. v. 23.

BAALI, בעלי: *my idol; from baal, and the affix i, my. [My lord, or ruler, &c.]*

BAALIM, בעלים: *idols, masters, false gods, in general. The plural of Baal.*

BAALIM of Judah. *Vide* BAALAH, or KIRJATH-JEARIM.

BAALIS, בעלים, βασιλίσκος: *in joy, or in pride; from the preposition ב beth, in, and עלס halas, to please one's self; or from עליה [q. little king?]*

BAALIS, king of the Ammonites; he sent Ishmael, the son of Nethaniah, to kill Gedaliah, who

governed the remnant of the Jews not sent captive to Babylon, Jerem. xl. 14.

BAAL-MEON, בעלמען, βασιμῶν: *the idol, the master of the house; from baal, and מען mahon, a house or dwelling: otherwise, that rules by sin; from Baal, and מען haron, sin.*

BAAL-MEON, a city of Reuben, Numb. xxxii. 38; 1 Chron. v. 8. Sometimes called Beth-Baal-Meon: *the house, i. e. temple of Baal-Meon.* The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel, Ezek. xxv. 9. Eusebius and St. Jerom place Beel-Meon, or Beel-Maus, nine miles from Esbus, or Esebon, at the foot of mount Baaru, or Abarim.

BAAL-PEOR, or Beel-Phegor, בעלפער: *master of the opening; from בעל baal, master, god, and פער pahar, to open.*

BAAL-PEOR, the god Peor. Our opinion concerning this false god is, that he was the Adonis, or Orus adored by the Egyptians, and other Eastern people. Scripture tells us, Numb. xxv. 1. that the Israelites being encamped in the wilderness of Sin, were seduced to worship Baal-Peor, to partake of his sacrifices, and to commit whoredom with the daughters of Moab; the Psalmist, Psalm cvi. 28. adverting to the same event, says, "they ate the offerings of the dead." [It is the opinion of an ingenious author, that Baal-Peor was the sun, the same with Moloch of the Ammonites, and Chemosh of the Moabites; and that he was denominated Baal-Peor from the particular place of his worship, as Jupiter Capitolinus, Jupiter Casius, &c.] Peor is Or, or Orus, if we cut off the article Pe, which is of no signification. Orus is Adonis, or Osiris. The feasts of Adonis were celebrated after the manner of funerals; and the worshippers at that time committed a thousand dissolute actions, particularly after they were told that Adonis, whom they had mourned for as dead, was alive again. *Vide* FRAGMENT, No. 108.

Origen believed Baal-Peor, to be Priapus, or the idol of turpitude, adored principally by women; and, that Moses did not think proper to express more clearly, what kind of turpitude he meant. St. Jerom says, this idol was represented in the same obscene manner as Priapus. His opinion is, that effeminate men, and women, who prostituted themselves in honour of idols, as frequently mentioned in Scripture, were consecrated to Baal-Peor, or Priapus.

Maimonides asserts, that Baal-Peor was adored by uncovering before him, what modesty conceals. There is no doubt that Baal-Peor was god of impurity: we know with what impudence the daughters of Moab engaged the Israelites to sin, Numb. xxv. and the prophet Hosea, chap. ix.

10. speaking of this crime, says, "They went unto Baal-Peor, and separated themselves unto that shame."

Others have asserted, that Baal-Peor was Saturn, a deity adored in Arabia. The castration of this deity, by his own son, might contribute to introduce the obscenities practised in the worship of Baal-Peor.

Selden, de Diis Syris, Syntagm. 1. cap. v. suggests, that Baal-Peor is Pluto, the god of the dead, founding his conjecture on Psalm cvi. 28. "They joined themselves unto Baal-Peor, and ate the offerings of the dead." The sacrifices here alluded to, says he, are those which were offered to appease the manes of the dead. Apollinarius, in his paraphrase on this Psalm, says, the Hebrews polluted themselves in the sacrifices of Baal-Peor, by eating hecatombs offered to the dead. Some affirm, that Saturn ranked his son Moth, whom he had by Rhea, among the gods, and, that he was adored by the Phœnicians, sometimes under the name of *Death*, (which is the signification of the word Moth) and sometimes by that of Pluto. Sanchon. apud Euseb. Præpar. lib. i. cap. viii.

But these opinions seem less probable than that we have proposed, that this deity was Adonis, or Osiris. It may be added, that Adonis, as some believe, was the father of Priapus; and that funeral entertainments were made in his honour, which may well be understood by the name of sacrifices: "The priests roar and cry before their gods, as men do at the feast when one is dead." Baruch vi. 32. The Psalmist expresses himself in the plural number; "they ate the sacrifices"—for the sacrifices of Baal-Peor were repasts, such as were used at funerals, with this difference, that the latter were often accompanied with real and sincere sorrow; whereas, in those of Adonis, the tears were feigned, and the debauchery afterward indulged was real.

BAAL-PERAZIM, בעל-פרצים: *master, or god of divisions, or he that possesses and enjoys divisions and dissipations*; from *baal*, and פרץ *paratz*, to break or divide.

BAAL-PERAZIM, where David put to flight the Philistines, 2 Sam. v. 20. It could not be very far from Jerusalem, being in the valley of Rephaim.

BAAL-SHALISHA, בעל-שלושה: *the third idol, the third husband*; from בעל *baal*, an idol or husband, and from שלש *shalash*, the third: otherwise, *that governs or presides over three*.

BAAL-SHALISHA, 2 Kings, iv. 42. St. Jerom and Eusebius place it fifteen miles from Diospolis north.

BAAL-TAMAR, בעל-תמר: *master of the palm-tree*; from *baal*, and תמר *tamar*, a palm-tree.

BAAL-TAMAR, Judg. xx. 33: where the children of Israel engaged the tribe of Benjamin. Eusebius says, Baal-Tamar was near Gibeah.

BAALTIS, the same as Astarte, or the moon; next to Baal, the god most honoured by the Phœnicians. Vide *ASTARTE*, *ASHTAROTH*.

BAAL-ZEBUB, vide *BEELZEBUB*.

BAAL-ZEPHON, or *Beel-sephon*, בעל-צפון: *the idol or the possession of the north*; from בעל *baal*, idol, or possession, and צפון *tzaphon*, the north: otherwise, *hidden, or secret*; from צפן *tsaphan*.

BAAL-ZEPHON. The Hebrews having left Egypt, after three days came to Baal-Zephon, where they passed the sea, Exod. xix. 2, 9: Baal-Zephon, therefore, was near Clysma, or Colsum; for here the ancients tell us the Hebrews passed. Vide *FRAGMENT*, No. 39. It is thought Sephon, or Zephon, was an Egyptian deity, from whom the city was named. Zephon, in Hebrew, signifies the north, or the concealed.

[It stood at the northern point of the Red Sea.] Some describe him as in shape, a dog; as the Egyptians had their king Anubis, with a dog's head; perhaps, signifying his vigilant eye over this place, and his office by barking to give notice of an enemy's arrival; and to guard the coast of the Red Sea, on that side. It is said, he was placed there, principally, to stop slaves that fled from their masters. The Jerusalem Targum assures us, that all the statues of the Egyptian gods having been destroyed by the exterminating angel, Baal-Zephon alone resisted: whereupon, the Egyptians conceiving great ideas of his power, redoubled their devotion to him. Moses observing that the people flocked thither in crowds, petitioned Pharaoh that he too might make a journey thither with the Israelites, vide *FRAGMENT*, No. 38. this Pharaoh permitted; but as they were employed on the shore of the Red Sea, in gathering up the precious stones which the river Phison had carried into the Gilon, and from thence were conveyed into the Red Sea, [a strange instance of Rabbinical geography! Vide the *MARS*.] Pharaoh surprised them, like people out of their senses; he sacrificed to Baal-Zephon, waiting till the next day to attack Israel, whom he believed his god had delivered into his hands: but, in the mean time, they passed the Red Sea, and escaped. The poet Ezekiel, cited in Eusebius, *Demonst. lib. ex. cap. xxix.* believes Baal-Zephon to have been a city, and the text of Moses favours this opinion. Vide *FRAGMENT*, No. 39.

BAANA, son of Ahitad, governor of Taanach, Megiddo, and Bethshean, 1 Kings, iv. 12.

BAANAH, or *Banah*, בנח: *in the answer*; from the preposition ב *beth*, in, and נח *hanah*, to answer, to sing, to be in affliction, or in singing.

BAANAH, and **RECHAB**, officers of Ishbosheth, son of Saul, who privately slew that prince while reposing; but were punished for it by David, 2 Sam. iv. 2, & seq.

BAARA, or **Boreh**, בערה, *Basarà*: burning, stupidity, beast, pasture, expurgation, in watching.

BAARA, wife of Shaaraim, divorced by him, 1 Chron. viii. 8.

BAASEIAH, or *Basaiah*, or *Boshieh*, בעשיה, *Basia*: in the work of the Lord; from the preposition ב *beth*, in, and עש *hashah*, to make, and יה *jah*, the Lord.

BAASEIAH, son of Malchiah, a Levite, 1 Chron. vi. 40.

BAASHA, or *Bosha* בעשא: in the work; from the preposition ב *beth*, in, and עש *hashah*, to make; otherwise, in the moth; from עש *hash*: otherwise, in the compression; from עש *hashash*: otherwise, he that seeks and demands; from בעה *ba-hah*; or, who lays waste; from שאה *shaah*.

BAASHA, son of Ahijah, commander of the armies of Nadab, son of Jeroboam, king of Israel. He killed his master treacherously at the siege of Gibbethon, a city of the Philistines; and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam as God had commanded; but by his bad conduct and his idolatry, he incurred God's indignation, 1 Kings, xv. 1, & seq. A.M. 3051; ante A.D. 953. Baasha, instead of making good use of the admonition, transported with rage against the prophet, the messenger of it, killed him.

BABEL, or *Babylon*, בבל: confusion or mixture; from בל *balal*, to mix, to confound.

BABEL, or *Babylon*. The city and province of Babylon received this name, because, when the tower of Babel was building, God confounded the languages of those who were employed in that undertaking. About A.M. 1775, one hundred and twenty years after the deluge.

It is thought, Joseph. Antiq. lib. i. cap. 5. that Nimrod, son of Cush, was the principal instigator in building this tower of Babel. We do not know how high this tower was actually raised, and all we find in authors concerning it deserves little credit. Many have thought, that the tower of Belus mentioned by Herodotus, lib. i. cap. 381. and, in his time extant at Babylon, was the tower of Babel; or, at least, a continuation of it, built on the old foundations. This opinion seems the more probable, because this tower was completed, and raised to its full height: being composed, says Herodotus, of eight towers placed one upon another, decreasing gradually in their size from the lower to the upper; over the eighth was the temple of Belus. This author does not tell us the complete height of the whole edifice;

or of its respective towers: but only, that the lowest of the eight towers was a furlong, or a hundred and fifty paces, high and wide, or square; for his text is not very clear. Σταδίων καὶ τὸ μῆκος, καὶ τὸ εὖρος. Some writers think this was the height of the whole edifice; as Strabo, lib. xvi. Others, that each of the eight towers was a furlong in height, and the whole fabric was eight furlongs, or a thousand paces high; which seems impossible. Nevertheless, St. Jerom, on Isai. liv. says, by report, that it was four thousand paces high; others affirm that it was still higher. Vide FRAGMENT, No. 265, "Tower of Babel," and Plate.

Belus, king of Babylon, by whose directions the building of the tower which Herodotus mentions, is said to have been undertaken, lived long after Moses; whether by Belus be meant the father of Ninus, or Belus, the son of Semiramis. Belus, the father of Ninus, is placed by Usher about A.M. 2682.

Modern travellers vary in their descriptions of the remains of the tower of Babel. Fabricius says, it might have been about a mile in circumference. Guion says the same. Benjamin, who is much more ancient, informs us, that the foundations were two thousand paces in length. The Sieur de la Bonlaye le Gour, a gentleman of Anjou, who says he made a long stay at Babylon, or Bagdat, declares, that about three leagues from that city, is a tower, called Megara, situated between the Tigris and Euphrates, in an open field. This tower is all solid within, and is more like a mountain than a tower. The compass of it is about five hundred paces; and as the rains and winds have very much ruined it, it cannot be more than about a hundred and thirty-eight feet high. It is built of bricks four inches thick; and between every seven courses of bricks, there is a course of straw, three inches thick, mixed with pitch or bitumen; from the top to the bottom, are about fifty courses. It is highly probable, that the remains of towers, shown in Babylonia, are only ruins of old Babylon, built by Nebuchadnezzar.

I. BABYLON. This city, the capital of Chaldea, was built by Nimrod, adjacent to the tower of Babel. It was the capital of Nimrod's empire; so that its antiquity is unquestionable. Profane authors call its founder the son of Belus, who lived two thousand years before Semiramis. Others ascribe it to Belus the Assyrian, father of Ninus; others to Semiramis: but the opinion most generally followed, is, that Nimrod founded it, Belus enlarged it, and Semiramis added so many and so very considerable works, that she might be called, not improperly, the foundress of

it; like as Constantine is called the founder of Constantinople; although that city had long been the city Byzantium: and even Rome itself is thought to have had a more ancient existence, under another name, before Romulus so far improved it as to deserve the appellation of its founder.

Scripture often speaks of Babylon, particularly after the reign of Hezekiah, who, on his recovery, was visited by ambassadors from Berodach-Baladan, king of Babylon, 2 Kings, xx. 12. Isaiah, who lived at the time, especially foretels the calamities which the Babylonians should bring on Palestine; the captivity of the Hebrews; their return from Babylon; the fall of that great city; and its capture by the Persians and Medes. The prophets who lived after Isaiah, as Jeremiah, Ezekiel, and Daniel, in the reign of Nebuchadnezzar, and who saw the desolation of Jerusalem and Judah, enlarge still more on the grandeur of Babylon, its cruelty, and the evils with which God would overwhelm it.

The sacred authors describe this metropolis as the greatest and most powerful city in the world. "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" said Nebuchadnezzar, Dan. iv. 30. Berosus and Abydenus [*vide* Joseph. lib. x. Antiq. cap. 11, & lib. i. contra Apion. & Euseb. lib. ix. Præpar. cap. ult.] ascribe to this prince the building of the walls of Babylon, and those prodigious gardens raised on arches, which some attribute to Semiramis. Historians are not agreed concerning the extent and height of the walls of Babylon. Clitarchus, cited by Diodorus Siculus, says, the circuit of the walls was 368 furlongs; Quintus Curtius says, 60,000 paces; Herodotus says, 380 furlongs; Ctesias, in Diodorus Siculus, says, 360 furlongs (*these 360 furlongs make 44,600 paces, i. e. near fifteen leagues*;) Strabo says, 385 furlongs: Quintus Curtius and Strabo describe them as 65 feet high, and 32 wide; Pliny and Solinus say, 200 feet high, and 50 broad. Quintus Curtius relates, that these walls were built in a year; that the workmen finished a furlong in a day, *i. e.* 125 paces. But Berosus and Abydenus inform us, that this wonderful work was completed in fifteen days.

Julius Africanus says, that Evechois (probably the same as Jupiter Belus) began to reign over the Chaldeans, A.M. 2242, in the time of the patriarch Isaac, *ante* A.D. 1762.

The Arabians deprived Chinitzitus, king of Babylon, of his crown, and Mardocentius reigned there in his stead, A.M. 2466; *ante* A.D. 1338; about the fortieth year of Moses.

Belus the Assyrian began to reign in Babylon, A.M. 2682; *ante* A.D. 1322, in the time of Shamgar, judge of Israel. Belus was succeeded by Ninus, Semiramis, Ninyas, and others: but none of these princes are noticed in Scripture, at least, not under the title of kings of Babylon. Ninus, according to Herodotus, lib. i. cap. 95. founded the Assyrian empire, which subsisted in Upper Asia 520 years. During this interval, the city and province of Babylon was under a governor appointed by the king of Assyria. Of all the Assyrian monarchs who reigned at Nineveh, the Scripture mentions only Pul, who was probably the father of Sardanapalus, the last of the Assyrian kings, the successors of Ninus.

Under the reign of Sardanapalus, A.M. 3257, Arbaces, governor of the Medes, and Belesus, or Baladan, Isai. xxxix. compared with 2 Kings, xx. 12. or Nabonassar, governor of Babylon; revolted against Sardanapalus, besieged him in Nineveh, and there obliged him to burn himself, with all that was most dear and valuable to him. After this, these insurgents divided the monarchy: Arbaces reigning in Media, and Belesus at Babylon. Tiglath-pileser reigned at Nineveh, and continued the succession of the Assyrian kings; but the extent of the kingdom was much diminished. He was succeeded by Salmaneser, Sennacherib, and Esar-haddon.

Belesus, or Baladan, was father or grandfather to that Berodach-Baladan, who sent to congratulate Hezekiah after the miracle of the sun's retrogradation, 2 Kings, xx. 12. Esar-haddon, king of Assyria, conquered Babylon, and he and his successors Saosduchius, and Chynaladanus, otherwise called Saracus, possessed it, till Nabopolassar, governor of Babylon, and Astyages, the son of Cyaxares, king of Media, took arms against Chynaladanus, killed him, divided his dominions, and destroyed the Assyrian empire, A.M. 3378; *ante* A.D. 626. Alex. Polyhistor. apud Syncell. Usher, ad. An. Mund. 3328.

Nabopolassar was the father of Nebuchadnezzar the Great, who destroyed Jerusalem, and was the most magnificent king of Babylon we know of. Evilmerodach succeeded Nebuchadnezzar, and Belshazzar succeeded Evilmerodach [Beros. apud Joseph. lib. i. contra Apion. p. 1045:] Darius the Mede succeeded Belshazzar, and Cyrus succeeded Darius the Mede, otherwise called Astyages. We fix the death of Belshazzar to A.M. 3448, and the first year of Cyrus' reign at Babylon, to A.M. 3457.

The successors of Cyrus are well known, and the following is their order: Cambyses, the seven Magi, Darius, son of Hystaspes, Xerxes, Artaxerxes Longimanus, Xerxes II. Secundianus or

Sogdianus, Ochus, or Darius Nothus, Artaxerxes Mnemon, Ochus, Arses, Darius Codomannus, who was overcome by Alexander the Great, A.M. 3673; ante A.D. 351.

A German traveller, named Rauwolf, in A.D. 1574, passed by where formerly Babylon stood; he speaks as follows, *Voyage*, chap. viii. "The village of Elugo now lies where heretofore Babylon of Chaldea was situated. The harbour is a quarter of a league's distance from it; people go ashore in order to proceed by land to the celebrated city of Bagdad, which is a day and a half's journey from thence, eastward, on the Tigris. The soil is so dry and barren, that they cannot till it, and so naked, that I could never have believed that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinar, could ever have stood there, if I had not discerned, by the situation, and many antiquities of great beauty, though entirely neglected, which are to be seen round about, that it certainly had been there; as, first, by the old bridge over the Euphrates, whereof some piles and arches of brick are still remaining, so strong that they are a great wonder. The whole front of the village Elugo, is the hill upon which the castle stood, and the ruins of its fortifications are still visible, though demolished and uninhabited. Behind, and some little way beyond, was the tower of Babylon. It is still to be seen, and is half a league in diameter; but so ruinous, so low, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, except during two months in the winter, when these animals never stir out of their holes. There is one sort, particularly, which the inhabitants, in the language of the country, which is Persian, call *Eglo*, the poison whereof is very searching: they are larger than our lizards."

Compare Isaiah xiii. 19, 22. with this traveller.

We shall give an account of Babylon in its greatest splendour, whether under Semiramis, or Nebuchadnezzar, borrowed principally from Herodotus, lib. i. who had been on the spot, and is the oldest author who has treated of this matter. The city was square, 120 furlongs every way, *i. e.* fifteen miles, or five leagues, square; and the whole circuit of it was 480 furlongs, or twenty leagues. The walls were built with large bricks, cemented with bitumen, a thick glutinous fluid, which rises out of the earth in the country hereabouts; it binds stronger than mortar, and becomes harder than the brick itself. These walls were 87 feet thick, and 350 high. Those authors who mention them as only fifty cubits high, refer to their condition, after Darius, son of

Hystaspes, had commanded them to be demolished down to that height, as a punishment for a rebellion of the Babylonians.

The city was encompassed with a vast ditch, which was filled with water; and brick-work was carried up on both sides. The earth which was dug out, was employed in making the bricks for the walls of the city; so that one may judge of the depth and width of the ditch by the extreme height and thickness of the walls. There were a hundred gates to the city, twenty-five on each of the four sides: these gates, with their posts, &c. were of brass. Between every two of these gates were three towers, raised ten feet above the walls, where necessary; for the city being encompassed in several places with marshes which defended the approach to it, there was no need of towers on those parts. *Vide* Diodor. Sicul. lib. ii.

A street answered to each gate, so that there were fifty streets in all, cutting one another at right-angles; each fifteen miles in length, and 151 feet wide. Four other streets, having houses only on one side, the ramparts being on the other, made the whole compass of the city, each of these streets was 200 feet wide. As the streets of Babylon crossed one another at right-angles, they formed 676 squares, each square four furlongs and a half on every side, making two miles and a quarter in circuit. The houses of these squares were three or four stories high, their fronts were adorned with embellishments, and the inner space was courts and gardens.

The Euphrates divided the city into two parts, running from north to south. A bridge of admirable structure, about a furlong in length, and 60 feet wide, formed the communication over the river; at the two extremities of this bridge were two palaces, the old palace on the east side of the river, the new palace on the west. The temple of Belus, which stood near the old palace, occupied one entire square: the city was situated in a vast plain, whose soil was extremely fat and fruitful. To people this immense city, Nebuchadnezzar transplanted hither an infinite number of captives from among the many nations subdued by him.

We should say something of those famous hanging gardens which adorned the palace in Babylon; which are ranked among the wonders of the world. They contained four hundred feet square: they were composed of several large terraces; the platform of the highest terrace equalled the walls of Babylon in height, *i. e.* 350 feet. From one terrace to that above it, was an ascent by stairs ten feet wide. This whole mass was supported by large vaults built one upon another, and strengthened by a wall

twenty-two feet thick, covered with stones, rushes, and bitumen, and plates of lead, to prevent leakage.

There was so great a depth of earth, that the largest trees might take root in it. Here was every thing that could please the sight; large trees, flowers, plants, and shrubs. On the highest terrace, was an aqueduct supplied with water from the river, by a pump, probably, [but query, whether pumps were used in these early ages? More probably this was effected by the Persian wheel, *vide* the Plate of "AGRICULTURE,"] from whence the whole garden was watered. It is affirmed, that Nebuchadnezzar undertook this wonderful and famous edifice, out of complaisance to his wife Amytis, the daughter of Astyages; who being a native of Media, retained strong inclinations for mountains and forests: which abounded in her native country. Diodor. Sicul. lib. ii. Strabo, lib. xvi. cap. 2. Quint. Curt. lib. v. cap. 1.

Scripture nowhere notices these celebrated gardens; but speaks of willows planted on the banks of the rivers of Babylon: "We hanged our harps on the willows in the midst thereof," says Psalm cxxxvii. 2. Isaiah xv. 7. describing in a prophetic style the captivity of the Moabites by Nebuchadnezzar, says, "They shall be carried away to the valley of willows." The same prophet, Isai. xxi. 1. describing the calamities of Babylon by Cyrus, calls this city *the desert of the sea*. Jeremiah, to the same purport, says, li. 36, 42. "I will dry up the sea of Babylon, and make her springs dry. The sea is come up upon her: she is covered with the multitude of the waves thereof." Megasthenes, apud Euseb. Præp. lib. ix. cap. 41. assures us, that Babylon was built in a place which had before abounded so greatly with water, that it was called *the sea*.

The predictions of the prophets against Babylon, received their accomplishment by degrees. Berosus, apud Joseph. lib. i. contra Apion. relates, that Cyrus having taken this city, demolished its walls; because he was not without apprehensions it would revolt. Darius, son of Hystaspes, says Herodotus, lib. iii. destroyed the gates, &c. Alexander the Great formed a design for rebuilding it; which his sudden death prevented: and Seleucus Nicator having built Seleucia, on the Tigris, this city insensibly deprived Babylon of its inhabitants. Strabo, lib. xvi. assures us, that under Augustus, Babylon was almost forsaken: that it was no longer any thing more than a great desert.

Jerom, on Isaiah xlii. relates, on the testimony of a monk, an Elamite, who dwelt at Jerusalem, that the kings of Persia had made a great park of Babylon, and of its ancient precincts, and kept abundance of wild creatures in it for hunting.

Great boastings have been made of the antiquity of the astronomical observations taken by the Babylonians. Josephus, contra Appian. lib. i. tells us, that Berosus, the Babylonian historian and astronomer, agreed with Moses concerning the corruption of mankind, and the deluge: and Aristotle, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular among the Babylonians. Calisthenes sent him observations of the heavens, which had been made during 1903 years, computing from the origin of the Babylonish monarchy, to the time of Alexander. [This carries up the account as high as the one hundred and fifteenth year after the flood, which was within fifteen years after the tower of Babel was built. For, the confusion of tongues, which followed immediately after the building of that tower, happened in the year wherein Peleg was born, which was a hundred and one years after the flood; and fourteen years after that these observations begin. PRIDEAUX, Connect. part i. book ii.]

II. *BABYLON of Egypt*. Diodorus Siculus, lib. i. says, the captives brought by Sesostris from Babylon, fortified themselves in this place, and built a city, which they named after that wherein they were born. Ctesias, cited in Diodorus, relates, that the Babylonians, who came with Semiramis into Egypt, founded Babylon; but Josephus, Antiq. lib. xxi. cap. 5. says, this city was not built till the time of Cambyses; and that it owed its origin to some Persians, whom this prince permitted to settle there. Some modern critics have supposed, that Peter wrote his First Epistle from this Babylon.

BABYLONIA, a province of Chaldea, or Assyria, whereof Babylon was the capital. It is now called *Irac*.

BACCHIDES, Βακχίδης, Gr. son of Bacchus, or like to Bacchus.

BACCHIDES, governor of Mesopotamia, and general of the troops belonging to Demetrius Soter, king of Syria, 1 Macc. xii. 8. He was sent by Demetrius, with the high-priest Alcimus, to examine into the depredations alleged against Judas Maccabeus in the country. He appears to have been a cruel and perfidious character; of which several instances are related in the passage referred to.

BACENOR, Βακχηνωρ, drunkard; from the Greek *Bacchos*, and *enor*, a man of Bacchus.

BACENOR, father of Dosithæus, 2 Macc. xii. 35.

BACHUR, or *Bachurim*, בָּחֻרִים, Βακχῆμι: chosen or young men; from בָּחַר *bachar*: otherwise, in the holes or caverns, or in liberty; from the preposition בְּ *beth*, in, and חֹר *chur*, a cavern, or liberty.

BACHUR, or Bahurim, or Bachor, or Bachora, or Choraba, or Choramom, for this place had all these names. A village near Jerusalem, in the way to Jordan, where Shimei cursed David, 2 Sam. xvi. 5.

BACRITES, בכרי: *Vide* BECHER.

BAGOAS, Holofernes' chamberlain, who introduced Judith into his master's tent. The word Bagoas is used for eunuchs in general, says Pliny, lib. xiii. cap. 4. and often occurs in the histories of the east.

Quem penes est Dominam servandi cura Bagoæ.

OVID. AMOR, lib. ii.

In Hebrew, eunuchs are called *bagata*; in Greek, *bugaioi*; both which words seem to originate from the same root.

BAHAL-HANAN, בעל-חנן: *grace* or *gift of the idol*; from בעל *baal*, an idol, and חן *chen*, *grace*, or *gift*: otherwise, *agreeable to the god*.

BAKBAKKER, בקבקר: *who is vain or empty*; from בקק *bakak*, to empty: otherwise, a *vain search*; from בקר *bikker*, to search: otherwise, *early in the morning*; from the same: otherwise, *whipping*; from בקרת *bikoreth*: otherwise, *evacuation of the oxen*; from בקק *bakak*, to empty, and בקר *baker*, an ox.

BAKBAKKER, a Levite, employed in building the temple, 1 Chron. ix. 15.

BAKBUK, בקבוק, βαγβυκ: *empty bottle*.

BALA, or *Belo*, בלע, βαλαξ, or βαλαία: *swallowed up, destroyed*.

BALA, otherwise *Zohar*, a city of Pentapolis, Josh. xix. 3. Said to be called *Bala*, i. e. *swallowed up*; because, when Lot quitted it, the earth opened and swallowed it up. *Vide* Theodoret, qu. 70. in Genes. Procop. Diodor. in Caten. Hieronym. quest. Hebr. *Vide* ZOHAR.

BALAAM, or *Belom*, בלעם: *old age, or absorption*; from בלל *balal*, and עַם *am*, a people: otherwise, *without the people*; from the adverb בלי *beli*, *without*, and עַם *ham*, *people*: otherwise, *their destruction*; from בלע *balah*, *swallowed up*, and the affix עַם *am*, *them*, or *theirs*.

BALAAM, a prophet, or diviner, of the city Pethor, on the Euphrates, Numb. xxii. 4, 5, &c. Balak, king of Moab, having seen the multitude of Israel, feared they would attack his country; to avert this dreaded misfortune, he sent for Balaam, as a man famous for prediction, to come and curse that nation. His messengers having declared their errand, Balaam, during the night, consulted God, who forbade his going. Balak afterward sent others, of superior quality: Balaam still declined, but kept them in his house that night; during which the Lord said to him, *If the men come to call thee, rise up and go with them; but yet the word that I shall say unto thee, that shall thou do: vide* FRAGMENT,

No. 204. Balaam, therefore, rose up in the morning [not staying for the signal appointed to him, of being called by the messengers, as appears] and went with the envoys of Balak. God perceiving this forward evil disposition of his heart, was angry; and an angel stood in the way to stop him. This, Balaam's ass seeing, while the diviner himself was, probably, lost in thought; the ass turned out of the road-way, into the fields. Balaam forced her into the way again, and this occurred a second, and a third time [*vide* ASS, and for the import of this SIGN *vide* FRAGMENT, No. 204.] At length, Balaam was made sensible of the divine interposition, and offered to return home, but, receiving permission, he continued his journey to Balak, who complained of his reluctance in coming. *Now I am come*, (said Balaam) *I can say nothing: the word that God pulleth into my mouth, that must I speak*. Balak conducted him to a feast in his capital, (Kirjath-huzoth) and the next morning carried him to the high places of Baal, and showed him the extremity of the Israelite camp.

Balaam said to Balak, *Build me here seven altars, and prepare me seven oxen and seven rams; which being done, a bullock and a ram was offered on each altar. Balaam said to Balak, Stand by the burnt-offering, while I retire, and see if the Lord will appear to me; and what he shall command me, that will I tell thee*. When Balaam was withdrawn, God gave him his commission, and bid him return: he then uttered an oracular blessing upon Israel; and not a curse. This he did a second, and a third time; to the extreme mortification of Balak, who being enraged against him, said, *I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee unto thy place. I thought to promote thee to great honour, but now the Lord hath kept thee back from honour*. Balaam answered, *Spake I not also to thy messengers, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind*. Then he also foretold what Israel should, in future times, do to the nations round about.

After this, Balaam returned into his own country, (or, at least, quitted Balak for a time) having previously advised Balak to engage Israel in idolatry and whoredom; that they might offend God, and be forsaken by him. Numb. xxiv. 14; Mich. vi. 7; 2 Pet. ii. 5; Jude ver. 11; Rev. ii. 14. This bad counsel was pursued: the young women of Moab invited the Hebrews to the feasts of Baal-Peor; persuaded them to idolatry, and seduced them to impurity. God com-

manded Moses to avenge this insidious procedure. Moses declared war against the Midianites, of whom he slew many, and killed five of their princes, Numb. xxv. 17, 18. Among those who fell on this occasion was Balaam himself, Numb. xxxi. 1, 2, 7, 8.

The Rabbins relate many other particulars of Balaam, as that, at first, he was one of Pharaoh's counsellors: according to others, he was the father of Jannes and Jambres, two eminent magicians; that he squinted, and was lame; that he was the AUTHOR OF THAT PASSAGE IN NUMBERS, WHEREIN HIS HISTORY IS RELATED, and that Moses inserted it, in like manner as he inserted other writings. *Vide vitam Mosis à Gaulmino editam. & Archiva V. T. Scipionis Sgambati, &c. lib. ii. p. 252. Denique Fabricii Apocrypha, V. T. page 807, & seq.*

It has been questioned whether Balaam were a true prophet of the Lord, or a mere diviner, magician, or fortune-teller, *hariosus*, as he is called, Numb. xxii. 5. Origen says, Homil. xiii. in Num. that all his power consisted in magic and cursing; because the devil, by whose influence he acted, can only curse and injure, but cannot bless. Theodoret thinks, quæst. xxxix. & xlii. in Num. that Balaam did not consult the Lord, but that the Lord inspired him, whether he would or not; and put into his mouth sentiments which he had no inclination to pronounce. Cyril of Alexandria, lib. iv. & vi. de adorat. in spiritu, says, he was a wicked wretch, a magician, an idolater, a false prophet, who spoke truth against his will, and contrary to his custom. St. Ambrose, Ep. 1. compares him to Caiaphas, who prophesied without being aware of the import of what he said.

But Jerom seems to have adopted the opinion of the Hebrews: that Balaam knew the true God, that he erected altars to him, and that he was a true prophet, though corrupted by avarice. Moses says, he consulted the Lord, and Balaam calls the Lord, *his God*, "I cannot go beyond the word of the Lord my God," Numb. xxii. 18. St. Austin says, Balaam will be one of those who, at the day of judgment, shall say to God, "Lord, have I not prophesied in thy name?" which intimates, that he believed him to be a true prophet, though a very bad man. Other commentators are of the same opinion; and this seems to be the most probable, on the whole.

BALADAN, בלדאן: *the Lord God*, from *baal* and *adon*: or, *ripeness of judgment*; from בלל *balal*, *old age*, and דון *dun*, *judgment*; otherwise, *without judgment*; from בלי *beli*, *without*; otherwise, *without command*; from אדן *adan*, *that rules or commands*. This word is Babylonish.

BAIADAN, king of Babylon, in profane authors

called Belesis, or Belesus, Nabonassar, or Nanybrus. *Vide Usher, Annal. ad an. per Jul. 3966, 3967.*

Baladan was at first governor of Babylon; he confederated with Arbaecs, governor of Media, and rebelled against Sardanapalus, king of Assyria. These two generals marched against Sardanapalus, with an army of 400,000 men. The conspirators lost three battles; but the Bactrians deserting to them, they made themselves masters of the king's camp. Sardanapalus retreated to Nineveh, which the conspirators besieged three years; but, in the third year, the Tigris overflowing, beat down twenty furlongs of the walls: whereupon the conspirators entered the city, and Sardanapalus burnt himself, with his valuables, on a funeral pile, in his palace. Arbaecs was acknowledged king of Media, and Baladan, king of Babylon. Berodach-Baladan, who sent ambassadors to Hezekiah, 2 Kings, xx. 12. was the son of Baladan.

BALAK, בלק: *who lays waste and destroys*: otherwise, *who licks, or laps*; from ב *beth*, *with*, and לקק *lakak*, *to lick*.

BALAK, son of Zippor, king of the Moabites: this prince, terrified at the multitude of Israelites encamped on the confines of his country, and fearing they would attack him, he sent deputies to Balaam the diviner, desiring him to come and curse, or devote [EXECRATE] this people, Numb. xxii. xxiii. xxiv. xxv. *Vide BALAAM*. Balaam having advised him to engage the Israelites in sin, Balak, *politically*, as he thought, followed his counsel; which proved equally pernicious, 1. to him who gave it, 2. to those who followed it, and, 3. to those against whom it was intended. 1. The Israelites who were betrayed by it, were slain by their brethren who continued unperverted: 2. Balaam, the author of it, was involved in the slaughter of the Midianites; and, 3. Balak, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself charged with being the cause of their calamity.

BALSAM-TREE, or *Balsam*. The word *Balsamon* may be derived from *Baal-shemen*, בעל שמן, *i. e.* royal oil; or the most precious of perfumed oils. This word is not in the Hebrew of the song of Solomon, but we find, the vineyards of Engedi; which are believed to have been gardens of the balsam-tree. In Ezekiel, xxvii. 17. we find the word *pannag*; which the Vulgate translates *balsamum*; and which is so understood by the Chaldee, and other interpreters.

BALTIS, or *Balehis*, or *Balkis*. This name the Eastern people give to that queen of Sheba who visited Solomon, 1 Kings, x. 1. &c. They say, she was queen of Arabia, of the posterity of Jarab,

son of Cathan ; and reigned in the city of Mareb, capital of the province of Sheba. Her father was Hadhad, son to Scharshabis, twentieth king of Yemen, or Arabia Felix. Others make her the daughter of Sarahil, descended in a right line from Sheba, son of Jakh-Schab, son of Jaarab, son of Cathan, or Jaktan, Gen. chap. v. [The Abyssinians relate many particulars of her journey to Solomon ; they even say, that the present royal family is descended from the issue of this union ; and that the family of Solomon not only long possessed the throne as Jews, but that the customs, &c. of Judaism are still retained by the descendants of those who refused to embrace Christianity. *Vide* FRAGMENTS.

BAMOTH, בָּמוֹת *bamoth* : high places ; from בָּמָה *bamah*, an eminence ; otherwise, in death ; from the preposition בְּ *beth*, in, and מוֹת *muth*, death.

BAMOTH, Numb. xxi. 19, 20. Eusebius says, Bamoth is a city of Moab, on the river Arnon.

BAMOTH-BAAI, בָּמוֹת־בַּעַל *the high places of Baal* ; from *bamoth* and *baal*.

BAMOTH-BAAI, a city beyond Jordan, given to Reuben, Josh. xiii. 17. Eusebius says, situated in the plain where the Arnon runs.

BANI, בָּנִי, *Bani* : my son, my building, my understanding ; from בָּנָה *banah*, to build : or, from בִּן *bun*, to understand.

I. BANI. The children of Bani returned from Babylon were 642, Ezra ii. 10.

II. BANI, son of Shamer, a Levite, of the family of Merari, 1 Chron. vi. 46.

III. BANI, a Gadite, one of the heroes in David's army, 2 Sam. xxiii. 36.

BAPTISM, βάπτισμος, from βαπτίζω, to dip or immerge.

BAPTISM, from the Greek verb *baptizo*, to wash, dip, baptize. The Hebrews had many sorts of baptisms, or purifications : sometimes they washed themselves all over, and plunged their whole body in water : at other times they plunged both body and clothes : sometimes they washed their clothes only. The precise professors among them, washed their arms up to their elbows, when returned home from market, or out of the street, fearing they had touched some polluted thing, or person, Mark vii. 4. *Vide* FRAGMENT, No. 32. They washed their hands, likewise, with great exactness, before and after meals : also, the furniture and utensils of their table and kitchen, as often as they had the least suspicion of their having been polluted, Mark vii. 2 ; John ii. 6.

When they received a proselyte to their religion, they both circumcised and baptized him ; pretending that this baptism was a kind of regeneration, whereby he was made a new man : from being a slave, he became free ; and his natural

relations before this ceremony, were, after it, no longer accounted such.

The whole law and history of the Jews abounds with lustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law, Exod. xix. 10. The priests and Levites, before they exercised their ministry, washed themselves, Exod. xxix. 4 ; and Levit. viii. 6. All legal pollutions were cleansed by baptism, or by plunging into water. Certain diseases and infirmities, natural to men and to women, were to be purified by bathing. To touch a dead body, to be present at funerals, &c. required purifications.

But these purifications were not uniform : generally, people dipped themselves entirely under the water, and this is the most simple and natural notion of the word *baptize* : but, sometimes, they were satisfied with baptism by aspersion, or such a lustration as included no more than the reception of some lustral blood and water scattered lightly on the person ; as, when Moses consecrated the priests and altar, Exod. xxix. 21 ; when the tabernacle was sprinkled with blood, on the day of solemn expiation, Lev. viii. 14 ; or when the sacrifice was offered by him for the sins of the high-priest and the multitude, Lev. xvi. 14, 15 ; and he wetted the horns of the altar with the blood of the victim. When a leper was purified after his cure, or when a man was polluted by touching, or by meeting, a dead body, they did no more than lightly sprinkle such persons with lustral water.

When John Baptist began to preach repentance, he practised a baptism in the waters of Jordan. He did not attribute to this service, the virtue of forgiving sins, but used it as a preparation for the baptism of Jesus Christ, and remission of sins through him, Matth. iii. 2 ; Mark i. 4. He did not only exact sorrow for sin, but a change of life, manifested by such practices as were worthy of repentance. The baptism of John was more perfect than that of the Jews, but was less perfect than that of Jesus Christ. "It was," says Chrysostom, Homil. xxiv. "as it were, a bridge, which from the baptism of the Jews, made a way to that of our Saviour ; it was superior to the first, but inferior to the second." That of John promised what that of Jesus executed.

Notwithstanding John Baptist did not enjoin his disciples to continue his baptism after his death, because it was superseded by the manifestation of the Messiah, and the gifts of the Holy Ghost ; yet many of his followers still administered it ; and, several years after the death of Jesus Christ, some did not know that there was any other baptism. Among this number was Apollos, a

learned and zealous man of Alexandria, who came to Ephesus twenty years after the resurrection of our Saviour, Acts xviii. 25. And St. Paul, coming afterward to the same city, found many Ephesians, who had received no other baptism than that of John, and knew not that there were any influences of the Holy Ghost, communicated by baptism into Jesus Christ, Acts xix. 1. [but, were these persons constant residents in Ephesus, or occasional visitors there for a time upon business? James iv. 13. may allude to such migratory traders.]

Our Saviour, when sending his apostles to preach the gospel, said, "Go, teach all nations; BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost. Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned," Matth. xxviii. 19; Mark xvi. 16; John iii. 1. Baptism, therefore, is the first mark whereby the disciples of Jesus Christ are distinguished.

Baptism is taken in Scripture for sufferings. "Can ye drink of the cup that I drink of, and be baptized with the baptism which I am baptized with?" Mark x. 38. And, Luke xii. 50. "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" We find traces of similar phraseology in the Old Testament, Ps. lxxix. 2. 3. where waters often denote tribulations; and where, to be swallowed up by the waters; to pass through great waters, &c. signify to be overwhelmed by misfortunes.

II. BAPTISM *by Fire*. The words of John Baptist, Matth. iii. 11. that he "baptized only with water, but that a person who was to come after him would baptize with the Holy Ghost, and with fire," have given occasion to inquire what is meant by this *baptism by fire*. Some of the old fathers believed, that the faithful, before they entered Paradise, would pass through a certain fire, to purify them from remaining pollutions. This opinion was founded on what is said, Gen. iii. 24. concerning the cherubim placed at the entrance into Paradise, with a flaming sword; and, on the words of St. Paul, 1 Cor. iii. 12, 13. "Every man's work shall be made manifest, because the fire shall try every man's work, of what sort it is." Origen. Homil. iii. in Ps. xxxvi. & Hom. xxiv. in Lucam. Lactant. lib. vii. cap. 21. Hilar. in Ps. cxviii. n. v. & n. xii. Ambros. in Ps. cxviii. 11, 12, 13, &c.

Other fathers explain this fire by an abundance of graces; others, by the descent of the Holy Ghost on the apostles, in the form of fiery tongues. Others have said, that the word *fire* is an addition, and that we should read, "I baptize you with water, but he that cometh after me, will baptize

you with the Holy Ghost." It is certain, the word *fire* is not in several MSS. of Matthew; but we read it in Luke, and in the Oriental versions of Matthew.

Some old heretics, such as the Seleucians and Heremians, understood this passage literally, and maintained, that material fire was necessary in the administration of baptism; but we are not told, either how, or to what part of the body, they applied it; or, whether they obliged the baptized to pass over, or through the flames. Aug. Hæres. lix. & Philast. de Hæres. cap. 55, 56, 57. Valentinus rebaptized those who had received baptism out of his sect, and drew them through the fire, says Tertullian, Carmin. contra Marcion. lib. i.

Bis docuit tingui, traducto corpore flammâ.

Heraclion, cited by Clemens Alexandrinus, says, that some applied a red hot iron to the ears of the baptized, as if to impress some mark on them.

III. BAPTISM *in the name of Jesus Christ*. Many difficulties have been raised on the words of St. Luke, Acts x. 48: "Be baptized IN THE NAME OF JESUS CHRIST, for the remission of sins." And again, chap. viii. 16. "They were baptized IN THE NAME OF THE LORD JESUS." It has been questioned, whether baptism ever was administered in the name of Jesus, only, without express mention of the Father and the Spirit? and whether such baptism could be valid or lawful?

Many fathers, and some councils believed, that the apostles, occasionally, had baptized in the name of Jesus only; and Ambrose asserts, that though one person only of the Trinity were expressed, the baptism is perfect. "For," adds he, "whoever *names* one person of the Trinity, *means* the whole." Ambros. de Spirit. San. lib. i. cap. 3. n. 41, 42.

But, as this opinion is founded only on a dubious fact, and an obscure text, it is not impossible that these fathers and councils might be mistaken; *first*, as to the fact, and explanation of the text; and, *secondly*, in the consequences they drew from it. Now it may be shown, 1. That the text in the *Acts of the Apostles*, is not clear for this opinion; 2. that it is very dubious, whether the apostles ever baptized in the name of Jesus, only.

By baptizing in the name of Jesus, may be signified, 1. either to baptize with invocation of the name of Jesus alone, without mention of the Father and the Spirit; or, 2. to baptize in his name, by his authority, with his baptism, and into his religion (making express mention of the three per-

sons of the Trinity) as he has clearly and plainly commanded in Matthew. Since, therefore, we have a positive and explicit text for this service, what obliges us to quit it, and to follow another, capable of different senses? who will believe that the apostles, forsaking the form of baptism prescribed to them by Jesus Christ, had instituted another form, quite new, and without necessity?

[In fact, the opinion that baptism ought to be administered in the name of the whole Trinity, and with express invocation of the three persons, has a clear text of Scripture in its favour, where the rite is instituted, as it were, and expressly treated of; against an incidental mention of it in an historical relation, among other things; and capable of several senses. I should not have thought this subject worthy of so long an article, because I conceive the force of testimony to be clearly for the customary mode, if I had not been informed that baptism had been lately administered in England, in a public congregation, by the pastor of it, in the name of the Lord Jesus only: an instance, which I hope will not become a practice.]

IV. BAPTISM *for the Dead*. St. Paul, 1 Cor. xv. 29. proving the resurrection of the dead, says, "If the dead rise not at all, what shall they do who are baptized for the dead?" The question is, what is meant by baptism for the dead?

No one pretends, that the apostle approves the practice, or authorizes the opinion. It is sufficient, that there were people who thus thought and acted at the time. Observe, also, he does not say, the Corinthians caused themselves to be baptized for the dead; but—*what shall THEY do, who are baptized for the dead?* How will THEY support this practice, upon what will THEY justify it, if the dead rise not again, and if souls departed do not exist after death?

We may easily show, that some at this time, who called themselves Christians, were baptized for the dead,—for the advantage of the dead. When this epistle to the Corinthians was written, twenty-three years after the resurrection of our Saviour, several heretics (as the Simonians, Gnostics, and Nicolaitans) denied the real resurrection of the dead, and acknowledged only a metaphorical resurrection received in baptism. *Vide* FRAGMENT, No. 212.

The Marcionites, who appeared some time afterward, embraced the same principles; they denied the resurrection of the dead, and, what is more particular, they received baptism for the dead. This we learn from Tertullian, (lib. v. cap. 10. *contra* Marcion) when he tells the Mar-

cionites, that they ought not to use St. Paul's authority in favour of their practice of receiving baptism for the dead; and that if the apostle notices this custom, it is only to prove the resurrection of the dead against themselves. In another place (*de Resurrect. Carnis. cap. 48.*) he confesses that in St. Paul's time, some were baptized a second time for the dead,—on behalf of the dead, hoping it would be of service to others, as to their resurrection.

St. Chrysostom, 1 Cor. Homil. xl. says, that among the Marcionites, when any of their catechumens die, they lay a living person under the bed of the deceased, then, advancing toward the dead body, they ask, whether he be willing to receive baptism? The person under the bed answers for him, that he desires earnestly to be baptized; and, accordingly, he is so, instead of the dead person, thus making a mummery of this sacred administration. St. Epiphanius, *hæres. 42 & 28.* asserts, that the Marcionites received baptism not only once, but frequently, as often as they thought proper; that they procured themselves to be baptized in the name of those among them who died without baptism; as substituted representatives of such persons; and that St. Paul had these heretics in view.

This opinion has been followed by most learned and eminent commentators.

BARABBAS, *Βαραββᾶς*: son of the father, or of the master; from the Chaldee *בר* bar, a son, and the Hebrew *אב* ab, a father, or master: otherwise, son of confusion and shame, Matt. xxvii. 17.

BARABBAS, a remarkable thief, guilty also of sedition and murder; yet preferred before Jesus Christ, by the Jews, when Pilate asked them, at the feast of the passover, which of the two they would have released, Jesus or Barabbas? John xviii. 40. Origen says, in Matth. tract. xxxv. that in many copies, Barabbas was called JESUS likewise. The Armenian has the same reading: "Whom will ye that I deliver unto you; JESUS Barabbas, or JESUS who is called Christ?"

N. B. This gives an additional spirit to the history; and well deserves notice.

BARACHEL, *ברכאל*: who blesses God, who bends the knee before God; from *ברך* barach, to bless, to bend the knee, and from *אל* el, God.

BARACHEL, father of Elihu, the Buzite, Job xxxii. 2.

BARACHIAS, *ברכיה*: who blesses the Lord, who bends the knee before the Lord; from *barach*, and *יה* jah, the Lord.

I. BARACHIAS, father of Zachary, mentioned Matt. xxiii. 35. "From the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the

altar." Opinions differ concerning this Zacharias, son of Barachias : some take him to be Zachariah, son of Jehoiada, killed by order of Joash, between the temple and the altar, 2 Chron. xxiv. 21. thinking that Jehoiada had two names, Barachias and Jehoiada ; and in the gospel of the Nazarenes, cited by St. Jerom, instead of Zacharias, the son of Barachias, was put—Zacharias, the son of Jehoiada. Hieronym. Beda. Mald. alii in Matth. xxiii.

Others are of opinion, that this Barachias was father of Zachariah, the last of the twelve minor prophets, Zach. i. 1. But we have no proof that this Barachias was killed in the temple. Strab. in Matth. xxiii. Sanct. ad Zach. i. 1. Natal. Alex. in Matth. xxiii.

Several of the ancients thought Zacharias, the father of John Baptist, to be this son of Barachias, and in some apocryphal books it was said, that Zachary was killed in the temple ; because he contrived to secure his son from the fury of Herod, when he ordered the massacre of the children of Bethlehem. But nothing can be more uncertain than this story. Origen. Chrysost. Theophil. Euthym. in Matth. xxiii. Basil. de human. Christ. Gener. Tertull. Sorpiac. Epiphani. alii.

Several moderns, as Grotius, Hammond, Lud. de Dieu, M. de Tillemont, conjecture, that this Barachias is Baruch, father of Zachariah, mentioned by Josephus, in his books concerning the Jewish war. Zachariah was killed between the porch and the altar, by the zealots, a little before the taking of Jerusalem by the Romans. We may choose which of these opinions we please ; there is something plausible in each, and each too has its difficulties. *Vide ZACHARIAH.*

II. BARACHIAS, son of Zerubbabel, 1 Chron. iii. 20.

III. BARACHIAS, father of Asaph, a Levite, 1 Chron. vi. 39.

IV. BARACHIAS, son of Asa, a Levite, 1 Chron. ix. 16.

BARAK, ברק : *thunder* : otherwise, *in vain* ; from the preposition ב *beth*, *in*, and רק *rik*, *void*, *vain*.

BARAK, son of Abinoam, chose by God to deliver the Hebrews from that bondage under which they were held by Jabin, king of the Canaanites, Judg. iv. 4, 5, &c. He refused at first to obey the Lord's orders, signified to him by Deborah, the prophetess, and answered, *if you will go with me, I will go ; if not, I will not go. I will surely go, said Deborah, but the honour of the victory will not be yours ; for the Lord shall sell Sisera into the hands of a woman.* Meaning either Jael, who killed Sisera ; or herself, who had the greater share in the success of this expedition. Deborah, however, marched with Barak toward Kedesh, the capital of Naphtali ; and having assembled 10,000 men, they advanced to mount Tabor.

Sisera being informed of this movement, marched with 900 chariots of war, and encamped near the river Kishon. Barak rapidly descended from mount Tabor, and the Lord having spread terror through Sisera's army, Barak easily obtained a complete victory. Sisera was killed by Jael. Barak and Deborah composed a hymn of thanksgiving ; and the land had peace forty years, from A.M. 2719 to 2759 ; *ante A.D.* 1245.

Some have supposed, as Ambrose, lib. de Viduit. cap. 8. that Barak was the son of Deborah : others, that he was her father ; others, that he was her husband ; and that Barak and Lapidoth are the same person, Rab. David. & Hugo S. Victore, alii plures. It seems certain by the text, that Deborah was married at Lapidoth, and that Barak had no relation to her, [N.B. Some have taken the Hebrew word Lapidoth, in the sense of—splendour, “a woman of dignity,” a woman, whose mode of living was in great splendour ; others, as a town, a woman who lived at Lapidoth.] *Vide LAPIDOTH.*

BARASA, בִּסְוִיָּה : *in poverty* ; from the preposition ב *beth*, *in*, and שׁ *rash*, *poverty* : or, *in the course* ; from רָצָה *ratza*, *to run* ; or, *in good pleasure* ; from רָצָה *ratzah* : otherwise, *son of formation*, or *in evil* ; from רָשָׁה *rashah*.

BARBARIANS. The word לֹעֵז *loez*, (rendered *barbarian*, LXX, βάρβαρος) in the Hebrew sense of it, signifies *a stranger*, one who knows neither the holy language, nor the law. According to the notions of the Greeks, all nations who were not Greeks, or not governed by laws like the Greeks, were Barbarians. The Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even the Romans were, in their phraseology, barbarians, however learned or polite they might be in themselves and in their manners. St. Paul comprehends all mankind under the names of Greeks and Barbarians, Rom. i. 14. “I am debtor both to the Greeks and to the Barbarians ; to the wise, and to the unwise.” St. Luke calls the inhabitants of the island of Malta, Barbarians, Acts xxviii. 2, 4. St. Paul, in the Colossians, uses the terms Barbarian and Seythian, almost in the same signification. In 1 Cor. xiv. 11. he says, that if he who speaks a foreign language in an assembly, be not understood by those to whom he discourses, with respect to them he is a Barbarian ; and, reciprocally, if he understand not those who speak to him, they are to him Barbarians. Barbarian, therefore, is used for every stranger, or foreigner, who does not speak our native language, and has no implication whatever of savage nature or manners in those respecting whom it is used.

[N. B. It is most probably derived from *berbir*, a shepherd, whence *Barbary*, the country of wandering shepherds, Bedouins, Seeni, Seythei: *q.* wanderers in tents; *ergo*, *barbarians*.]

BAR-CHOCHEBA, or *Chochebas*, or *Chochibus*, a famous impostor. It is said, he assumed the name of *Bar-Chocheba*, *i. e.* *Son of the Star*, from those words of Balaam, which he applied to himself, as the Messiah: "There shall come a *STAR* (*cocab*) out of Jacob, and a sceptre out of Israel." Others think, he derived his name from the town of *Cochaba*, beyond Jordan, in the neighbourhood of *Astaroth-Carnaim*. *Barchocheba* engaged the Jews to revolt under the reign of *Adrian*. The famous Jew, *Akiba*, supported him, and maintained him to be the Messiah. *Spartian*, in *Adriano*, cap. xiv. says, what induced the Jews to rebel at this time, was an order, forbidding them to practise circumcision. It is said, that *Bar-Chocheba*, to impose on the Jews, put kindled straw into his mouth, and made a show of vomiting flame. *Hieronym*. *Apolog.* & *advers. Rufin*. He fortified many places, and massacred an infinite number of men; raging with infinite fury principally against the Christians. *Justin*. *Martyr*. *Apolog.* ad *Anton.* pium.

Adrian sent *Julius Severus* against him, who, at length, shut him up in *Bether*. The siege was long and very obstinate: at last, the town was taken, and quickly afterward the war was finished. *Barchocheba* perished in it (the Jews say, he fell into the hands of the Romans, who tore off his skin with iron pincers, and that he died thus miserably.) The multitude of Jews put to death, or sold during this war, and in consequence of it, was almost innumerable. Numbers were sold at the fair of the turpentine-tree; those who remained unsold, were exposed to sale at *Gaza*; such as were unsold at *Gaza*, were carried into *Egypt*; where they perished by shipwreck, or famine, or slaughter. After this, *Adrian* published an edict, forbidding the Jews, on pain of death, to visit *Jerusalem*; and guards were placed at the gates, to prevent their entering. The rebellion of *Bar-Chocheba*, happened A.D. 178, 179, in the 17th and 18th years of *Adrian*. *Hieronym*. in *Jerem.* xxxi. & in *Zach.* xi. Vide & *Chronic.* *Alex.* p. 596.—*Hieronym*. in *Isai.* vi. *Euseb.* lib. iv. cap. 6. *Hist. Eccl.*

The Jewish authors relate, that *Akiba's* scholars, who had defended the city *Bether*, were tied together with their books, and thrown into the fire. We are told farther, that the massacre was so great, that more Jews perished in this war, than came out of *Egypt*; that the skulls of three hundred children were found on one stone only; that the streams of blood were so large, that they carried stones of four pounds weight to the

sea, four miles distant; that the inhabitants of these places did not dung their lands for seven years afterward, they being sufficiently manured with dead bodies. In the fast celebrated the 18th of *Ab*, (July and August) the Jews call *Adrian* a second *Nebuchadnezzar*, and pray God to remember this cruel prince, who destroyed 480 synagogues. This is part of what the Jews tell us relating to *Bar-Chocheba*: we must take these Rabbinical accounts *cum grano salis*. Vide *BETHER*, *ADRIAN*, *JEWS*.

BARHUMITE, or *Baharumite*, ברחמי: *who chooses the waters*; from בחר *bachar*, to choose, and מים *majim*, waters: otherwise, choice of elevation; from *bachar*, and רוּם *rum*, to raise.

BARIA, ברירה, *Bepéia*: a bar, or lever: otherwise, fugitive; from ברה *barah*: otherwise, in the smell; from the preposition ב *beth*, in, and ריה *riah*, to scent. [*q.* Son of *Jah*?]

BAR-JESUS, or *Barjeu*, Βαρῖς: son of *Jesus*; from בר *bar*, a son, in the Chaldee.

BAR-JESUS, or, according to some copies, *Barjeu*, was a Jewish magician, in the isle of *Crete*, *Acts* xiii. 6. *St. Luke* calls him *Elymas* (which in Arabic is a sorcerer.) He was with the proconsul, *Sergius Paulus*, who, sending for *Paul* and *Barnabas*, desired to hear the word of God, *Bar-Jesus* endeavouring to hinder the proconsul from embracing Christianity, *Paul*, filled with the Holy Ghost, said, "Thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord? Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, for a season;" which took place immediately. The proconsul, who saw this miracle, was converted. *Origen* and *Chrysostom* think, that *Elymas*, or *Bar-Jesus* was converted likewise, and that *St. Paul* speedily restored his sight. *Origen*. in *Exod.* edit. *Huet*, page 22, 23. *Chrysost.* in *Acta.* homil. xxviii. *Isidor.* *Grot.* alii.

BAR-JONA, Βαρῖων: son of *John*; from בר *bar*, a son, and *Jona*, or *John*: otherwise, son of the pigeon; from יונה *jonah*, a pigeon, or dove. This word is partly Hebrew, and partly Syriac.

BAR-JONA. By this name, our Saviour sometimes calls *Peter*, *Matth.* xvi. 17: some think, *Bar-Jona* is put for *Bar-Johanna*, son of *John*. *Hieronym.* in loc.

BARIS, the name of a palace, begun by *John Hircanus*, on the mountain of the temple; which afterward was used for the residence of the *Asmonean* princes. *Hierod* the Great completed it, made a citadel of it, which he called *Antonia*, in honour of his friend *Mark Antony*. Vide *ANTONIA*. *Joseph.* *Antiq.* lib. xviii. cap. 6. & *de Bello*, lib. vi. cap. 15.

The *LXX* use the word *baris*, to denote a palace, a great house enclosed on all sides, in the form of

a tower. It is derived from the Chaldee, *berah*, which we often meet with in this sense, in the Hebrew books written after the captivity (Daniel, Ezra, Nehemiah, Esther.) St. Jerom says, it is a term peculiar to Palestine, in this signification. The plural is *bareis*, which is something ambiguous, because it may come from *barus*, which signifies *heavy*. Hence, some of the Latins, in Psalm xlv. 10. where we read *à domibus eburneis*, "from palaces of ivory," read *à gravibus eburneis*, which has no sense, but has produced another fault; for others, attempting to correct the error, read *à gradibus eburneis*, from *steps of ivory*, which has no relation to the passage. In Psalm xlvii. 14. where we read *distribuite domos ejus*, others, deceived by the same ambiguity of the term *bareis*, have read *grazes ejus*; and others, desiring to outdo the rest, and spin the matter finer, have read, *distribuite gradus ejus*.

[If any reason were wanting to shew the importance of correct acquaintance with the original, and with things mentioned in it, by those who undertake translation, this instance, this genealogical descent of error, may stand for that reason: and in this view it deserves the reader's attention.]

BARKOS, ברקוס: *son of separation*; from בר *bar*, a son, according to the Chaldee, and קוס *kos*, to cut, to cut off.

BARLEY. In Palestine, barley was sown in autumn, and reaped in spring, *i. e.* at the passover. The Rabbins sometimes call barley the food of beasts, because they fed their cattle with it, 1 Kings, iv. 28. In Homer, we find barley always given to horses. Herodotus tells us, that the Egyptians ate neither wheat nor barley, using a particular sort of corn instead of them.

Nevertheless, the Hebrews frequently used barley-bread: as, 2 Sam. xvii. 28. David's friends brought him in his flight, wheat, *barley*, &c. Solomon sent wheat, barley, wine, and oil to the servants whom king Hiram had furnished him, for the works at Libanus, 2 Chron. ii. 15. In the gospel, Jesus Christ and his apostles had for their provision five barley loaves, John vi. 9. Elijah received a present of twenty barley loaves, and corn in the husk, as first-fruits, 2 Kings, iv. 42.

Moses remarks, that when the hail fell in Egypt, the flax and the barley were bruised and destroyed, because the flax was full grown, and the barley forming its green ears; but the wheat, &c. were not damaged, because they were only in the blade. This was some days before the departure of the Israelites out of Egypt; or before the passover. In Egypt, barley harvest does not begin till toward the end of April. Plin. lib.

xviii. cap. 18. Leo. Afer. Cassian. collat. xv. cap. 4, &c.

BARNABAS, ברנבא, Βαρναβας: *son of the prophet*; from בר *bar*, a son, and נבי *nabi*, a prophet: otherwise, *son of consolation*; from the Syriac יבה *jabah*.

BARNABAS, a disciple of Jesus Christ, and companion of St. Paul in his labours; he was a Levite, native of the isle of Cyprus. He had also, the name of Joseph, or Joses; and some Greek copies, instead of Barnabas, call him Barsabas, who drew lots with Matthias, to fill the place of Judas, Acts i. 23. It is believed that he sold all his temporal fortune, and laid the price of it at the apostles' feet. He was brought up with Paul at the feet of Gamaliel. When that apostle came to Jerusalem, three years after his conversion, Barnabas introduced him to the other apostles, Acts ix. 26, 27: about A.D. 37.

Five years afterward, the church of Jerusalem being informed of the progress of the gospel at Antioch, sent Barnabas thither, who beheld with great joy, the wonders of the grace of God, Acts ix. 22, 24. He exhorted the faithful to perseverance. Some time afterward he went to Tarsus, to seek Paul, and bring him to Antioch, where they dwelt together two years, and converted great numbers; and here the disciples were first called Christians. They left Antioch, A.D. 44, to convey alms from this church to that of Jerusalem. At their return, they brought with them John Mark, Barnabas' cousin.

While they were at Antioch, the Holy Ghost ordered that they should be separated for those offices, to which he had appointed them. After prayer and fasting, and imposition of hands, they departed into Cyprus: at Salamis they converted Paulus Sergius, the pro-consul.

They preached at Perga in Pamphylia, without much success, by reason of the obstinacy and malice of the Jews. They came to Iconium, where they made many converts: but the Jews stirred up a sedition, and obliged them to retire to Derbe, and Lystra, in Lycaonia. Here St. Paul curing one Æneas, who had been lame from his birth, the people of Lystra regarded them as gods (calling Barnabas Jupiter, and Paul Mercury) and would have sacrificed to them, which the two apostles, with great difficulty, hindered: nevertheless, soon afterward, they were persecuted in this very city.

Having revisited the cities through which they had passed, and where they had preached the gospel, they returned to Antioch, in Syria.

A.D. 51, Barnabas was sent, with Paul, from Antioch to Jerusalem, on occasion of disputes concerning the observation of legal rites, to which

the Jews wanted to subject the Gentiles. Paul and Barnabas were present in the council at Jerusalem, and returned immediately to Antioch; Peter arriving there soon afterward, was seduced to countenance, in some degree, by his example, the observance of the Mosaic ceremonies. Barnabas, too, used the like dissimulation: but Paul reproved Peter and Barnabas with great freedom.

Paul, afterward determining to visit the churches, in the isle of Cyprus, and in Asia Minor, Barnabas desired that John Mark, might accompany them: but Paul objected, because Mark had left them on the first journey. Hereupon the two apostles separated: Paul went toward Asia, and Barnabas, with Mark, to Cyprus. This is all we know, certainly, concerning Barnabas. We cannot rely on the Acts which go under the name of Mark, nor on his life, written by a monk of Alexandria. It is said, Barnabas was stoned to death at Salamis, by the Jews of Cyprus,—that his body was discovered in this island, in the reign of the emperor Zeno; that his body was found in his grave; and, on his breast the gospel of St. Matthew, written in Greek with his own hand. About A.D. 488. The Greeks and Latins observe his festival, June 11.

We have an epistle under the name of Barnabas, which is cited by several ancients, and by some has been thought canonical. It is certainly very inconvenient to own it, as being truly Barnabas' without admitting it as canonical: nevertheless, we know that it never has been received as inspired: and we may well question, whether it be genuine? we acknowledge that it is ancient, and of the apostolic times. The design of it is to prove—that the law is abolished by the gospel—that the legal ceremonies are useless, and—that the incarnation and death of Christ were necessary. [It abounds in figurative explications of various passages of Scripture; in allegory, and allusion. It may, perhaps, be esteemed a specimen of the manner of Judaizing teachers of Christianity; and if such kind of comments were in request at that time among the Jews (as we have reason to believe) it fully justifies the allegories used by Paul, as a means of gaining the attention of those to whom he wrote, and of showing to them his learning in that mode which they most esteemed. If this be fact, that apostle has been very sparing in a kind of writing, of which, no doubt, he was fully master, having been educated at the feet of Gamaliel.]

Under the name of Barnabas, a spurious gospel is mentioned by Pope Gelasius, in his decree against apocryphal books. We know no copy of it; but the Turks have a counterfeit gospel, under

the name of Barnabas, wherein are related abundance of things injurious to Jesus Christ, and honourable to Mahomet. It was composed in Arabic, as M. de la Crose thinks, under the emperor Frederic II. A.D. 1211, to 1245, and was translated into Italian, about the middle of the fifteenth century.

In this gospel, Barnabas, who says he was particularly commissioned to write it, calls himself an apostle; says he lived in great familiarity with Jesus Christ, and the blessed Virgin; conceives himself better instructed than Paul, in the merit of circumcision, and the use of meats allowed, or prohibited; says that the infernal torments of the Mahometans will not be eternal; calls Jesus Christ plainly no more than a prophet; relates that he was not crucified, but that he being transported to the third heaven, Judas was transformed precisely into his likeness, and received the reward of his villainy, by suffering in his stead; that the very Virgin Mary, and the apostles, believed Jesus to have been nailed upon the cross, so accurately did Judas resemble him; but, that Jesus obtained permission to come and comfort his mother, and his apostles; that God, as a punishment for the liberty men had taken, in attributing to him the name of God, has suffered him, and will suffer him, to the end of the world, to be the sport of mankind; who continue persuaded, that it was Jesus who died on the cross. [Professor WHITE has given extracts from this gospel, at the end of his "Sermons at the Bampton Lectures." This history was believed by some, who called themselves Christians. Two reflections naturally arise on this statement; 1. the universal and extreme hatred of Judas' villainy; which even became a popular form of cursing in neighbouring countries; 2. the general attribution of the name of God to Christ, so much blamed by Mahomet.]

BARSABAS, בֶּרֶשָׁבַע, Βάρσαβας: *son of returns, or of conversion*; from בֶּר *bar*, a son, and שָׁב *shub*, return, conversion: otherwise, *son of rest*; from שֹׁבָה *shubah*, or, שָׁבָה *shaba*, for שַׁבָּת *shabath*, rest: otherwise, *son of swearing*; from שָׁוַע *shabah*. [*Son of Plenty*.]

I. BARSABAS. Joseph Barsabas, surnamed the Just, was an early disciple of Jesus Christ, and, probably, among the seventy, Acts i. 21, 22, &c. After the ascension of our Saviour, while the apostles kept together, expecting the descent of the Holy Ghost, Peter proposed to fill up the place of Judas, the traitor, by one of those disciples who had been constant eye-witnesses of our Saviour's actions. Two persons were selected, Barsabas, surnamed Justus, and Matthias; the lot determined for Matthias. Papius, apud

Euseb. lib. iii. cap. 39. informs us, that Barsabas having drank poison, the ill effects of it were miraculously prevented. We know nothing of his life. The martyrologists fix his festival, July 20, and tell us, that after he had suffered much for the gospel, he died in Judea. *Vide* Euseb. lib. i. cap. 12. ex Clem. Alex. Beda in Acta. Epiphan. de Christo. cap. iv. "

II. BARSABAS. Judas, one of the principal disciples, mentioned Acts xv. 22, & seq. was surnamed Barsabas; he, and others, were sent from Jerusalem, with Paul and Barnabas, to Antioch, carrying a letter with the council's decree. Judas (*i. e.* Barsabas) and Silas, staid here some time, instructing and confirming the brethren; after which, they returned to Jerusalem.

BARTHOLOMEW, *Βαρθολομαῖος*: a son that suspends the waters; from בר *bar*, a son, and הלה *thalah*, to suspend, and מים *maim*, waters: or rather, perhaps, son of Ptolemy.

BARTHOLOMEW, or Bar-tholomaios, *i. e.* son of Ptolemy, was of Galilee, Acts i. 13; ii. 7: but where born, we cannot tell. The gospel says little of him, nor have we any certain history of him. It is generally believed, that he preached the gospel in the Indies, Euseb. lib. v. cap. 10. and that he carried thither the gospel of Matthew, in Hebrew, where Patenus found it an hundred years after. Euseb. lib. v. cap. 11. Hieronym. de Viris illustrib. cap. xxxvi. We are told, likewise, that he preached in Arabia Felix, and Persia, which he might do, in passing through those countries to India.

We know not, with certainty, the time, place, or manner of his death. The modern Greeks and Latins agree, in saying that he died in the city of Albana, which, perhaps, is Albana, in Albania, on the Caspian Sea, and on the confines of Armenia. This country has sometimes been included under the name of the Indies. It is believed, that Bartholomew was flayed alive by Astyages, brother of Polemon, king of Armenia, out of hatred to the Christian religion, which the apostle had prevailed on Polemon, to embrace: but this is very uncertain.

Many are of opinion, that Nathanaël and Bartholomew are the same person, they support this opinion by these reasons: 1. No notice is taken of Bartholomew's calling, unless his and Nathanaël's be the same. 2. The evangelists who speak of Bartholomew, say nothing of Nathanaël; and John, who speaks of Nathanaël, says nothing of Bartholomew. 3. Bartholomew is not a proper name; it signifies—son of Ptolemy, besides which, he might be named Nathanaël, *i. e.* Nathaniel, son of Ptolemy. 4. John seems to rank Nathanaël among the apostles, when he says,

that Peter, Thomas, the two sons of Zebedee, Nathanaël, and two other disciples, being gone a fishing, Jesus showed himself to them. Rupert. in Joan. xxi. Jansen. Cornel. à Lapide. Hamm. in Joan. Tostat. in Matth. x.

A spurious gospel of Bartholomew is mentioned by Pope Gelasius. Bernard, and Abbot Rupert were of opinion, that he was the bridegroom at the marriage of Cana.

BAR-TIMEUS, *Βαρτιμαῖος*: son of Timeus; from בר *bar*, a son, and תמם *thamam*, finished, perfect.

BAR-TIMEUS, or son of Timeus, a blind man of Jericho, who sat by the side of the public road, begging, when our Saviour passed that way to Jerusalem. Mark x. 46, 52. says, that *Jesus coming out of Jericho, with his disciples, and a great crowd, Bar-Timeus, when he heard it was Jesus of Nazareth, began to cry out, Jesus, son of David, have mercy on me; and Jesus restored him to sight.* But, Matth. xx. 30. relating the same story, says, that *two blind men, sitting by the way-side, understanding that Jesus was passing, began to cry out, &c. and both received sight.* Mark notes Bar-Timeus only because he was more known, [and not improbably (as his name is preserved) was born in a superior rank of life, and to better hopes; therefore was no common beggar: if, besides, his blindness had been the cause of reducing him to poverty, no doubt his neighbours would mention his name, and take great interest in his cure. Probably, Timeus, his father, was of note in that place: as such was generally the case, when the father's name was taken by the son; and, perhaps some of the neighbours who had known Bar-Timeus, in better hopes, who had often pitied, but could not relieve him, were the persons to encourage the blind man: *Be of good comfort! Rise: he calleth thee.* This does not contradict the supposition, that on this occasion, he, principally, expressed his faith and zeal; that he spake to Jesus Christ, and distinguished himself by his alacrity, faith, and obedience. N. B. The cure of another blind man, mentioned Luke xviii. 35, 43. is different from this: that happened, when Jesus was ENTERING INTO Jericho; this, the next day, as he was COMING OUT.]

BARUCH, *ברוך*: who is blessed, who bends the knee; from ברך *barach*.

BARUCH, son of Neriah, and grandson to Maa-seiah, was of illustrious birth, of the tribe of Judah. Baruch was the faithful disciple of Jeremiah the prophet, Jerem. li. 61. He served him as his secretary, nor quitted him till his death. In the reign of Jehoiakim, king of Judah, Jeremiah being in prison, Jerem. xxxvi.

1, 2, 3. &c. received orders from the Lord to write all his prophecies to that time. He sent for Baruch, and dictated them by heart to him. Some time afterward, he sent to him to read them to the people, then assembled in the temple: A.M. 3898; *ante* A.D. 605. This alarming the king's officers, they reported it to the king, who, having heard part of the book read, threw the rest into the fire.

God afterward commanded Jeremiah again, to commit his prophecies to writing. Baruch wrote them, as he repeated them; and the prophet added several to the former. Baruch's constant adherence to Jeremiah, drew on him persecution. One day, being greatly disheartened, and complaining bitterly, God encouraged him by the mouth of Jeremiah, Jer. xlv. 2, 3. and from that time he continued more tranquil. In the fourth year of Zedekiah, Baruch went to Babylon, with his brother, Seraiah, and carried a letter from Jeremiah, wherein the prophet foretold the misfortunes which should befall Babylon; and promised the captives that they should one day be set at liberty. Baruch read Jeremiah's letter to king Jehoiachin, and other captives; after which he threw it into the Euphrates, as the prophet had commanded.

The captives having heard Jeremiah's letter, were touched with compunction, and gave Baruch money, wherewith to offer sacrifices to the Lord, at Jerusalem. They wrote, likewise, a letter to their brethren of Jerusalem, perhaps by Baruch's hand, *vide* Baruch, Apoc. Being returned to Jerusalem, Baruch continued his attendance on Jeremiah; and when Jerusalem was besieged by Nebuchadnezzar, Jeremiah being imprisoned, Baruch was confined also: after the surrender of this city, Nabuzaradan showed him favour, set him at liberty, and permitted him to go where he pleased, with Jeremiah. Joseph. Antiq. lib. x. cap. 11.

The remains of the people left under Gedaliah, resolved to go into Egypt, but Jeremiah opposing this, they laid the blame on Baruch, and pretended that he engaged the prophet to this opposition. Jeremiah and Baruch being obliged to accompany the people into Egypt, Jeremiah died there, and Baruch retired to Babylon, where the Rabbins say he died, in the twelfth year of the captivity.

BARUCH, book of, in the Apocrypha, is not extant in Hebrew, but in Greek only: the Jews, among whom it is a standing rule to receive no books into the canon, but what are written in their language, exclude Baruch. Jerom speaks

of this book in a manner which shews that he did not esteem it canonical. He says, Præf. in Exposit. Jerem. he did not think proper to comment on Baruch (which, in the LXX is joined with Jeremiah) because it was not read among the Hebrews, and contains an epistle, which falsely bears the name of Jeremiah. Elsewhere, he says, he did not translate it, as he had done Jeremiah, because it was not in Hebrew, and the Jews did not admit it into the canon. We do not find Baruch in the ancient catalogues of the scriptures, cited by the fathers and councils. Protestants, and even some catholic writers, exclude it from the canonical books. The council of Trent admitted it, with others of the apocryphal writings.

BARUTH. *Vide* BERTUS.

BARZILLAI, or *Berzellai*, ברזלי: *made of iron*; from ברזל *barzel*: otherwise, according to the Hebrew and Syriac, *son of contempt*; from בר *bar*, a son, and זל *zul*, to despise.

I. BARZILLAI, a native of Rogelim, in Gilead: an old friend to David, who assisted him, when expelled from Jerusalem, by Absalom, 2 Sam. xvii. 27, 28. and came to meet him at Mahanaim, beyond Jordan, bringing refreshments with him. After the defeat of Absalom, when David returned to Jerusalem, Barzillai attended him to the Jordan; and David invited him to court: but Barzillai objected his age and infirmities, and sent Chimham, his son, in his stead: A.M. 2981; *ante* A.D. 1022.

II. BARZILLAI, a native of Mehoolath, in Simeon; father of Adriel, who married Michal, formerly wife of David, 2 Sam. xxi. 8.

III. BARZILLAI, a priest, married a daughter of Barzillai the Gileadite, Nehem. vii. 63.

BASCA, a town where Jonathan Maccabeus was killed. Joseph. Antiq. lib. xiii. cap. 1. The first book of Maccabees calls it Bascama.

BASCAMA, βασκανα: *infamy, or confusion of anger, or of heat*; from בושח *boshah*, *infamy*, and חמה *chemah*, *anger*: or, *in the fire of anger*.

BASCAMA, the same, probably, as Bezek, or Boskath, in Judah, 1 Macc. xiii. 23. was not far from Bethsan, where, they who went into Gilead passed the Jordan, Judg. i. 4, 5, 6.

BASHAN, בשן: *in the tooth, or in the ivory*; from ב *beth*, *in*, and שן *shen*, a tooth, or ivory: otherwise, *in the change, or the sleep*; from שנה *shanah*.

BASHAN, the land of Bashan, otherwise Batanea, in the Perea, *i. e.* beyond Jordan, north of the tribes of Gad and Reuben, and in the half tribe of Manasseh; is bounded east by the mountains of Gilead, the land of Ammon and East

Edom; north by mount Hermon, south by the brook Jabok, west by the Jordan. Og, king of the Ammorites, possessed Bashan, when Moses conquered it. Bashan was esteemed one of the most fruitful countries in the world; its rich pastures, oaks, and fine cattle, are exceedingly commended. Reland. Palæst. lib. i.

BASHMATH, בַּשְׁמַת : perfumed; from בַּשֵּׁם *bashim*: otherwise, *confusion of death*; from בֹּשָׁה *bushah*, shame, or confusion, and מוֹת *muth*, death: otherwise, *in desolation*; from the preposition ב *beth*, in, and שָׁמָם *shamam*, to make desolate.

BASHMATH, daughter of Elon the Hittite. Esau married her, to the regret of his father and mother, Gen. xxvi. 34. She was mother to Reuel.

BASIOTHIA, בִּזְיוֹתָא : *his contempt, or his destruction*; from בִּזָּה *bazah*, and the pronoun ה *hah*, his: otherwise, *in the olive yards of the Lord*; from זַיִת *zaiith*, and ה *jah*, the Lord.

BASIOTHIA, or Bizjothjah, a city of Judah, Josh. xv. 21. The LXX, instead of this name, read, "their towns and their farms."

BASMATH, daughter of Solomon, married Ahimaaz of Naphtali, 1 Kings, iv. 15.

BASON, or **LAVER**, of the Tabernacle, vide **FRAGMENT**, No. 252, and **TEMPLE** and **Plate**.

BAT, an unclean creature, in form a composition of a bird and a mouse, having the body of a mouse, and wings not made of feathers, but of a sort of skin, expansible for the purpose of flying. It produces its young alive, and suckles them like four-footed animals; and does not, like birds, lay eggs. The Hebrew term, *hatalaph*, which is commonly interpreted bat, signifies a *swallow*, according to the Rabbins. There are bats in the East, larger than ours; they are salted and eaten.

The bat never becomes tame. It feeds on flies, insects, and fat things, such as candles, oil, and grease. It appears only by night, nor, then, unless the weather be fine, and the season warm. These creatures in Africa and Ethiopia, have tails as long as those of mice, which extend beyond their wings. Some have four ears, others only two: they build no nests, but bring forth their young in a hole or cleft, in the tops or coverings of houses; some are black, some white, sallow, and ash-coloured. The old one suckles its young, as they are fastened to its teats; and when she is obliged to leave them, in order to go out and seek food, she takes them from her teats, and hangs them up against the wall, where they adhere by clinging. There are bats in China, some say, as large as pullets, and as delicate eating: those of Brazil, Madagascar, and the Maldives,

are very large, and suck the blood of men, while they sleep in the night, fastening upon some uncovered part, which they at the same time refresh by the fluttering of their wings.

BATANEA, vide **BASHAN**.

BATH, or *Bathus*, בַּת, χοιριξ: *a daughter, or a house*.

BATH, or **Epha**, a Hebrew measure, containing seven gallons, four pints, liquid measure: or three pecks, three pints, dry measure. Some have imagined that there was a sacred bath, different from the common, containing a bath and a half of the other; which they endeavour to prove by what is said, 1 Kings, vii. 26. of Solomon's molten sea, that it contained 2000 baths; compared with 2 Chron. iv. 5. which says that it held 3000 baths: but this difference is easily reconciled, by saying, that the brazen sea itself contained 2000 baths; but the rim, or lip of this vessel, contained one thousand more. The LXX render this word sometimes *βαθ*; sometimes *μετρητης*, 2 Chron. iv. 5. sometimes *κεράμιος*, Is. v. 10. The ancient Latin version translates it *lagenæ*. It was the tenth part of the homer, in liquid things, as the ephah was in dry measure. Ezek. xlv. 11: "the ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer; and the ephah the tenth part of an homer." Arbuth. Tables, &c. p. 99.

BATH-KOL, בַּת־כּוֹל : *daughter of the voice*: by this name the Jewish writers distinguish what they call a revelation from God, after verbal prophecy had ceased in Israel; i. e. after the prophets Haggai, Zachariah, and Malachi. The generality of their traditions and customs are founded on this Bath-Kol. They pretend, that God revealed them to their elders, not by prophecy, but by secret inspiration, or by tradition; which they call the *daughter of the voice*. The Bath-Kol, as Dr. Prideaux shows, was a fantastical way of divination, invented by the Jews, like the Sortes Virgilianæ among the Heathen. For, as with them, the words first dipt at in opening the works of that poet, was the oracle whereby they prognosticated those future events which they desired to be informed of; so with the Jews when they appealed to Bath-Kol, the next words which they should hear drop from any one's mouth were taken as the desired oracle. See Prid. Connect. &c. part ii. book v.

BATH-SHEBA, בַּת־שֶׁבַע : *daughter of swearing, of satiety*: or the seventh daughter; from בַּת *beth*, a daughter, and שֶׁבַע *shabah*, an oath, seven, fulness, &c.

BATHSHEBA, daughter of Eliam, or Ammiel, and wife to Uriah the Hittite. She dwelt at

Jerusalem, not far from David's palace : this prince, one day, after sleeping at noon (as customary in warm countries) went up to the terrace roof of his palace, from whence, in a garden at no great distance, he saw Bathsheba bathing : as she was a beautiful woman, David sent to inquire who she was ; had her brought to him, and committed adultery with her. Some time after, she sent David word, she was pregnant : David sent for Uriah, her husband, supposing he would naturally accompany his wife, when at home ; but, Uriah spending his nights with the king's guards, counteracted the king's design. David then sent orders by this brave fellow himself, for his exposure to danger, whereby he was killed before the city Rabbah, which then was besieged by Joab. 2 Sam. xi.

Bathsheba hearing of her husband's death, mourned as usual ; and this ceremony being over, David brought her to his house, and married her : soon after this, she was delivered of a son. The Lord sent the prophet Nathan to David, to reproach him with his sin, by the parable of the ewe lamb, taken by a rich man from a poor man : and to threaten his punishment by the death of this child. David earnestly interceded for his son ; but, on the seventh day, the child died.

After this, David comforted Bathsheba, and she conceived a son, who was named Solomon, A.M. 2971 ; ante A.D. 1033 : whom God afterward appointed, should succeed David in the throne ; should build a temple to him ; should be blessed with wisdom, riches, and understanding. Toward the end of David's life, Adonijah, his eldest son, having formed a party, presumed that he ought to reign rather than Solomon : Bathsheba went, therefore, to David, whom she found in his chamber, bowed very respectfully before him, and related the behaviour of Adonijah. Nathan, the prophet, confirming her account, David gave immediate orders for the inauguration of Solomon. After the settlement of Solomon, Adonijah prevailed on Bathsheba to desire Solomon to give him Abishag, the Shunamite, who had been the wife of David. Solomon treated his mother with all respect, but saw a deeper policy in this request, than she did : and punished it by the death of Adonijah. This is the last mention made of Bathsheba, 1 Kings, xi. 12.

1 Chron. iii. 5, and 2 Sam. v. 14. notice other sons of Bathsheba by David, viz. Shammuah, Shobab, and Nathan, besides Solomon. Some interpreters are of opinion, that these were sons of Uriah, the Hittite ; but the generality maintain, that they were sons of David. The text in Samuel is clear for this ; and Luke gives us the genealogy of Nathan, the son of David, as one of

the Messiah's ancestors. The passage in Proverbs, iv. 3. where Solomon says, *that he was the beloved son of his father, and the only son of his mother*, proves no more than the very tender affection of David and Bathsheba for him.

Vide FRAGMENT, No. 124. "Genealogies."

The thirty-first chapter of the Proverbs has been considered as Bathsheba's instruction to her son, Solomon, which this prince placed in the collection of his proverbs, or maxims of morality : but, besides, that king Lemeul, like Acur, may be another person, whose writings are appended to Solomon's, because on subjects greatly similar, this chapter might really be written by Solomon, if, designing to do honour to his mother, he reduced the instructions which he received from her *viva voce* into this form, and published them as if she had been their author. Vide FRAGMENT, No 124.

BATH-SHUA, בַּת שִׁוָּי : the daughter of a cry ; from בַּת bath, a daughter, and שִׁוָּי shava, a cry.

BATH-ZACHARIAS, Βαθζαχαρία : the house of memory, or of remembrance ; from זָכַר zacar : or the habitation of the male ; from sacar.

BATH-ZACHARIAS, a place near Bethsura, 1 Macc. vi. 32, 33. Epiphanius, in his "Lives of the Prophets," says, the prophet Habbakuk, was born in the territories of Bath-zacharias. Luke i. 39, 40. tells us, that the Virgin Mary visited Elizabeth, and entered the house of Zacharias, which may be understood of Bath-zacharias (the house of Zacharias) in the mountains of Judah, and neighbourhood of Hebron : but it is more natural to say, that Luke means to inform us that the Virgin entered into the dwelling-house of the priest Zacharias.

Bath-zacharias is celebrated for a battle fought between Antiochus Eupator, and Judas Maccabeus, 1 Macc. vi. 30.

BAVAI, בָּוִי, βαβαι : in mourning, in misery, in sorrow ; from the preposition בֵּי beth, in, and the interjection הֵי hoi, alas ! or misfortune.

BAVAR, son of Henadad, one, who after the captivity, contributed to rebuild Jerusalem, Neh. iii. 18.

BAZLUTH, בַּצְלוֹת, βασαλωθ : in the shade ; from צֶל tzel, shadow : or, in the roast ; from צָלָה tzalah, roasted : or in prayer, according to the Syriac.

BDELLIUM, a gum from a tree, common in Arabia, and the East. Pliny, lib. xii. cap. 9. says, the best bdellium comes from Baetria ; that the tree which produces it is black, as large as an olive-tree, its leaves like those of an oak, its fruit like that of the caper-tree. Bdellium should be transparent, yellow as wax, bitter to the taste, and oily ; it smells like the *unguis odoratus*, when burnt. There is bdellium, likewise, in the Indies, in Media, and Babylonia. In He-

brew, it is called *Bdolack*. Moses says, Gen. ii. 11. it is yielded by the country, through which the river Pison runs; and that the manna of the Israelites, was of the colour of *bdellium*, *i. e.* inclining to yellow. Numb. xi. 7.

BEALIAH, בעליה: *the lord of the idol*; from Baal, and יה, *the Lord*: otherwise, *the Lord God is my master, my sovereign, my husband*.

BEALIAH, one of the thirty brave officers of David, 1 Chron. xii. 5.

BEALOTH, בעלות, βαλωθ: *which are governed, or which govern*; from בעל *baal*: otherwise, *in elevation*; from the preposition ב *beth*, *in*, and עלה *alah*, *elevation*: otherwise, *the mistresses or sovereigns, the goddesses Baal*.

BEAM, *vide EYE*.

BEAN, בען: *in affliction*, from ב *in*, and עני, or ען *baian*.

BEAN. It is said, 1 Macc. v. 4, 6. that the children of Bean were a shame, and an offence to the people of Israel, laying ambushes for them. Some think Bean is the name of a city, beyond Jordan, Numb. xxxii. 3: others, that Bean is put for Batanea; others, that it is the name of a man.

BEAR, in Latin, *ursus*; in Greek, ἀρκτος, *arctos*; in Hebrew, דוב, *dob*, *the growler*. Bears were common in Palestine: David says, 1 Sam. xvii. 34. 36. he had often fought with bears, and lions. Elisha having prophetically cursed some lads of Bethel, for insulting him, two she-bears issued from a neighbouring forest, and wounded forty-two of them, 2 Kings, xi. 23, 24. The sacred writers, to express the sensations of a man transported by passion, say, "He is chafed in his mind, as a bear bereaved," 2 Sam. xvii. 8.

The bear's claws are very hooked, and useful to him in ascending to the tops of trees: he feeds on fruits, honey, and flesh. There are white bears in the north; in Poland, Muscovy, Lithuania, and the great forests of Germany: but, probably, this kind of bear was unknown in Palestine.

Bears lie hid all the winter, and sleep. The male continues in this condition forty days, and the female four months: in all this time, they eat nothing. The flesh of bears was much esteemed by the ancients; even at this day, the ham of a bear well salted and smoked, is served up at the best of tables. This animal, rough and stupid as he seems to be, yet is capable of discipline; leaps, dances, and plays a thousand tricks at command.

The prophet Isaiah, xi. 7. describing the happiness of the Messiah's reign, says, the ox and the bear will feed together; by the bear, say some, signifying the Gentiles, by the ox, the Jews, both united in one church. Daniel, vii. 5. in his description of the four great monarchies, repre-

sents that of the Persians under the figure of a bear, having three rows of teeth: by this, principally intending Cyrus.

BEARD. The Hebrews wore their beards on their chin, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. Moses forbids them, Levit. xix. 27. "to cut off entirely the angle, or extremity of their beard," *i. e.* to avoid the manner of the Egyptians, who left only a little tuft of beard, at the extremity of their chins. The Jews, in some places, at this day suffer a little fillet of hair, to grow from below the ears to the chin; where, as well as upon their lower lips, their beards are pretty long. When they mourned, they entirely shaved the hair of their heads and beards, and neglected to trim their beards, to regulate them into neat order, or to remove what grew on their upper lips and cheeks, Jer. xli. 5; xlviii. 37. In times of grief and affliction, they plucked away the hair of their heads and beards, a mode of expression common to other nations, under great calamities. *Vide FRAGMENT*, No. 93.

The king of the Ammonites, designing to insult David, in the person of his ambassadors, cut away half of their beards, and half of their clothes; *i. e.* he cut off all their beard on one side of their faces; 2 Sam. x. 4, 5; 1 Chron. xix. 5. To avoid ridicule, David did not wish them to appear at court, till their beards were grown again.

When a leper was cured of his leprosy, he washed himself in a bath, and shaved off all the hair of his body; after which, he returned into the camp, or city; seven days afterward, he washed himself, and his clothes again, shaved off all his hair, and offered the sacrifices appointed for his purification. Lev. xiv. 9.

The Levites, at their consecration, were purified by bathing, and washing their bodies and clothes; after which, they shaved off all the hair of their bodies, and then offered the sacrifices appointed for their consecration, Numb. viii. 7. *Vide TO SHAVE*.

BEAST, an animal destitute of reason; usually a quadruped, and usually living on land. God created the beasts of the earth, and man, on the sixth day: he brought the fowls, and the animals to Adam, to receive their names, thereby beginning his exercise of that dominion, wherein God had placed him over the creatures. The Lord blessed man, the fowls, fishes, and beasts; commanded them to multiply, and gave them the fruits, and herbs of the earth for food. It was not till after the deluge, that God granted flesh as food to mankind; and, even then, he forbade the eating of blood, threatening to punish the violent shedding of it, and to

chastise even beasts, which should shed human blood.

By the law of Moses, Exod. xxi. 28, 29. every beast which should kill a man, or was abominably polluted, Lev. xx. 15, 16. was punished with death. Cities guilty of apostasy, were devoted, not only their inhabitants, but their cattle. When Noah quitted the ark, with his children, and the animals, God says he made a covenant with Noah, his family, his descendants, and with the creatures, never to send such a deluge again over the earth, Gen. ix. 9. God, enjoining rest on the sabbath, declares, that cattle, as well as slaves, should enjoy the benefit of this repose, Isa. xx. 10. God smote in Egypt, the first-born of men and beasts; and as a memorial of his having spared the Hebrews, he commands the first-born of men, and of beasts, to be consecrated to him.

The Egyptians, among whom the Hebrews dwelt long, adored beasts; so did the Israelites, who worshipped the golden calf in the wilderness; and those who, after Jeroboam's schism, continued to adore the like figures of deities.

The doctrine of Transmigration, so common throughout the East, and even among the Hebrews, remains whereof are visible among the Jews of our Saviour's time, and perhaps in the apostles, before they had received the Holy Ghost; this opinion supposes manifestly, that beasts are reasonable; because, it supposes, that the same souls which animated the wisest and most understanding of men, pass successively into the bodies of *beasts*.

*Omnia mutantur; nihil interit; errat & illinc
Huc venit, hinc, illuc, & quoslibet occupat artus,
Spiritus, éque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.*

OVID. METAM. lib. xv.

These opinions are observable, with some variety, in Philo (de Somniis) and in the Rabbins.

Father Pardies, a Jesuit, wrote concerning the knowledge of beasts; to show, that they are not destitute of thought, or understanding. Willis has likewise written on the souls of beasts.

Solomon, in Ecclesiastes, whether he proposes his own thoughts, or those of the philosophers and free-thinkers of his time, expresses himself, in a manner which might be understood to insinuate that beasts possess understanding, and reasonable souls. "I have said in my heart, concerning the sons of men, that they might see that they themselves are beasts; for, as one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a beast.—

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccles. iii. 18, 19, 21.

But we should widely mistake the import of such passages, should we infer from them, that beasts are equal to man, in reason, or in a capacity of religion, of knowing God, of attaining celestial felicity, and of acting on spiritual principles. The knowledge, reasoning, desires, designs of beasts, are limited to the discernment of what may contribute to their immediate and instant enjoyments, their temporal happiness, and the multiplication of their species. They may, indeed, determine between hot and cold, between enjoyment and danger, but not between moral good and evil, between just and unjust, lawful and unlawful; we may suppose them, if any one will insist it is so, immortal and eternal; but this privilege is common to them with bodies, and matter, the essence whereof is indefectible, and cannot perish. Matter may be changed in its figure, or situation; it may rest, or may be put in motion; but it cannot be annihilated, unless God ceases to preserve it: and, in this sense, the angels themselves, and the souls of men, have no greater privilege than matter.

But what becomes of the animating principle of beasts, when separated from matter? We reply, that we have no principles whereby we can discover it; neither revelation, nor experience, nor reasoning, furnishes light in this particular. We know that God created all things for his glory; but, can beasts be capable of an active knowledge and love of their Creator? If not, he must be glorified by them, some other way: as, doubtless, he is glorified passively by simple matter; but surely not in any other sense, than as showing forth his glory, his power, &c.

A great objection is borrowed from Austin, against the souls of beasts; "under a just God, no one can be unhappy that does not deserve it." Now, if beasts have sense and reason, they are unhappy; they, therefore, have deserved to be so: and this desert must arise from sin. Now, supposing they have sinned, are they not then capable of virtue? of the love and knowledge of God? Let it be granted, they are miserable; since men kill, and eat them, subject them to the hardest labours, beat them, use them shamefully ill, and persecute them, without reason: if beasts were capable of sense and reason, would God have given sinful man such entire dominion over them?

We may reply, that God being sovereign over his creature, may dispose of it as he pleases, without giving an account of his conduct. God cre-

ated beasts; to man he has given dominion over them; he has permitted man to eat, and, consequently, to kill them: man uses this power; of what then can beasts, if we suppose them reasonable, complain?—of dying? Man dies:—wherein differs death by slaughter, from death by disease? Will they tell God, that they are innocent, nevertheless he subjects them to wicked, brutal, foolish men? but consider—are not mankind, the best of mankind, also subject to calamities, to diseases, &c. &c.

[On the subject of beasts, we should recur to the distinctions of life:—body, soul, spirit. Body we grant them; soul, *i. e.* animal life, we also grant them: this they enjoy up to fixed degrees, each possessing *that* kind, degree, power, duration, &c. appropriate to its species, transmitting *that* to its posterity, but without improvement as without variation. Herein is the animal life, or soul, distinct from reason, which is infinitely various, capable of unlimited improvements, and of strong desires after still farther acquisitions. Instinct, then, is a confined, contented, satisfied quality; reason, is directly the contrary: and this strongly characterizes the active nature of spirit, which is a higher principle of life, bestowed on man for the highest purposes of existence.]

We should also remember, that, however the beasts may appear to be subjected to human cruelty, yet, in fact, not one in ten millions of animals in general, is so; witness those myriads of wild creatures around our dwellings; and those where man has no residence; witness birds, who fly from his power, those who swim, those who dwell on rocks, &c. &c. witness the reptile tribes, the fishes; and, above all, insects, in their innumerable species! and, microscopic insects! Surely not one *living being* in a hundred millions, ever comes under the power of man! These ideas are distinct from the consideration, that beasts, having no foreknowledge, are not unhappy; they have no anxious apprehensions. These never enter into their catalogue of miseries, whereas these are the chief among human woes: anticipations of evil, are the severest of human sufferings, and this strongly characterizes the nature of reason, and manifests its capacity for extending its views into futurity, a futurity not limited by the narrow confines of time and sense.]

BEAUTY: The Hebrew word *nareh*, which signifies *beauty*, is likewise taken for a *dwelling*. The Lord hath loved the *beauty of Jacob*, his temple, his selected place of abode in Jacob, Ps. xlvii. 4. In Psalm l. 2. *Sion his beauty*, may be expounded in the same manner. In Psalm

lxiii. 12. Heb. the *habitation of the house*, they who continued at home, divided the spoil with those who went to war. The temple of the Lord, and his tabernacle, the places of his abode among men, are called his habitation. God delivered the *beauty of the Israelites*, the ark of the Lord, into the hands of the Philistines. [The idea of *excellence* suits all these places.]

BEBAL, בבלי: the *ball of the eye*; from בבה *babah*, hollow, void.

BEBAL. His children returned from Babylon, 623 in number, Ezra ii. 11.

BECAH, or *Bekah*, half a shekel. A *bekah*, in Dr. Arbuthnot's Table of Reductions, is 13d. 11-16ths. In Dr. Prideaux's computation, 1. 6. The half shekel was called *bekah*, from the verb *baka*, which signifies, divided in two parts. Every Israelite paid one *bekah* yearly, for the support, repairs, &c. of the temple, Exod. xxx. 13. See Matth. xvii. 23. and DIDRACHMA.

BECHER, בכר: *first-born*, and *first-fruits*: otherwise, in the *ram*; from the preposition ב *beth*, in, and כר *car*, a *ram*.

I. BECHER, son of Ephraim, chief of a family, Numb. xxiv. 35.

II. BECHER, son of Benjamin, father of Zemira, &c. Gen. xlv. 21; and 1 Chron. vii. 6, 8.

BECHORATH, בכורת: *primogeniture*, *first-fruits*.

BECHORATH, son of Aphia, great-grandfather of Kish, father of Saul, 1 Sam. ix. 1.

BEDAD, בדר, בַּדֵּד: *alone*, *solitary*; from בדר *bad*: otherwise, in *friendship*, or in the *bosom*, or the *nipple*; from the preposition ב *beth*, in, and דר *dad*, a *nipple*, or דוד *dod*, *friend* or *friendship*.

BEDAD, father of Hadad the Edomite, Gen. xxxv. 35. The LXX in Genesis, and Chronicles, call him Barad.

BEDAN ברנ *only*, or *lever*; from בדר *bad*: otherwise, in the *judgment*, or according to *judgment*; from the preposition ב *beth*, in, and דנ *dun*, *judgment*.

BEDAN. 1 Sam. xii. 11. says, the Lord sent several deliverers of Israel—Jerubbaal, **BEDAN**, Jephthah, Samuel. Jerubbaal, we know, is Gideon; but, we no where find Bedan among the judges of Israel. The LXX, instead of Bedan, read Barak; others think Bedan is Jair, of the tribe of Manassch, who judged Israel twenty-three years, Judg. x. 3. There was a Bedan, great-grandson to Machir, and Jair was descended from a daughter of Machir. The Chaldee, the Rabbins, and after them the generality of commentators, conclude that Bedan was Samson, of the tribe of Dan; but I prefer the opinion, which supposes Bedan and Jair to be the same person. The names of Samson

and Barak, were added in many Latin copies, before the corrections of them by the Roman censors, were published. The edition of Sixt. V. reads, "Jerobaal, and Baldan, and Samson, and Barak, and Jephthe."

BEDEIAH, בְּדִיָּה: *the only Lord*; from בַּד *bad*, only, and יָה *jah*, the Lord: otherwise, *the lever of the Lord*; from the same.

BEDEIAH, one who, after the return from Babylon, separated from his foreign wife, Ezra x. 35.

BEELIADA, בְּעִל־יָדָע: *manifest idol, or master of science*; from *baal*, an idol, master, and יָדָע *jadah*, to manifest, to know.

BEELIADA, son of David, 1 Chron. xiv. 7.

BEEL-TEEM, בְּעִל־טֶעַם: *an idol, or he that possesses; the taste, reason, the discourse*; from טֶעַם *taham*, the taste, and בָּעַל *baal*, master.

BEEL-TEEM, or Rehūm Beel-teem. Rehūm was his name, Beel-teem was his title—of dignity; which some believe to have been counsellor, or secretary, or chief treasurer. He was the chief officer of the king of Persia, who commanded in Samaria and Palestine. He wrote to Artaxerxes (otherwise, Smerdis, or Oropastes) the successor of Cambyses, to oppose the rebuilding of the temple of Jerusalem, Ezra iv. 9, & seq.

BEEL-ZEBUB, בְּעִל־זְבוּב, βεελζεβυβ: *the god of the fly*; from *baal*, and זְבוּב *zebub*, a fly.

BEEL-ZEBUB. The form and quality of this ridiculous god are disputed.

Beel-zebub, or, as he is called in the Greek and Latin, Beel-zebul, or Beel-zebut, had a famous temple, and an oracle at Ekron. Ahaziah, king of Israel, having fallen from the terrace of his house, and received dangerous hurts, sent to consult Beel-zebub, whether he should recover of his wounds, 2 Kings, i. 2, 3, &c. In the New Testament, Beel-zebub is called prince of the devils, Matth. xii. 24; Luke xi. 15; Mark iii. 22.

Some authors are of opinion, that the name of Achor, the god invoked at Cyrene against flies, comes from Accaron, the city where Beel-zebub was worshipped: others, that the true name which the Philistines gave their deity, was Beel-zebach, god of sacrifice; or Beel-zebaoth, god of hosts; or Beel-zebul, god of the habitation, or of heaven; and that the Jews, who delighted in disfiguring the names of false gods, by punning upon them, and were scrupulous of calling them by their proper appellations, gave him, in derision, that of *god fly*, or *god of ordure*. The name of Beel-zebuth, is not very different from that of Beel-zebaoth, god of hosts.

Some commentators suppose, that the true name of this deity was Belsamin, the god of heaven;

others conceive, that this deity was called the *god of flies*, because he defended people from flies; as the Eleans adored Jupiter the expeller of flies, so did the Romans too [not as the Eleans, and others by the name of Jupiter, but of Hercules Apomyius; though we no where read, that killing flies was one of the labours of Hercules.] Lastly, others believe that the fly or beetle accompanied his image, and gave name to it: *q. d. Baal with the fly*. The Egyptians (who lived near the Philistines) paid divine honours to the beetle. There are beetles in the Isiac Table, an ancient Egyptian performance. Wisdom, chap. xii. 8. having said, that God sent flies and wasps to drive the Canaanites and Ammonites by degrees out of Canaan, adds, that God made those very things, to which they paid divine honours, the instruments of their punishment; which indicates, that they adored flies and wasps. There are medals, seals, and burnt-clay images, on which flies and beetles are represented. [Vide FRAGMENT, No. 56. and Article FLY, vol. 4, with a Plate] and the Ekronites, or others, might dread the same plague as the Egyptians suffered, Exod. viii. 24, & seq. [but it really does appear, that Ekron and its neighbourhood is pestered with a kind of fire-fly, or *cincinnellæ*, whose stings occasion "a most violent burning tumor," at some seasons of the year. Vinisau. Hist. A. S. vol. ii. p. 396. Harmer.] Why the Jews, in Jesus Christ's time, should call Beel-zebub the prince of the devils, we do not very well know.

The worship of this false god must have been in repute in our Saviour's time, since the Jews accused him of driving out devils, in the name of Belzebub, prince of the devils; *i. e.* of Satan, Lucifer, or the chief of the rebel angels. This appears by our Lord's answer: "If Satan cast out Satan, he is divided against himself; how then can his kingdom stand?" Matthew xii. 24.

It is questioned, which is the true reading of Matth. xii. 24. whether Belzebub, as the Vulgate; or Belzebul, as the Greek, and the Oriental translations from the Greek; or Belzebuth, as the French pronounce it? The Hebrew always reads Belzebub. The LXX translate, *Baal the fly*; consequently, they read Belzebub.

BEER, or *Beera*, בְּאֵר, a well. There is a city of this name, four leagues from Jerusalem, in the way to Shechem, or Naplouse: says Maundrell, Journey from Aleppo to Jerusalem. It is probable, that Jotham, the son of Gideon, retired to this place, to avoid falling into the hands of his brother Abimelech, Judg. ix. 21.

BEER-ELIM, Isaiah xv. 8. *i. e.* the well of the princes, is probably the same with that mentioned, Numb. xxi. 17. under the name of the prince's well—*beersarim*.

BEERAIL, באריל, *Beerail*: the well; from באר *beer*: otherwise, who explains or illustrates: from the same word: otherwise, in the light; from the preposition ב *beth*, in, and אור *aur*, light.

BEERAIL, head of the tribe of Reuben; carried captive by Tiglath-pileser, 1 Chron. v. 6.

BEERI, בארי, *Beerai*: my well: otherwise, in the lion; from the preposition ב *beth*, in, and אריה *ariuh*, a lion.

I. **BEERI**, father of the prophet Hosea, Hos. i.

II. **BEERI**, father of Judith, wife of Esau, Gen. xxvi. 34.

BEEROTH, בארות: the wells or illuminations; from באר *beer*, a well: otherwise, in the lights; from the preposition ב *beth*, in, and אור *aur*, light.

I. **BEEROTH**, a city of the Gibeonites, afterward belonging to Benjamin, Josh. ix. 17. Eusebius says, Beeroth was seven miles from Jerusalem, toward Nicopolis. Jerom, instead of Nicopolis, reads Neapolis, or Naplouse. Reland prefers Eusebius' reading, Palest. lib. iii.

II. **BEEROTH**, of the children of Jaakan. Deut. x. 6. Eusebius, Onomast. in voce Beeroth, says, this station of the Israelites was placed ten miles from the city of Petra. Numb. xxxiii. 31, 32. reads only Bene-Jaakan, instead of Beeroth-bene-Jaakan, Deut. x. 6.

BEER-SHEBA, באר שבע: the well or fountain of an oath; from באר *beer*, a well, and שבע *shabah*, an oath: otherwise, the seventh well, or the well of satiety; from the same root.

BEER-SHEBA, the well of an oath, or the well of seven; because, here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant, to which they had sworn, Gen. xx. 31. *Vide* FRAGMENT, No. 63. Beersheba was given by Joshua, to the tribe of Judah; afterward it was transferred to Simeon, Josh. xv. 28. It was twenty miles from Hebron, south; here was a Roman garrison, in Eusebius' and Jerom's time. The limits of the holy land are often expressed in Scripture, by the terms—"From Dan to Beersheba," 2 Sam. xvii. 11, &c. Dan being the northern, Beersheba the southern extremity of the land.

BEES, insects producing honey. *Vide* HONEY.

Bees were unclean by the law, Levit. xi. 23.

BEESHTERAIL, בעשתרה: in his flock; from the preposition ב *beth*, in, and עשתר *ashtar*, and the pronoun ה *a*, his.

BEGABAR, a city beyond Jordan, the prophet Naham's country. Epiphanius de Vita & Morte Prophetarum. Probably the same as Bethabara.

BEGGING. Moses exhorting the Israelites to alms-giving, says, Deut. xv. 4, 7. "To the end that there be no poor among you; for the Lord shall greatly bless thee:" and, a little lower, "If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy poor brother." The text of this place does not speak of begging; but we know, there were at all times poor persons, and beggars, among the Jews, as well as other nations. God, himself, says, Deut. v. 11. "The poor shall never cease out of the land." And we see in the gospels, beggars in Jerusalem, and other places, Mark x. 46; Luke xviii. 35, &c. The true sense of the passage in Moses, is, that God will so plentifully bless the lands of the Hebrews in the sixth year, that, though there be no harvest in the sabbatical year, yet there will be no poor among them, if they observed his precepts; or, it was his design to recommend charity and alms-giving to them in such a manner, that there should be no poor among them: *q. d.* "Be so charitable and liberal, that there may be no indigent person in Israel." The Jews, at this day, observe great order to prevent as much as possible, there being any poor among them. [I am told to the contrary in England.] In the more considerable towns where they are settled, they have several confraternities, one whereof has the care of collecting alms for the poor; another for the redemption of captives; a third, for endowing young maidens. The Talmudists have a maxim, that they were never to send away a poor man without giving him something, if it were but a grain of corn. They give alms, and make collections public and private; and it is rare to see street-beggars of their nation, even in places where they are numerous.

BEGUAI, בגוי, *Bayai*: *vide* BIGUAI.

BEGUAI, and his sons returned from Babylon with Zerubbabel, Ezra ii. 2, 14. *Vide* BIGUAI.

BEHEMOTH, בהמות: from בהם *behem*, animal: here in the plural. [*q. THE ANIMAL.*]

BEHEMOTH. In Job, chap. xl. 10. is described an animal, called Behemoth, whose particular properties are narrated at large. Bochart has taken great pains to prove, that this is the *hippopotamus*, or river-horse; Sanetius thinks it was an ox; the fathers suppose it was the devil: but, says CALMET, we agree with the generality of interpreters, that it is the elephant. Behemoth, in Hebrew, signifies beasts in general, particu-

larly of the larger kind. The Rabbins tell us, that Behemoth is the largest four-footed creature that God created; that, in the beginning, he made two, male and female; the female he killed and salted, to reserve it as an entertainment for the elect, whenever the Messiah shall come: the male is still living, but when his time comes, God will kill it, and give it to the Israelites, who shall then rise from the dead. They are so fully convinced of these extravagancies, that they often swear by the share they are to have of Behemoth. *Vide* FRAGMENT, No. 65. and the plate to that article. *Vide* ELEPHANT.

BEIZA, or *Beizath*, ביצה. This word, in Hebrew, signifies *an egg*; also, a measure used among the Jews: they say, an egg contains the sixth part of a *log*—three cubic inches two thirds. The Beiza was likewise a gold coin among the Persians; it weighed forty drachmas, and from this the word *besam* was formed: a *besam* is worth two *dinars*, and a *dinar* worth twenty or twenty-five drachmas. The Persians say, Philip of Macedon owed Darius, king of Persia, a thousand *beizaths*, or gold eggs, for tribute-money; and, that Alexander the Great succeeding Philip, refused to pay them, saying, *the bird which laid these eggs, was flown into the other world.* *Vide* ALEXANDER THE GREAT.

BEKAH, *vide* TABLES, No. 7.

BEL, בל, בלג: *ancient*; from בלה *balah*, to grow old, to perish: otherwise, nothing; from בלי *beli*, not, whence בלימה *belimah*, nothing. *Vide* BAAL.

BEL, or Belus, the first king of Babylon, who, after death, received divine honours in this city, and throughout Chaldea. We do not know, whether Nimrod, or Belus the father of Ninus, or some other king, was the first worshipped under this name; or whether it were the Sun, Saturn, or Jupiter. *Vide* BAAL. Jeremiah, l. 2. speaking of the destruction of Babylon, by the Medes and Persians, says, "Babylon is taken, Bel is confounded, Merodach is broken in pieces." In another place, "I will punish Bel, in Babylon, and I will bring forth out of his mouth, that which he hath swallowed, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall." This was executed under Cyrus, Darius the son of Hystaspes, and the princes who succeeded them. *Vide* BABYLON.

The Babylonians worshipped Bel as a god; they attributed to him the gift of healing diseases; they believed he ate and drank like a living person. Baruch, vi. 40. Apoc. says, that a dumb person was presented to him, that he might restore the use of speech, as though he were able

to understand. And Daniel (Apoc.) relates his discovery of the cheat of Bel's priests, who came every night through private doors, to eat what was offered to their deity. *Vide* BABEL, TOWER OF BABEL.

BELA, בלע: *which swallows up and destroys.*

I. **BELA**, Bala, or Zohar.

II. **BELA**, son of Beor, king of Dinhabah, in the east of Edom, Gen. xxxvi. 32.

III. **BELA**, son of Benjamin, chief of a family, Numb. xxvi. 38.

BELEUS, or Belus, a little river of Judea, which falls into the Mediterranean, about two furlongs from Ptolemais. Pliny says, lib. xxxvi. cap. 26. it rises from a lake, and does not run above four miles. Its waters are not good to drink; its bottom is marshy; but the water of the sea flowing into its channel, washes the sand, and of this they make glass. The bank, from whence the sand is taken for this use, is not above five hundred paces in extent, and though, for so many ages much has continually been carried away, yet it remains inexhaustible. Josephus and Tacitus, lib. v. speak of it, as well as Pliny; but the authors who treat of the holy wars, take no other notice of the sands of Belus, than of something then out of use, and known only by the writings of the ancients. It is said, the making of glass originated from this river.

BELGA, בלגה: *refreshment, or renewing*; from בלג *balag*: otherwise, *old age of the body*; from בלה *balah*, to grow old, and גוה *gavah*, the body.

BELGA, chief of the fifteenth band of priests, established by David, 1 Chron. xxiv. 14.

BELGAI, בלגי: *old age of the valley*; from בלה *balah*, to grow old, and גיא *gai*, a valley.

BELGAI, of the sacerdotal family, one who signed the covenant with the Lord, after the return from Babylon, Nehem. x. 8.

BELIAL, בלעל, παράνομος, or βελίας: *wicked, of no account*; from בל *bel*, or בלי *beli*, not, or without, and יל *jahal*, to do well; that is, *who does no good.* Vulgate, *without a yoke, a libertine.*

BELIAL, is plainly Hebrew, *absque jugo*—implying a wicked worthless man; one resolved to endure no subjection; a rebel; a disobedient fellow [an uncontrollable.] The inhabitants of Gibeah, who abused the Levite's wife, have the name of Belial—unrestrainables—given them, Judg. xix. 22. Hophni and Phineas, the high-priest Eli's sons, are likewise called *sons of Belial*—of uncontrollableness—because of their crimes, and their unbecoming conduct in the temple of the Lord.

In later writings, Belial denotes the devil. Paul says, 2 Corinth. vi. 15. "What concord hath

Christ with Belial?" From whence we infer, that in his time, the Jews, under the name of Belial, commonly understood the devil, by this term in the Old Testament.

BELL. Moses ordered, that the lower part of the blue robe, which the high-priest wore in religious ceremonies, should be adorned with pomegranates and gold bells intermixed, at equal distances. The pomegranates were of wool, blue, purple and crimson; the bells were of gold. Exod. xxviii. 33, 34. Moses adds, "And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." Some of the Hebrews believe, these little bells were round; others, that they were such as were commonly in use.

The kings of Persia are said to have had the hem of their robes adorned like that of the Jewish high-priest, with pomegranates and gold bells. The Arabian ladies, who are about the king's person, who serve and divert him, have little gold bells fastened to their legs, their neck, and elbows, which, when they dance, make a very agreeable harmony. The Arabian princesses wear on their legs, large hollow gold rings, containing small flints, that sound like little bells, when they walk; or they wear large circles, with little rings hung all round, which produce the same effect. These rings are open in one place, in the form of a crescent, through which they pass the small of the leg; besides these, they have abundance of flat bobs fixed to their hair, which is plaited, and hangs long behind; these, when they walk, give notice that the mistress of the house is passing, that so the servants in the family may behave themselves respectfully, and strangers may retire, to avoid seeing the person who advances. *Traité des Caravannes par M. Bugeon, p. 83. M. D'Arvieux, Coutumes des Arabes, cap. 17.*

It was, therefore, in all probability, with some such design of giving notice that the high-priest was passing, that he also wore little bells at the hem of his robe; it was a kind of public notice, that he was about to enter the sanctuary. In the king of Persia's court, no one might enter the apartments without giving warning; not by knocking, or speaking, but by the sound of something. Judith xiv. 8, 9. Thus, the high-priest, out of respect, did not knock by way of notice, when he entered the sanctuary; but, by the sound of the little bells at the bottom of his robe, he, in a manner, desired permission to enter, "that the sound of the bells might be heard, and that he be not punished with death," says Moses.

As to the number of the bells worn by the high-priest, authors are not agreed. If they were small, there might be many used in embellishing the bottom of the high-priest's robe.

BELLS are frequently mentioned in Scripture; they were sometimes used in the temple. The figure of them is not known. In 1 Chron. xv. 19. the Hebrew terms them *מְצִלְתִּים נְחֹשֶׁת*, *mizlethoth*, or *mizlothaim*: they were of copper, their sound was sharp, and was audible at a great distance. The prophet Zachariah speaks of bells of the horses, *i. e.* probably hung to the bridles (or foreheads) of war horses, that thereby they might be accustomed to noise, Zach. xiv. 20. A horse which had not been trained, nor used to wear bells, was by the Greeks called—one that had never heard the noise of bells. The mules employed in the funeral pomp of Alexander the Great, had, at each jaw, a gold bell. *Vide Scholiast. Aristoph. in Ranis, & Etymologic. in κυνοδίζω; & Hen. Steph. in Thes. in κωδωνσφαλεροπωλος.*

BELLY: this word is often used as synonymous with gluttony; "The Cretans are always liars, evil beasts, slow bellies," Tit. i. 12: and, "There are many, whose god is their belly," Philip iii. 19. And, Rom. xvi. 18. "They serve not the Lord Jesus, but their own bellies."

Belly is used, likewise, for the heart, the bottom of the soul. "The words of a tale-bearer go down into the innermost parts of the belly," and wound the very bottom of the soul, Prov. xviii. 8. And, Prov. xx. 27. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly;" the spirit of man is like the light of God, which penetrates the very bottom of the soul. And, Prov. xxii. 18. "Preserve the lessons of wisdom; if thou keep it within thy belly," in thy heart, "it will not break out upon thy lips." Vulgate.

The *belly of hell*, the grave, or imminent danger of death. The author of Ecclesiasticus says, that he was delivered from the deep belly of hell; and Jonah, that he cried to the Lord *out of the belly of hell*,—from the bottom of the sea, from the great fish's belly. *Vide HADES.*

BELMA, *Βελμαί*: nothing, nullity; from בל *bel*, or from בלימה *belimah*: otherwise, an extreme old age; from בלה *balah*. The same as *baalmeon*, the master of the habitation.

BELMA, or Belmon, near the valley of Esdracel, Judith vii. 3.

BELMEN. Judith iv. 4. Gr. the same, probably, as Beel-main; perhaps, Abel-main, of Naph-tali, 2 Chron. xvi. 4; Abel-mehira, as the Syriac reads, Judith iv. 4. and vii. 3. So that

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Belmen, Belma, Belmalm, and Abel-mehola, may all denote the same place.

BELSHAZZAR, בלשצר, βαλτάσαρ: *master of the treasure, or who lays up treasure in secret*; from בל baal, *master*, and צר otzer, *treasure*.

BELSHAZZAR, son of Evilmerodach, and grandson to Nebuchadnezzar. This prince made an entertainment for a thousand of his courtiers, at which every one drank according to his age. Diodor. Sicul. lib. xviii. Belshazzar ascended the throne of Chaldea, A.M. 3444. He made this great entertainment in 3449; so that we allow him to have reigned but four years, Dan. v. 1, 2, &c. The king, deluded by wine, commanded the gold and silver vessels to be produced before him, which Nebuchadnezzar, his grandfather, had brought from the temple of Jerusalem, that he might drink out of them, with his wives, his concubines, and his court: presently there was an appearance, as it were, of a man's fingers writing on the wall over against the candlestick. Belshazzar observing this, was greatly astonished, and commanded all the diviners and sages of Babylon to be fetched, to explain what was written on the wall. *Vide* FRAGMENT, No. 205.

He promised great honours, but the Magi could comprehend nothing of this writing, which increased the disorder and uneasiness of the king, and his court. The queen-mother, wife to the late Nebuchadnezzar the Great [*vide* Origen. & Theodoret. apud Hieronym. in Dan. v. also, FRAGMENT, No. 16.] coming in, told Belshazzar of Daniel, and his prophetic spirit. The king sent for him; Daniel performed what he required, was clothed with scarlet, received a gold chain, and was proclaimed the third person in the kingdom. That very night Belshazzar was killed, and Darius the Mede took his kingdom.

We are perplexed to reconcile profane history with this account of the sacred writings. It is generally believed, that Evilmerodach was succeeded by Neriglissor; Neriglissor by Laborosoarchoch; and that Belshazzar is the same with Nabonidas, or Labynites.

All the marks whereby Nabonidas is described in history, agree with Belshazzar. Herodotus, lib. i. says, that Nabonidas (or Labynites) was the last king of Babylon; that he was not of Neriglissor's or of Laborosoarchoch's family; but was the son of the great queen, Nitocris. Belshazzar, in like manner, is, in Daniel, the last king of the Chaldeans, son to a king of Babylon (who can be no other than Evilmerodach) and to whom the queen-dowager, by her influence over him, should seem to have been mother. Daniel, v. 2. calls Belshazzar the son of Nebu-

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chadnezzar; but in the style of the Hebrews, grandsons or descendants are often named sons. Jeremiah, xxvii. 6, 7. says, expressly, "the nations shall be subject to Nebuchadnezzar, to his son, and to his grandson, till the time come for vengeance on himself, and his country."

But whatever variations may be observed in historians, the result of their accounts is constant, and uniform; that the prophecies against Babylon were, for the most part, literally fulfilled, at the death of Belshazzar. This city was then besieged by an army of Medes, Elamites, and Armenians, according to the predictions of Isaiah, chap. xiii. 17; xxi. 2. and Jeremiah, chap. l. 11. 27, 28, 29, 30. that the fords of the river should be seized; that confusion and disturbance should prevail throughout the city; that the bravest of the inhabitants should be disheartened; that the river Euphrates should be made dry, Jerem. l. 38; li. 36. that the city should be taken in a time of rejoicing; that its princes, sages, and captains should be overwhelmed with drunkenness, and should pass from a natural, to a mortal sleep, Jerem. li. 39, 57. that the city which was formerly so beautiful, so powerful, and so flourishing, should become a dwelling for bitterns and unclean birds, Isaiah xiv. 23. [These particulars not only deserve the reader's notice in themselves, but also, in the circumstance, of their being delivered in *progression*: not all together; nor all by the same prophet; but at different times: the succeeding adding what a former had omitted, yet all agreeing in the same general issue and description.]

BELTESHAZZAR, or *Balshazzar*, בלשצר: *who lays up treasures in secret*; from בל balat, *secretly*, and צר atsar, *to lay up*: otherwise, *he that is in the polisher of the treasure*; from ב in, לטש latash, *the polisher*, and צר atzar, *the treasure*: or, *he that secretly endures pain and pressure*.

BELTESHAZZAR. The name given to Daniel, at the court of Nebuchadnezzar, Dan. i. 7.

BEN, בן: *son*: otherwise, *who builds*; from בנה banah: otherwise, *intelligent*; from בן bun.

BEN-ABINADAB, בן-אבנדר: *son of Abinadab*; from בן ben, *a son*, and אבנדר Abinadab; *my father is a prince, or my father is liberal*.

BEN-ABINADAB, governor of the country of Dor; he married Taphath, daughter of Solomon, 1 Kings, iv. 11.

BENAIAH, בנייה, βαβίας: *son of the Lord*; from בן ben, *a son*, and יה jah, *the Lord*: otherwise, *the understanding of the Lord*; from בן bun, *to understand*, and יה jah, *the Lord*.

I. BENAIAH, son of Jehoiada, captain of David's guard. He took the two lions of Moab, i. e.

the two cities of Ar, or Ariel; or the city Ar, divided in two parts by the river Arnon. He also killed a lion in a pit, in time of snow. He killed a giant five cubits high, who was armed with sword and spear, though he himself had a staff only in his hand. He adhered to Solomon against Adonijah; was sent by Solomon, to kill Joab; and was made generalissimo in his place, 1 Kings, i. 36; ii. 29.

II. BENAIAH, or Benanias, son of Paath-Moab.

After the return from Babylon, he separated from his foreign wife, Ezra x. 30;—as did also

III. BENAIAH, son of Banai, and

IV. BENAIAH, son of Parosh.

BEN-DEKAR, בְּנֵי דָקָר, *son of him that pierces and divides*; from בֶּן *ben*, a son, and דָּקָר *dacar*, to pierce, to divide.

BEN-DEKAR, governor of several cities under Solomon, 1 Kings, iv. 9.

BENE-BERAK, a city of Dan, Josh. xix. 45. The Vulgate makes two cities of it, Bane and Barak.

I. BENEDICTION, or *Blessing*. The Hebrews, under this phrase, often understand—presents made by one friend to another; in all probability, because such are generally attended with blessings and compliments, both from those who give, and those who receive, Gen. xxxiii. 11; Josh. xv. 19; 1 Sam. xxv. 27; xxx. 26; 2 Kings, v. 15, &c.

II. BENEDICTIONS. Solemn blessings pronounced, or prayed for, by the priests, and by them given, i.e. wished, to the people, in certain ceremonies; Moses says to Aaron, "Thus shall ye bless the children of Israel, saying unto them, the Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give thee peace." Numb. vi. 23, &c. He pronounced these words standing, with a loud voice, and his hands elevated and extended. The prophets also, and other inspired men, frequently blessed the servants and people of the Lord. The Psalms are full of benedictions of this nature. The patriarchs when dying blessed their children and families. God ordains, that on the arrival of Israel in the promised land, the whole multitude should be convened between the mountains Ebal and Gerizim, and that blessings should be published on mount Gerizim, for those who should observe the laws of God, and curses on mount Ebal against the violators of those laws. This was performed by Joshua, after he had conquered part of the land of Canaan, Josh. viii. 30, 31. *Vide* EBAL.

III. BENEDICTION signifies, likewise—*abundance*.

"He that soweth sparingly, shall reap sparingly; and he who soweth with benediction, shall reap with benediction"—abundance. 2 Cor. ix. 6. And, again, "I exhorted the brethren that they would go before unto you, and make up beforehand your blessing, that it may be, as it really is, a blessing, and not of covetousness." And Jacob, Gen. xlix. 25. wishes his son Joseph, "the blessings of heaven above," or rain and dew in abundance; "blessing of the deep that lieth beneath," or water from the springs; "blessings of the breasts and of the womb," fruitful women and cattle. "Thou fillest all things living with benediction," with abundance of thy benefits, Ps. cxiv. 16. [The idea is LIBERALITY.]

IV. BENEDICTION, Valley of Blessing; in the tribe of Judah, near the Dead Sea, and Engeddi, called, the Valley of Berachah, or Blessing, after the miraculous victory of Jehoshaphat over the confederated army of Ammon, Moab, and Edom. 2 Chron. xx. 23, &c.

BENE-JAAKAN, בְּנֵי יַעֲקֹן, *son of Jaakan*; from בֶּן *ben*, a son, and *Jaakan*.

BEN-GABER, בְּנֵי גַבֹּר, *son of man, or of the strong and powerful*; from גַּבֹּר *gabar*, or גִּבּוֹר *gibbor*, stout.

BEN-GABER, son of Gaber, of Manasseh; he possessed the cities of Jair, and the region of Argob, beyond the Jordan, 1 Kings, iv. 13.

BEN-HADAD, בְּנֵי הָדָד, *son of Hadad*.

I. BEN-HADAD, son of Tabrimon, king of Syria; came to assist Asa, king of Judah, against Baasha, king of Israel; he obliged Baasha to return, and succour his own country, and to abandon Ramah, which he had undertaken to fortify, 1 Kings, xv. 18. This Ben-hadad is probably Hadad, the Edomite, who rebelled against Solomon, at the end of that prince's reign, 1 Kings, xi. 25.

II. BEN-HADAD, king of Syria, son of the above Ben-hadad; made war against Ahab, king of Israel, A.M. 3103, thirty seven years after the war of Ben-hadad I. against Baasha, *vide* AHAB. Ben-hadad was defeated, and lost all his baggage. His generals told him, that the God of the Hebrews was a God of the mountains only, and that he must attack Israel in the plain; where the God of Israel had no power. Ben-hadad pursued this advice, the year following; but the Israelites killed 100,000 of Ben-hadad's people. Ben-hadad concealed himself, to avoid falling into the hands of Ahab. *Vide* FRAGMENT, No. 25. Then Ben-hadad's servants advised to beg their lives of king Ahab; they went to him, therefore, and said, "Thy servant Ben-hadad—Ahab said, 'he is my brother; bring him to me.' Ben-hadad

being come to Ahab, this king received him into his chariot; accepted his conditions of peace, and let him go. *Vide* FRAGMENT, No. 42.

About twelve years afterward, A.M. 3115, the same Ben-hadad declared war against Jehoram, the son of Ahab; but the prophet Elisha discovered Ben-hadad's plans to Jehoram, and thereby disappointed them, 2 Kings, vi. 8, & seq. Ben-hadad suspected treachery in his officers; but learning, after a while, that his projects were revealed by Elisha, he resolved to seize this prophet, and understanding he was at Dothan, he sent thither a detachment of his best troops; the prophet struck them with obscurity of vision, and led them into Samaria before they perceived it. Some years afterward Ben-hadad again besieged Samaria, and the famine became extreme in the place: but, in the night-time, a panic fear struck the Syrian host; they imagined that Jehoram had procured an army of Hittites and Egyptians, and thought only of saving themselves by flight.

The next year, Elisha being gone toward Damascus, Ben-hadad, then fallen sick, sent Hazael with presents, to the man of God, to learn from him whether there were hopes of his recovery? He answered, *Go, tell him, thou mayest certainly recover; however, the Lord hath showed me, that he shall surely die.* Hazael returning to Damascus, told Ben-hadad, that his health would be restored; the next day he took a thick cloth, which he dipped in water, and spread it over the king's face, who speedily died. Hazael succeeded him. *Vide* FRAGMENT, No. 7.

III. BEN-HADAD, son of Hazael, mentioned above. Jehoash, king of Israel, recovered from Ben-hadad all that Hazael had taken from Jehoahaz, king of Israel, his predecessor, 2 Kings, xiii. 3, 24, 25. Jehoash beat him three times, and compelled him to surrender all the country beyond Jordan, *i. e.* the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken in the foregoing reigns.

Josephus calls those princes Hadad, who, in Scripture, are named Ben-hadad, *i. e.* son of Hadad; adding that the Syrians of Damascus paid divine honours to the last Hadad, and Hazael, in consideration of the benefits of their government, and particularly because they adorned the city of Damascus with magnificent temples.

BEN-HAIL, בְּנֵי חַיִּל, υἱος δυνατῶν: *son of strength, or of riches, or of fortifications*: otherwise, *of grief and pain*; from חַיִּל *chail*, power, treasure, &c.

BEN-HAIL, one whom Jehoshaphat sent to the cities of his dominions, to instruct the people, 2 Chron. xvii. 7.

BEN-HENNON, בֶּן־הֶנֶן: *son of Hennon*; from בֶּן *ben*, a son, and הֶן *hon*, riches: otherwise, *the son of him that deceives and makes sorrowful*; from הֶם *hom*, to afflict.

BEN-HENNON, or Ben-Hinnon, or Geh-hinnon, or Geh-bene-hinnon, *i. e.* the valley of the children of Hinnon; south-east of Jerusalem. Some say, it was the sink to Jerusalem; and an emblem of hell; which is called Gehenna, *vide* GEHENNA. This valley was likewise called Tophet, *vide* TOPHET. *Vide* also the MAP OF JERUSALEM.

BEN-HESED, בֶּן־חֶסֶד: *son of pity, or of insult*; from חֶסֶד *chesed*.

BEN-HESED, governor of Sochoh, and the district of Hephher, under Solomon, 1 Kings, iv. 10.

BEN-HUR, בֶּן־חֹר, βενῡρ: *son of the cavern, or the hole, or whiteness*; from חֹר *chur*: otherwise, *of liberty*; from חָרַר *charar*, according to the Chaldee and Syriac, to make free.

BEN-HUR, governor of Ephraim, under Solomon, 1 Kings, iv. 8.

BEN-JAMIN, בֶּן־יָמִין: *son of the right hand*; from יָמִין *jamin*, the right hand, and בֶּן *ben*, a son.

BEN-JAMIN, the youngest son of Jacob and Rachel. Jacob journeying from Mesopotamia, southward, with Rachel in company, she was surprised with the pains of child-bearing, about a quarter of a league from Bethlehem, Gen. xxxv. 16, 17, &c. and died after the delivery of a son, whom, with her last breath, she named Ben-oni, *i. e.* the son of my sorrow: but Jacob changed this name, and called him Benjamin, *i. e.* the son of my right hand. He is often called in Scripture, Jemini only, *i. e.* my right hand: בֶּן־יָמִין *Ben-oni*, בֶּן־יָמִין *Ben-jamin*.

During the famine which afflicted Canaan, Jacob sending his sons into Egypt to buy corn, kept Benjamin at home. Joseph, who well knew his brethren, though they did not discover him, seeing Benjamin was not among them, he inquired very artfully, whether he were living? and he gave them corn, only on condition they would bring him to him; he also detained Simeon till their return. Jacob, after great reluctance, at last permitted Benjamin to undertake this journey.

Joseph seeing Benjamin among his brethren, carried them to his house, made them eat with him, but not at his own table; and, in the distribution which he made of the meat he sent them, Benjamin's portion was five times larger than that of any other. After this, Joseph commanded his steward to fill their sacks with corn; and in the sack belonging to the youngest, to put the silver cup which he used,

and the money which Benjamin had brought to pay for his corn. When Joseph's brethren were gone out of the city, he sent his steward after them; who reproached them with their robbery. He searched all their sacks; and in that of Benjamin the cup was found. They returned to Joseph, who, after much solicitude on their part, and tears on his part, revealed himself to them, fell on Benjamin's neck, kissed him, and all his brethren; and invited them into Egypt, with their father. He gave to each of them two suits of raiment; but to Benjamin five suits, with three hundred pieces of silver.

After this, Scripture says nothing of Benjamin. Jacob says of this tribe, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil," Gen. xlix. 27. Moses, in his last song, says of Benjamin, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders," Deut. xxxiii. 12. These words, "Benjamin is a ravaging wolf," are allusively applied to St. Paul, who was of the tribe of Benjamin; but much more properly to the valour of this tribe. *Vide* Judges xx.

BENINU, בנינו: *our sons, our architects, or masters; our intelligents.*

BENO, בנו: *his son; from בן ben, a son, and the pronoun ו o, his; otherwise, his edifice; from בניה beniah: otherwise, his understanding; from בון bun.*

BENONI, בן־אוני, υἱος ὀδυνης: *son of my pain; from בן ben, a son, and און on, grief, pain, and the pronoun י i, my, or mine.*

BEN-ZOETH, בן־זוח, υἱος ζαχχ: *son of separation; from זוח zachach, to separate: otherwise, son of this fear, or of this bruising; from the pronoun זו zu, this or that, and חת chath, or חתת chathath, fear, &c.*

BEN-ZOETHI, son of Ishi, 1 Chron. iv. 20.

BEON, בען, βασαν: *in affliction; from the preposition ב beth, in, and עני hani, or honi, affliction or misery: otherwise, in the answer, or in the song; from ענה hanah, to sing, to answer.*

BEON, Numb. xxxii. 3. otherwise Bean.

BEOR, burning; from בערה beherah: otherwise, foolish, mad, beast; from בער bahar, or בער bahir, stupid, beast.

BEOR, father of Bela, king of Dinhabah, in Edom, Gen. xxxvi. 32.

BERA, or Bara, ברע, βαλχα: *in evil; from the preposition ב in, and רע ruh, bad, evil: or, in the companion; from רעה rohe: otherwise, in crying; from רוע ruah.*

I. BERA, king of Sodom, in the time of Abraham;

was tributary to Chedorlaomer, king of Elam. Bera, and four other kings of neighbouring cities, supported probably by the people around them, rebelled against the Elamites. Chedorlaomer confederating with three other kings, came and attacked Sodom, Gomorrah, Admah, Zeboim, and Zohar, plundered them, and carried off the spoil to Hobak, a little beyond the springs of Jordan. Abraham pursued, overtook, and dispersed them; recovered the booty, and restored to Bera, and to the other kings of Pentapolis, what had been taken from them, Gen. xiv. This is the first war expressly mentioned in Scripture: it happened, A.M. 2092; ante A.D. 1912.

II. BERA, or rather Beera. Eusebius places a city of this name eight miles from Eleutheropolis, north. *Vide* BEER.

BERACHAH, ברכה: *benediction and genuflection; from ברך barac.*

BERAIAH, בראיה: *the creature of the Lord; from ברה barah, and יה jah, the Lord: or fattening; from בריא bari, fat, big: otherwise, in vision; from the preposition ב beth, in, and ראה raah, to see.*

BEREA, Βερέα: *his well; from באר ber, a well, and the pronoun ה ah, his or hers.*

BEREA, Βερόρα: *heavy; from βάρος, weight.*

BEREA, or Beroe, a city of Macedonia, where St. Paul preached the gospel with success. See the honourable character of the people, Acts xviii. 10.

BERED, or Barad, ברר hail: *otherwise, in the descent; from the preposition ב beth, in, and יר yarad to descend: otherwise, in the ruling; from רוד rud, to rule, and the preposition ב in.*

BERED, a city in the tribe of Judah, near Kadesh. The Chaldee calls it Agara; the Syriac, Gedar; the Arabic, Jader; the same, perhaps, as Arad, or Arada, Numb. xxxiv. 4. in the south of Judah.

BERENICE, Βερνικη: *one that brings victory; Gr. φέρω I bring, and νίκος, victory. If we derive it from the Hebrew, it may signify a well of perfume.*

I. BERENICE, daughter of Agrippa the Great, king of the Jews, and sister to Agrippa the younger, also king of the Jews. She was first betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria; afterward she married Herod, king of Chalehis, her own uncle, by the father's side. Joseph. Antiq. lib. xx. cap. v. After the death of Herod, she proposed to Polemon, king of Pontus, and part of Cicilia, that if he would be circumcised, she would marry him: Polemon accepted this offer, and the match was consum-

mated. But Berenice did not continue long with him. She returned to her brother Agrippa, with whom she lived in such a manner as made all the world talk of her. Juvenal notices this incestuous commerce between the brother and the sister :

Deinde Adamas notissimus, & Berenices
In digito factus pretiosior : hunc dedit olim
Barbarus ; incestæ dedit hunc Agrippa sorori.

SATIR. VI. v. 156.

Berenice was present with her brother Agrippa, and heard the discourse of Paul before Festus, at Cæsarea of Palestine. Titus, son of Vespasian, had a friendship for Berenice, and Vespasian himself made her large presents. Tacit. Hist. lib. ii. cap. 81. Some have said, that Titus would have married her, had she not been a foreigner, and a queen, which connection the Roman laws forbad.

BERESCHITH, בְּרֵאשִׁית, ἐν ἀρχῇ ; in the beginning ; from the preposition בְּ beth, in, and רֵאשִׁית reshith, beginning.

BERESCHITH, in principio. This name the Hebrews give to the book of Genesis, because it begins with the word bereschith, in the beginning. Vide CABALA.

BERI, בֵּרִי : from the Chaldee בֵּר bar, a son, and the pronoun י i, my ; otherwise, my wheat ; from the Hebrew בֵּר bar, and the same pronoun ; or, lastly, my well, from beer, a well.

BERI, son of Zophiah, of Asher. 1 Chron. vii. 36.

BERIA, בְּרִיעָה : in the company, in evil, in clamour ; from the Hebrew רוּחַ ruah, and ב, in.

BERIA, son of Asher, and father of Heber and Malchiel. Gen. xvi. 17. Head of a family. Numb. xxvi. 44.

BERITH, or Baratres, a city of Phœnicia, on the Mediterranean, between Biblos and Sidon, 400 furlongs north from Sidon.

It is questioned, whether Scripture speaks of this place ? some are of opinion, that the god Berith (vide BAAL-BERITH) was worshipped here, and from him this city received its appellation ; others derive it from Beroc, daughter of Venus and Adonis, the deity most honoured in this country ; others, from beroth, wells, or springs ; some, from berith, a covenant, q. d. the god of covenants or contracts. There are several cities of this name in Palestine. David carried off a great quantity of brass from the towns of Bera, and Berothae, in Syria, 2 Sam. viii. 8.

BERODACH-BALADAN, בְּרֹדַךְ, בַּלְדַּאן : who creates contrition ; from בָּרָא bara, to create, and דָּכָא dach : otherwise, the son of death, or of thy vapour ; from בֵּר bar, a son, and אֵד ed, vapour, and the pronoun י ee, thine : otherwise, the wheat, or the purity of thy cloud, or of thy vapour ; from the same.

BERODACH-BALADAN, son of Baladan, king of Babylon. He sent ambassadors to Hezekiah, king of Judah, with letters and presents, on receiving information that he had been sick, and was recovered in a miraculous manner. Hezekiah, extremely pleased with the arrival of these ambassadors, showed them the riches and beauties of his palace. Afterward, God sent Isaiah to tell Hezekiah that every thing in his palace, with the sight whereof he had entertained these foreigners, would be carried to Babylon. Vide FRAGMENT, No. 2. also for the following article.

BEROSUS, the Babylonish historian, was, by nation, a Chaldean ; and by office, a priest of Belus. Tatian (contra Gentes) says, he lived in the time of Alexander the Great, and dedicated his work to king Antiochus, the third after Alexander, i. e. Antiochus Theos, or, perhaps, Antiochus Soter ; for the many years between Alexander and Antiochus Theos (some reckoning 64 from the death of Alexander to the first year of Antiochus Theos) might induce one to prefer this sense. Berosus having learned Greek, went first to the isle of Cos, says Vitruvius, lib. ix. cap. 7. where he taught astronomy and astrology ; and afterward to Athens, where he acquired so much reputation, by his astrological predictions, that in the Gymnasium, where the youth performed their exercises, a statue, with a golden tongue, was erected to him. Plin. lib. vii. cap. 37. Josephus and Eusebius have preserved some excellent fragments of Berosus' history, which greatly elucidate many places in the Old Testament ; and without which, it would be difficult to produce an exact series of the kings of Babylon. Joseph. de Bello, lib. iii. cap. 2. & de vita sua, lib. ii. cap. 25.

BEROTH, בְּרִית, λεκτῶν, ἐκλεκτῶν : the wells ; from beer : otherwise, the purities ; from בֵּר bar, pure.

BEROTH, 2 Sam. viii. 8. a city conquered by David : probably, Beroe of Syria, or Berytus in Phœnicia ; or,

BEROTHAI, or Berothai (בְּרֹתַי, the wells) between Hethalon and Emesa, Ezek. xlvii. 16.

BERSABA, a town in Galilee. South of Upper Galilee, and north of Lower Galilee.

BERYL, the eighth stone in the high-priest's pectoral, Exod. xxviii. 10. The Vulgate, and LXX, call it Beryl ; the Hebrew, Jasphe. We have already observed, that the proper significations of the Hebrew names of precious stones are unknown to us.

BESETHA, one of the mountains on which Jerusalem was built. It lay north of the temple.

BESIMOTH, i. e. Beth-Jesimoth, beyond Jordan.

BESIRA, i. e. the well of Sirah, 2 Sam. iii. 26. Josephus places Besira twenty furlongs from Hebron.

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BESODEIAH, בכוריה: *in the secret, or counsel of the Lord*; from the preposition ב *beth, in*, and כור *sod, secret, or advice*, and יה *jah, the Lord*.

BESODELAH, father of Meshullam, Neh. iii. 6.

BESOR, בשור: *etangelization, or incarnation*; from בשר *bisher*: otherwise, *in the ox, or the wall*; from the preposition ב *in*, and שר *shur, an ox, &c.*

BESOR, or Bosor, a brook which falls into the Mediterranean, between Gaza and Rhinocorura; or, between Rhinocorura and Egypt, according to Jerom. This is the brook of the wilderness, Amos vi. 14. which many have taken, unadvisedly, for the river of Egypt, mentioned in Scripture, which is the eastern branch of the Nile, Josh. xv. 4, 47; 2 Chron. vii. 8.

BETAIL, בטח, βαταν: *confidence*; from בטח *batlach*: otherwise, *in the hardening or rubbing*; from the preposition ב *beth, in*, and טח *tuach, to harden, or rub*.

BETAIL, or Beten, a city of Syria, taken by David from Hadadezer, 2 Sam. viii. 8. possibly the Beten, which Joshua, xix. 25. mentions as belonging to Asher; or Bathne, in Syria, between Be-rea and Hierapolis.

BETEN, בטן: *belly, or terebinthus*.

N. B. In many of the following words, *BETH* may signify either house, or temple.

BETHABARA, Βηθαβαρα: *the house of passage*; from בית *beth, a house*, and עבר *habar, passage*: otherwise, *in anger*; from עברת *haberah*: otherwise, *in the wheat*, according to the Syriac.

BETHABARA, beyond Jordan, where John Baptist baptized, John i. 28. The Latin, instead of Bethabara, reads Bethania; but the true reading is Bethabara, as Origen, Chrysostom, and Epiphanius observe. Bethabara, *the house of passage*, is thought to be, where the Israelites passed the Jordan under Joshua; the common ford of this river.

BETH-ACHARA, בית-הכרם: *house of the vineyard*; from בית *beth, a house*, and כרם *kerem, a vineyard*: otherwise, *the house of their knowledge*: from נכר *nicar*, and the affix ם *am, theirs*.

BETH-ACHARA, or Beth-haceerim, Jer. vi. 1. a city situated on an eminence, between Jerusalem and Tekoa. Malchiah, son of Rechab, was prince of Bethacara, Nehem. iii. 14.

BETH-ANATH, בית-ענה: *house of a song, or of the answer, or of affliction*; from בית *beth, a house*, and ענה *hanah, a song, an answer, or from עני honi, affliction*.

BETHANATH, a city of Naphtali, Josh. xix. 38.

BETHANY, Βηθανια: *house of song, or of affliction*; from ענה *hanah, or עני honi*: otherwise, *house of obedience*; from עני *hanu*: otherwise, *house of the grace of the Lord*, from hanu, and יה *jah, the Lord*.

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BETHANY, John xi. 18. was fifteen furlongs, or about two miles from Jerusalem, at the foot of the Mount of Olives, east of Jerusalem, on the way to Jericho. Here Martha and Mary dwelt, with their brother Lazarus, whom Jesus raised from the dead: here, likewise, Mary poured perfume on our Saviour's head.

BETHANIM, a village, four miles from Hebron, and two miles from Abraham's turpentine-tree.

BETH-ARABAH, בית-הערבה: *the house of the flat country, or of mildness, or of caution, or of the night, or of the willow*; from ערב *harab*.

BETH-ARABAH, a city of Judah, Josh. xv. 6; afterward given to Benjamin, Josh. xviii. 22.

BETH-AZMAVETH, בית-עזמות, ἄζμαϑ: *strong, house of death*; from עז *hazaz, force*, and מות *maveth, death*.

BETH-ILARAN, בית-הרהר, ἑταραγμα: *the house of women with child*; from הרהר *harah*: otherwise, *the house of their mountain*; from הר *har, a mountain*, and the pronoun ם *am, theirs*: otherwise, *the house of elevation*; from רם *ramam*.

Beth-aran, בית-הרן, ἑταραγαν: is also the house of him who sings; from רן *ranan, to sing*.

BETH-ARAN, or Beth-haram, or Betharamphata, afterward called Livias, was beyond the Jordan, toward the Dead Sea, Num. xxxii. 36. Jos. Antiq. lib. xviii. cap. iii.

BETH-AVEN, בית-און, ἑταβεον: *the house of vanity, of iniquity, of trouble, of strength*; from און *aven, or on*.

BETH-AVEN, the same as Bethel. After Jeroboam, son of Nebat, had set up his golden calves at Bethel, the Hebrews who adhered to the house of David, in derision called this city Beth-haven [בית-האון, *Betharen*, בית-האל, *Bethel*] i. e. the house of nothing, or, the house of iniquity, instead of Bethel, "the house of God," as Jacob had formerly named it. Vide BETHEL.

BETH-BAAL-MEON, Josh. xiii. 17; Baalmeon, Numb. xxxii. 37.

BETH-BARAH, בית-ברה: *the house of his son*; from בר *bar, a son*, and the pronoun ה *ah, his or hers*: otherwise, *a chosen or pure house, or house of corn*; from ברר *barar, or בר bar*.

BETH-BARAH, a place beyond the Jordan, Judg. vii. 24. Probably Bethabara.

BETH-BASI, Βηθβασι: *the house of confusion, of shame, of bashfulness*; from בוש *bosh, to blush, to be ashamed*.

BETH-BASI, a city of Judah, which the two Maccabees, Simon and Jonathan fortified, 1 Macc. ix. 62. 64.

BETH-BIREI, בית-בראי: *the house of my creator*; from ברא *bara, to create*, and the pronoun י *i, my*: otherwise, *the house of my health, or of my choice*; from the same word.

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BETH-CAR, בית־כר: *the house of the lamb*; from כר *car*, a lamb: otherwise, *the house of knowledge*; from נכר *nichar*.

BETH-CAR, a city of Dan, 1 Sam. vii. 11.

BETH-DAGON, בית־דגן: *the house of corn*: from דגן *tagon*: otherwise, *habitation of the fish*; from דג *dag*: or, rather, *the temple of the god Dagon*.

I. BETH-DAGON, a city of Asher, Josh. xix. 27. *the house, or temple of Dagon*.

II. BETH-DAGON, a city of Judah, Josh. xv. 51; so called, probably, because here was a temple of Dagon, before the Israelites took it.

BETHEKED, or *Beth-akad*, 2 Kings, x. 12, 14. which some construe in a general sense—a *shearing-house*, or, *the house of shepherds binding sheep*. But the LXX, and others, take it for a place between Jezreel and Samaria; the same, perhaps, as Bethker.

BETHEL, בית־אל: *the house of God*; from בית *beth*, a house, and אל *el*, God.

BETHEL, a city west of Hai, on the confines of the tribes of Ephraim and Benjamin, Gen. xii. 8; xxviii. 10: here Jacob slept, and had a dream, of great import and consolation to him. *Vide JACOB*. Eusebius says, Bethel was twelve miles from Jerusalem, in the way to Sichem.

The Rabbins tell us, that the stone on which Jacob rested his head at Bethel, was put into the sanctuary of that temple, which was built after the return from the Babylonish captivity; that the ark of the covenant was placed on this stone; and, that long after the ruin of the temple, the Jews had a custom of lamenting their calamities upon it. The Mahometans believe their temple of Mecca to be founded on this very stone; and have a great veneration for it.

It has been thought that Jacob's pouring oil on the stone at Bethel, gave occasion to a superstition among the ancients of erecting *betuli*, which were stones anointed and consecrated to the memory of great men, after their death. Sanchoiathon attributes the invention of these *betuli* to Saturn. Damascius, cited in Photius' Bibliotheca, says, these *betuli* were consecrated to the heathen gods; to Saturn, to the Sun, and other deities. Hesychius says, that the ancients called *betulus*, the stone which Saturn swallowed, thinking to devour his son Jupiter. Asclepiades, cited by Damascius, relates many surprising things of the *betuli*, dedicated to Venus of Aphek.

BETHELLA, *vide BETHULIA*.

BETH-EMEK, בית־עמק: *the house of the vale, or of the depth*; from עמק *hamak*, hollow, deep.

BETH-EMEK, a city of Asher, Josh. xix. 27.

BETHER, בֶּתֶר, ὁρὴ κοιλαμάτων: *division*; from

בָּהַר *bathar*, to divide: otherwise, in the turtle, or in the trial, or perquisition; from the preposition ב *beth*, in, and the word תָּרַר *thor*, or *thur*, according to several readings. [Craggy mounts.]

BETHER. The mountains of Bether are mentioned in the Song of Solomon, viii. 14. The Vulgate reads *mountains of perfume*. Several Latin copies read Bethel, Cant. ii. 17: but the Hebrew in both places, reads Bether. Some take this place to be Bethoron, called Bether in Eusebius, Bithara in Josephus, and Bethra in an old itinerary. Bether was taken by the emperor Adrian, in Barchochebas' rebellion. *Vide BARCHOCHEBAS*. Others will have it to be Betharis between Cæsarea and Diospolis, noticed in the ancient itinerary, just mentioned; or, lastly to be Bether, mentioned by the LXX, Josh. xv. 60. among the cities of Judah. I take it to be Upper Bethoron, or Bethora, between Diospolis and Cæsarea. Eusebius speaks of Betharim, near Diospolis, and when he mentions Bether, which was taken by Adrian, he says, it was in the neighbourhood of Jerusalem. Hist. lib. iv. cap. 6.

BETHESDA, Βηθεσδα: *house of effusion*; from the word שָׁרַשׁ *eshed*: or *house of mercy*; from בית *beth*, a house, and חֶסֶד *chesed*, pity or mercy.

BETHESDA, in the Vulgate, Bethzaida, otherwise called *Piscina probatica*, because the sheep were washed in it which were designed for the sacrifices, called in Greek, *probata*. Bethesda, as many interpreters expound it, signifies—the *house of mercy*, probably, because the sick who lay under the porticos that surrounded it, here found shelter. Others explain it, בית־אשרה, *domus effusionis*, the sink-house or drain; because the waters which came from the temple, and where the victims were washed, flowed hither. Eusebius and Jerom say, that in their time were two fish-ponds, or a kind of double reservoir, shown at Jerusalem: one of which was filled every year with rain water; the other with water of a deep red colour, as if some of the blood of such victims as formerly were washed there still tinged it. The gospel informs us, that there were five porches about this pool, and many sick persons constantly waiting, in order to descend into the water when it was stirred; for an angel came down at some times, and stirred the water; the first who then plunged into it, was cured, be his disease what it might. *Vide FRAGMENT*, No. 66.

BETH-GABRIS, *vide BETH-AGABRA*.

BETH-GADER, בית־גֶּדֶר, βῆθ γαδρῶν: *the house of the wall, or of the heap*; from גָּדֶר *gader*.

BETH-GADER, a man of Caleb's family. 1 Chron. ii. 51.

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BETH-GAMUL, בית גמול: *the house of recompense, or of the weaned, or the house of the camel*; from גמל *gamal*, a camel, or to wean.

BETH-GAMUL, a city of the Moabites, in the tribe of Reuben, Jerem. xlviii. 23.

BETH-HANAN, בית חנן: *house of grace, or of mercy, and of gift*; from חנן *chanan*.

BETH-HORON, *vide* BETH-ORON.

BETH-JESHIMOTH, בית חישמות, ἑθισμῶθ: *the house of desolation, or of desolate places*; from בית *a house*, and ישם *jasham*, to make desolate: otherwise, *the house of placing or position*; from שם *shum*, to put or place: otherwise, *the house of denomination*; from שם *shem*, a name.

BETH-JESHIMOTH. A city of Reuben, Josh. xiii. 20. afterward possessed by the Moabites. Ezekiel foretold the destruction of this, and other cities of Moab, Ezek. xxv. 9.

BETH-LEBAOTH, בית לבאות, Josh. xix. 6. *the house of lionesses*; from לביא *labi*, a lioness.

BETH-LEBAOTH, a city of Simeon, Josh. xix. 6. Sometimes called Lebaath, Josh. xv. 32.

BETH-LEHEM, בית לחם: *the house of bread*; from לחם *lechem*: otherwise, *the house of war*; from מלחמה *milchamah*, war.

I. BETH-LEHEM, or Beth-lechem, the house of bread, a city in Judah, Josh. xvii. 7; generally called, Bethlehem of Judah, to distinguish it from another of the same name, in Zebulun, Josh. xix. 15. It is called likewise, Ephratah, (Bethlehem Ephratah) and its inhabitants Ephrateans, Gen. xlviii. 7; Mic. v. 2. This city was not considerable for its extent, or its riches, but was glorious on account of the Messiah's birth which was appointed to be in it. Micah extolling this pre-eminence of Bethlehem, says, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, who is to be ruler in Israel;" or, who is the Messiah, as the Chaldee paraphrast has translated it. *Vide* Jonathan's Targum, Bibl. Polyg. Lond. The prophet had no design certainly, of describing David, who had been born at Bethlehem many ages before he wrote; but referred to Christ, who was born in this city many ages afterward.

Several difficulties are started relating to this prophecy of Micah, which foretels the birth of the Messiah, at Bethlehem. First, Matthew, ii. 6. reads, "And thou, Bethlehem of Judah, art NOT THE LEAST of the cities of Judah;" whereas, the text of Micah runs, "And thou Bethlehem, though thou be LITTLE among the thousands of Judah." Secondly, Micah says, "Out of Judah shall he come forth unto me, who is to be the ruler in Israel, whose goings forth have been from of old, from everlasting." It is objected, that here is a contrariety between Matthew and Micah, one of whom says, that

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Bethlehem is small among the cities of Judah; the other says, that it is not the least of the cities of Judah:—but, may not a city though little, yet not be the least?

It is also answered, that Matthew might read the text of Micah interrogatively—"And thou Bethlehem—art thou too small to be ranked with the cities of Judah?" If so, he gives the true sense of the prophet, "Thou art not the least." Some critics maintain, that the Hebrew word *Zehir*, generally translated *small*, signifies likewise the contrary, and they cite Jer. xlviii. 4; xlix. 20; Zach. xiii. 7. where *Zehir*, as the Jews agree, signifies heads, principals of the people. Jerom, and others, are of opinion, that Matthew produced the passage in Micah historically, not as it was WRITTEN in that prophet, but as it had been produced by the priests to Herod; so that THEY should be accused of false reading, if such it was.

[May not a city be small in extent—yet not the lowest, the meanest, the least, but on the contrary, of great dignity and consequence by reason of other circumstances, such, for instance, as its being a royal seat, or of great antiquity, or illustrious for learning as an university, &c. or for other privileges? May this be the sense of the passage? "Bethlehem though of narrow extent as a city, yet is of great dignity as the appointed birth-place of the Messiah:" *i. e.* small but honourable.]

As to the second difficulty, the Jews generally acknowledge, that the Messiah should come out of Bethlehem; but they maintain, that this prophecy of Micah has no regard either to Jesus, or to the Messiah. He whom Micah speaks of, say they, shall be "ruler in Israel:" verse 3. "The remnant of his brethren shall be converted, and reunited with the children of Israel." Jesus as man never reigned over Israel, and if he be God, he can have no brethren, over whom to reign: the answer is, that Christ as God certainly had no brethren; but as the son of Mary, and as born of the Jewish nation, Jesus had brethren. The prophet in this place, carefully distinguishes his temporal birth at Bethlehem, from "his goings forth," which, says he, have been from of old from everlasting.

Bethlehem is situated on the declivity of a hill, six miles from Jerusalem.

The cave wherein it is said our Saviour was born was not exactly in the city, but rather without Bethlehem. Jerom says, it was to the south. The inn whither the virgin Mary and Joseph retired, was, probably, a caravanserai, where guests were received *gratis*; but where nothing was found them but shelter: *vide* FRAGMENT, No. 23. As the crowd was great, Joseph and Mary were obliged to repose in a

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cave, which usually served as a stable. It is certain, the ancients mention the birth of Jesus Christ as having happened in a cave. Jerom informs us, that Adrian, to erase the memory of the place where Jesus Christ was born, planted, over the cave, a grove of tall trees, in honour of Adonis: so that when the festivals of this infamous deity were celebrated, the holy grotto echoed with the lamentations made in commemoration of the lover of Venus. Origen, lib. i. contra Celsum, Hieron. sæpe, Epiphan. hæres. cap. 1. Nyssen. orat. de S. Christi Nativitate, Athanas. Theodoret, &c. Hieronym. Ep. ad Paulin.

II. BETH-LEHEM, of Zebulun, Josh. xix. 15: this city is scarce known, but by its bearing the same name as that which gave birth to king David; and to Jesus Christ, the King of kings.

BETH-MAAKA, בית־מעכה *a house pressed*: from מעך *mahach*.

BETH-MAAKAH, vide ABEL-MAACHA.

BETH-MAON, בית־מעון, οἶκος μαμωνος: *the house of habitation*: otherwise, *the house of sin*; from מעון *avon*, iniquity.

BETH-MAON, a city of the Moabites, in the tribe of Reuben, Jerem. xlviii. 23.

BETH-MARCHABOTH, בית־מרכבות, οἶκος μαρκαβων: *the house of chariots*; from מרכב *racab*: otherwise, *the habitation of bitterness extinct*; from מרר *marar*, bitterness, and כבה *cabah*, to extinguish.

BETH-MARCHABOTH, a city of Simeon.

BETH-MAUS, in Galilee, between Sephoris and Tiberias, five furlongs from the latter. Joseph. de Vita. This place is called Beth-meon in the Talmud, says Lightfoot.

BETH-MILLO, בית־מלוא, plenitude, or repletion.

BETH-MILLO, a place near Shechem. 2 Kings, xii. 20.

BETH-NIMRAH, בית־נמרה, οἶκος νιμαρα: *the house of the leopard*; from נמר *namar*: otherwise, *of rebellion*; from מרה *marah*: otherwise, *of bitterness*; from מרר *marar*.

BETH-NIMRAH, a city of Gad, Numb. xxxii. 36. I should take it to be Nimrim, Jer. xlviii. 34. or, Bethnabris, five miles north from Livias. The difficulty lies in extending the tribe of Gad so far as Nimrim south, or Bethnabris north.

BETHOANNABA, or Beth-hannabah. Eusebius says, it is a town four miles east from Diospolis: but Jerom says, it is placed, by many, eight miles from Diospolis. Bethoannaba seems to preserve some remains of the word Nob, where the tabernacle continued, some time, in the reign of Saul, 1 Sam. xxi. 1. Jerom, in Paula's epitaph, says, Nob was not far from Diospolis, [i. e. God's town.]

BETHOGLA, בית־חגלה, οἶκος χαλμης, *the house of*

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the feast, of the dance; from the word חג *chag*, a feast; or from גלל *galal*, and the pronoun ה *ah*, his, or hers.

BETHOGLA. There are two places of this name; one placed by Eusebius, eight miles from Gaza; the other placed by Jerom, two miles from Jordan. Bethogla is reckoned to the tribe of Judah, Joshua xv. 6. This, probably, is the place mentioned by Eusebius. But Joshua, xviii. 21. reckons another Bethogla, as belonging to Benjamin: and this is that which Jerom speaks of.

BETHOM, or rather, Bethora, or Bethoran: otherwise, Julias, the birth-place of the prophet Joel. Epiphan. de Vita & Morte Prophetarum, Chronic. Paschale, Vide Reland. in Bethom, or,—

BETHOME, which having rebelled against Alexander Jannæus, was taken, and its inhabitants sent captives to Jerusalem. Joseph. Antiq. lib. xiii. cap. 22.

BETHONEA, or Beth-oanea, fifteen miles from Cæsarea, east; here, say Eusebius and Jerom, are very beneficial hot baths.

BETHORON, or Bethora, בית־חרון, *the house of wrath*: otherwise, *the house of the hole, or of the cave, or of liberty*; from חור *chor*, or *chur*: or *the habitation of whiteness*, from the same word, but according to the Chaldee.

BETHORON. The same, probably, as Bethora, Bethra, Bether, and Bitthar. Scripture mentions two cities of this name, Upper Bethoron, and Lower Bethoron. The tribe of Ephraim having received Bethoron as part of their allotment, gave it to the Levites, Josh. xxi. 22. It was, according to Eusebius, four leagues from Jerusalem, toward Sichem or Naplouse, north of Jerusalem. He adds, that Upper Bethoron was built by Solomon, and the Lower resigned to the Levites. Josephus places Bethoron about a hundred furlongs from Jerusalem, de Bello, lib. ii. cap. 11. compared with Antiq. lib. xx. cap. 4. Jerom says, that Paula passed through both the Bethorons in her way from Naplouse to Jerusalem.

BETH-PALET, בית־פלט, *house of deliverance, or expulsion, or lying in*.

BETH-PALET, or Beth-peleth, a city in the most southern part of Judah, Josh. xv. 27. Nehemiah xi. 26. This city was afterward yielded to Simeon.

BETH-PAZZEZ, בית־פצע, *the house of division, or of fraction*; from פצה *patzah*.

BETH-PAZZEZ, a city of Issachar, Joshua xix. 21.

BETH-PEOR, בית־פער, *the house of opening*; from פער *pahar*, to open; or, *the temple of Pear*.

BETH-PEOR, a city of Moab, given to the tribe of Reuben, Deut. iv. 46. Here the god Peor or Baal-Peor, was worshipped.

BETH-PHAGE, בית פגה, *βηθφαγε*: the house of the mouth, or the drain of the vallies; from פה *peh*, an opening, and געה *geeah*, a valley: otherwise, the house of early figs; from פגה *pagag*: or, lastly, the house of meeting; from *phaga*, to meet.

BETH-PHAGE, a little village at the foot of the mount of Olives, between Bethany and Jerusalem. Jesus, being come from Bethany to Bethphage, commanded his disciples to procure an ass for his use, in his triumphant entrance into Jerusalem, John xii. 14. The distance between Bethphage and Jerusalem is about fifteen furlongs. *Vide* Lightfoot's Chorog. Marco. præmissa, cap. 4.

BETHRAPHA, בית רפא, the house of health, or of physic: otherwise, of loosing; from רפה *raphah*.

BETHRAPHA, son of Eshton, of the tribe of Judah, 1 Chron. iv. 12.

BETHSAIDA, בית ציד, *βηθσαιδα*, the house of fruits, or of food; of hunters, or of snares; from בית *beth*, a house, and צדה *tsadah*, or צור *tsud*, &c. *Vide* BETHESDA.

BETHSAIDA. The Latin copies of John v. 2. read Bethzaida, instead of Bethesda, speaking of the pool near the sheep-market in Jerusalem; but the true reading is Bethesda. *Vide* BETHESDA.

BETH-SHALISHA, probably the same as Baal-salisa. Bethshalisha, in Eusebius, is fifteen miles from Diospolis, north, in the canton of Thamna.

BETH-SHAN, בית שן, the house of the tooth, or of ivory; from בית *beth*, a house, and שן *shen*, a tooth: otherwise, the house of change; from שנה *shanah*: or the dwelling of sleep; from שן *ja-shan*: otherwise, Beth-shean, Judg. i. 27. as the Hebrew has it, the house of tumult; from שן *shanan*, which signifies calm and peaceable, but which denotes the contrary, by the figure which the Greeks call *metalepsis*.

BETH-SHAN, more generally known by the name of Seythopolis. In 2 Macc. xii. 29. it is reckoned to be 600 furlongs from Jerusalem, or 75 miles. Josephus, de Vita sua, p. 1025. says, it was 120 furlongs from Tiberias; so that it cannot be so near the lake of Tiberias as some geographers have supposed. It was on this side Jordan, west, at the extremity of the great plain. Abulfeda says, a small river falls into the Jordan at Seythopolis. The name of Seythopolis, or the city of the Seythians, came, according to George Syncellus, p. 214. from the Seythians, who invaded Palestine in the reign of Josiah, son of Amos, king of Judah. Stephens the geographer, and Pliny, call it likewise, Nysa. The

Hebrews name it Bethshan. The LXX, Judg. i. 27. read "Bethshan, otherwise Seythopolis." In the Maccabees, and Josephus, it is often named Seythopolis. After the battle of Gilboa, the Philistines having taken the bodies of Saul and Jonathan, hung them on the walls of Bethshan: but the inhabitants of Jabesh-Gilead, on the other side Jordan, came in the night, carried off the bodies, and interred them honourably, under a grove of oaks, near their city, 1 Sam. xxxi. 10, &c.

BETH-SHEMESH, בית שמש, the house of the sun, Jerem. xliii. 13. otherwise, according to the Hebrew and Syriac, the house of service, or of ministry; from שמש *shamesh*.

I. BETHSHEMESH, a city, belonging to the priests, in the tribe of Judah, 1 Sam. vi. 12. In Eusebius it is placed ten miles from Eleutheropolis, east, in the way to Nicopolis, or Emaüs. M. Reland thinks we should not distinguish Hirschemesh, in the tribe of Dan, from Beth-shemesh in the tribe of Judah; but the passages he produces, Joshua xiv. 41. compared with 1 Kings, iv. 7. where Hir-shemish is placed as parallel to Beth-shemish, convince us, that they are not the same city. Hir-shemesh signifies the *City of the Sun*, and Beth-shemesh signifies the *House of the Sun*. As the tribes of Dan and Judah were adjacent, the same city is reckoned sometimes to one tribe, sometimes to the other. The Philistines returning the ark of the Lord into the land of Israel, it came to Beth-shemesh; some of the people looking with too much curiosity into it, the Lord smote seventy principal men of the city, and 50,000 of the common people. *Vide* ABEL THE GREAT.

[As this history has usually been misunderstood, i. e. as if 50,000 people perished on this occasion, it may be proper to examine the expressions of the historian more particularly. His words are, the Lord smote—as if with his hand—among the people, seventy men, and 50,000 men; and the people lamented because the Lord had RESTRAINED—confined—the people with a great restraint. Here was, then, no destruction—no mortality—of the people, for, then, how could they have lamented? But, probably, some disorder was endemial among them, and many of them were LAID UP by it, were confined to sick chambers, &c. for a time. I think this narration is illustrated by the manner in which the small pox sometimes goes through one of our towns; it restrains, confines the inhabitants, with a great restraint; nevertheless, they recover, and, in due time, may appear abroad again. This mode of explaining the passage removes all difficulty as to the number of persons visited, since the disease

might spread far beyond Beth-shemesh, or its territories, which single town can hardly be supposed to have contained so great a number of people as the history mentions: nor does the history say, that the country at large was alarmed, or that it sympathized with this town, &c. or that any but the people of Beth-shemesh themselves *lamented*, as must have been the case, had so many persons been *destroyed*.]

II. BETH-SHEMESH, a city of Issachar, Josh. xix. 22.

Some notice a third Beth-shemish in the tribe of Naphtali, Josh. xix. 58; Judg. i. 33.

BETH-SHITTAH, בֵּית־הַשֵּׁטָה, *the house of turning*; from שֵׁטָה *shatah*; otherwise, *of the thorn*.

BETH-SHITTAH. To this place Gideon pursued Midian, Judges vii. 22.

BETH-SURAH, *vide* BETHZUR.

BETH-TAPPUA, בֵּית־תַּפּוּחַ, *the house of the apple, or of the apple-tree*; from תַּפּוּחַ *thaphuach*: otherwise, *the habitations of swellings*; from נַפַּח *naphach*, to puff up, or swell.

BETH-TAPPUA, *i. e.* the apple, or orchard-house: a city of Judah, Josh. xv. 53. Eusebius says, it is the last city of Palestine, in the way to Egypt, fourteen miles from Raphia.

BETHUEL, or Bathuel, בְּתוּאֵל, *filiation of God*; from בַּת *bath*, a daughter, and אֵל *el*, God.

BETHUEL, son of Nahor and Milcah, was Abraham's nephew, and father to Laban and to Rebecca, Isaac's wife. Bethuel does not appear in the affair of Rebecca's marriage, but Laban only, Gen. xxiv. 50. *Vide* LABAN.

BETHUL, בְּתוּלָה, *virgin, or young woman* [MARRIAGEABLE-GIRL.]

BETHUL, or Bethuel, a city of Simeon, Josh. xix. 4; the same, probably, as Bethelia, which Sozomen speaks of in his history, as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a Pantheon (or temple dedicated to all the gods) situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. I conjecture, continues Sozomen, that this place was named Bethelia, which signifies the *House of God*, by reason of this temple. Jerom, in his life of Hilarion, speaks of Bethelia, and says, that from thence to Pelusium was five short days' journey. We find a bishop of Bethelia among the bishops of Palestine. *Vide* Reland, lib. i. cap. 35.

BETHULIA, ΒΕΤΟΥΛΙΑ, *the virgin of the Lord*; from בְּתוּלָה *bethul*, a virgin, and יְהוָה *jah*, the Lord.

BETHULIA, a city celebrated for its siege by Holofernes, at which he was killed by Judith, Judith vi. 7. Probably the Bethel, or Bethuel, whereof we have been speaking.

But it may be objected, how can this be reconciled with Judith, iv. 3; vii. 3; which says, that Bethulia was near Dothaim and Esdraelon, cities in the great plain, and country round about, very remote from Bethulia. I answer, that, in this place, the author of the book of Judith describes the march of Holofernes' army, and the camp which he *left* when he broke up to go and undertake the siege of Bethulia; not the camp of which he *took possession*, when he set down before this place. *Vide* JUDITH.

BETHZAIDA, a city beyond Jordan, on the sea of Tiberias, almost in the place where the Jordan enters that sea. Philip the Tetrarch enlarged and adorned Bethzaida, and called it Julius. Josephus notices, particularly, that Bethzaida was in the Gaulonitis, and on the other side Jordan, Antiq. lib. xviii. cap. 3. & de Bello, lib. ii. cap. 15. but some have thought, that Bethzaida was west, and not east, of the sea of Tiberias.

Bethzaida is not known by the name of Julius in the New Testament. The apostles Peter, Andrew, and Philip were of this city, Mark viii. 22. Our Saviour was here frequently; he cured a blind man, and wrought many miracles here; but the inhabitants were not benefited by his instructions, nor by his miracles, which induced him to say, "Wo unto thee, Chorazin, wo unto thee Bethzaida; for if the mighty works which have been done in you, had been done in Tyre and Sidon, they had, a great while ago, repented, sitting in sack-cloth, and ashes!" Luke x. 13.

BETH-ZECHIA, בֵּית־זִכְיָה, *the house of chains, or fetters*; from זָכַק *zakak*, to bind, to tie in chains: otherwise, according to the Syriac and Hebrew, *the house on the farther side*.

BETH-ZECHIA, the same, probably, as Bezek, or Bazek, Bassach, &c.

BETH-ZUR, בֵּית־צֹר, *the house of the rock*; from צֹר *tsur*: otherwise, *the habitation of strength, or of the fortress*; from מְצוּר *meisor*: otherwise, *the house of the band*; from צָרָר *tzarar*, to bind.

BETH-ZUR, or Bethsura, a fortress of great consequence, principally in the time of the Maccabees. Rehoboam king of Judah, fortified it, 2 Chron. xi. 7. Lysias, regent of Syria, under young Antiochus, the son of Antiochus Epiphanes, besieged Bethzur with an army of 60,000 foot, and 5000 horse. Judas Maccabeus coming to succour the place, Lysias was obliged to raise the siege, 1 Macc. iv. 28; vi. 7. Judas put his army to flight, and afterward, making the best use of the arms and booty found in the enemy's camp, the Jews became stronger, and more formidable than they had heretofore been.

Bethzur belonged to Judah, Josh. xv. 38. It lay opposite to South Edom, and defended the passages

into Judea from thence. We read, 2 Macc. xi. 5. that Bethzur was five furlongs from Jerusalem; but this is a visible mistake. Eusebius places it twenty miles, or seven leagues, from Jerusalem, in the way toward Hebron. At the foot of mount Bethzur is a fountain, shown as that wherein queen Candace's eunuch was baptized. Euseb. & Hieron. in locis, voce Bethzur. Ita alij plerique.

BETONIM, בטנים, *Betavim*, nut trees, or turpentine-trees: otherwise, bellies; from בטן *beten*.

BETONIM, a city of Gad, toward the north of this tribe, bordering on Manasseh, Josh. xiii. 26.

BETROTHING, *vide* MARRIAGES.

BEZAI, בזי, *Besai*, he that despises; from בוס *bus*.

BEZAI, בצ, *Besaz*, eggs; from ביצ *betz*, an egg: otherwise, muddy; from בצ *batz*, mud.

BEZALEEL, בצלאל, in the shadow of God; from the preposition ב *beth*, in, and צלל *tsalal*, shadow, and אל *el*, God.

BEZEK, בזק, lightning: otherwise, in the chains or fetters; from the preposition ב *beth*, in, and קק *zakak*, to chain.

BEZEK, or Beseca, or Bezeka, or Bezaka, or Bezecath, *vide* ADONIBEZEK. Saul, before he marched against Jabesh Gilead, reviewed his army at Bezek, 1 Sam. xi. 8. Eusebius says, there are two cities of this name near one another, seven miles from Sichem, in the way to Seythopolis. We are of opinion, that Bezek, or Bezekat, was indeed situated somewhere near the passage of the river Jordan, which was at Seythopolis, or thereabouts.

BEZER, בצר, *Besar*, 1 Macc. v. 26. fortification, or rintage; from בצר *batzar*: otherwise, to cut, to take away, to defend, to hinder; from the same: otherwise, in anguish, or distress; from the preposition ב *beth*, in, and צרר *tzarar*.

BEZER, or Bozra, or Bostra, a city beyond Jordan, given by Moses to the tribe of Reuben: this town was designed by Joshua to be a city of refuge; it was given to the Levites of Gershom's family. When Scripture mentions Bezer, it adds, in the wilderness, because it lay in Arabia Deserta, and the eastern part of Edom, encompassed with deserts.

Eusebius places Bozra twenty-four miles from Adraa, or Edrai. This city is sometimes said to belong to Reuben, sometimes to Moab, and sometimes again to Edom; because, as it was a frontier town to these three provinces, it was occasionally in the hands of one party, and then was taken by another. The bishops of Bostra, subscribed the decrees of several councils. It is sometimes in the land of Gilead, sometimes in the Trachonitis, at others, again, in the Auranitis, but most frequently in Arabia, or Idumea.

[It is probable, there were other cities of this name; the sound of the name resembles greatly that of Bassorah, or Bazra, a city in the East, situated on the Euphrates, toward the mouth of that river. Though this city may not be so ancient, as to be the subject of the threatenings of Isaiah and Jeremiah, yet it may be a successor to one of the same name: and such an one might be reckoned in Arabia.]

BEZETH, a city on this side Jordan, which Baechides surprised, and threw all the inhabitants into a great pit; probably the Bezecath of 1 Macc. vii. 19.

BEZETHA, or Betzeta, a division, or district of Jerusalem, situated on a mountain, encompassed with good walls; being, as it were, a new city added to the old. Betzeta was north of Jerusalem, and the temple. *Vide* BESETHA.

BIBLE, from the Greek βιβλος, *biblos*, a book. We give this name to our collection of sacred writings, and call it **THE BIBLE**, or **THE BOOK**, by way of eminence and distinction. The Hebrews call it *mikra*, מקרא, *lesson*, *lecture*, or *scripture*. They acknowledge only twenty-two books as canonical, which they place in the following order:

ORDER OF THE BOOKS OF THE BIBLE, ACCORDING TO THE HEBREWS.

THE LAW.

1. Genesis, in Hebrew, Bereschith; in the beginning.
2. Exodus, in Hebrew, Veelle Schemoth; these are the names.
3. Leviticus, in Hebrew, Vaiikra; and he called.
4. Numbers, in Hebrew, Bammidbar; in the desert.
5. Deuteronomy, in Hebrew, Elle haddebarim; these are the words.

THE FIRST PROPHETS.

6. Joshua.
7. Judges.
8. Samuel I. and II. of which they make but one book.
9. Kings I. and II. of these they make but one book.

THE LATTER PROPHETS.

10. Isaiah,
11. Jeremiah, and Baruch.
12. Ezekiel.
13. The twelve smaller Prophets make but one book, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

THE SACRED BOOKS; OR, HAGIOGRAPHIA.

14. The Psalms. These they divide into five books.
15. The Proverbs.
16. Job.
17. Solomon's Song. The Jews place the Lamentations, and the book of Ruth, after the Song of Solomon.
18. Ecclesiastes.
19. Esther.
20. Daniel.
21. Ezra and Nehemiah.
22. The two books of Chronicles.

CATALOGUE OF THE SACRED WRITINGS: AS
RECEIVED BY THE JEWS; FROM ORIGEN,
TOM I. EDIT. HUET.

THE BOOKS OF THE OLD TESTAMENT.

1. GENESIS.
2. EXODUS.
3. LEVITICUS.
4. NUMBERS.
5. DEUTERONOMY.
6. JOSHUA.
7. JUDGES and RUTH.
8. The FIRST and SECOND Book of SAMUEL.
9. The FIRST and SECOND Book of KINGS.
10. The FIRST and SECOND Book of CHRONICLES.
11. The FIRST and SECOND Book of ESDRAS.
12. The PSALMS.
13. The Book of PROVERBS.
14. ECCLESIASTES.
15. SOLOMON'S SONG.
16. ISAIAH.
17. JEREMIAH, with the LAMENTATIONS, and the Epistle to the Captives.
18. EZEKIEL.
19. DANIEL.
20. JOB.
21. ESTHER.
22. The smaller Prophets.

THE BOOKS OF THE NEW TESTAMENT.

The Gospel of St. MATTHEW.
The Gospel of St. MARK.
The Gospel of St. LUKE.
The Gospel of St. JOHN.
The Acts of the Apostles.

THE EPISTLES OF ST. PAUL.

To the ROMANS.
The FIRST to the CORINTHIANS.
The SECOND to the CORINTHIANS.
To the GALATIANS.
To the EPHESIANS.
To the PHILIPPIANS.
To the COLOSSIANS.
The FIRST to the THESSALONIANS.
The SECOND to the THESSALONIANS.
The FIRST to TIMOTHY.
The SECOND to TIMOTHY.
To TITUS.
To PHILEMON.
To the HEBREWS.

CATHOLIC, OR GENERAL EPISTLES.

The Epistle of St. JAMES.
The FIRST Epistle of St. PETER.
The SECOND Epistle of St. PETER.
The FIRST Epistle of St. JOHN.
The SECOND Epistle of St. JOHN.
The THIRD Epistle of St. JOHN.
The Epistle of JUDE.
The REVELATIONS of St. JOHN.

The books of the Old Testament were written for the most part in Hebrew. Some places of Esdras and Daniel, are written in Chaldee.

The books of the New Testament were all written in Greek, except, perhaps, Matthew, if that was first written in Hebrew, *i. e.* Syriac, the language then spoke in Judea. It is disputed whether Mark wrote in Greek or Latin, and whether the Epistle to the Hebrews was not first written in Hebrew: but we think, that these books were originally composed in Greek. See their articles.

Books cited in the Old Testament, and supposed to be lost, are, 1. the "*Book of the Righteous, or Jasher*," Josh. x. 13. and 1 Sam. xvii. 18; 2. the "*Book of the Wars of the Lord*," Numb. xxi. 14; 3. the "*Annals of the Kings of Jadah and Israel*." The authors of these annals, were the prophets who lived at the time. We have likewise only a part of Solomon's 3000 Proverbs, and his 1005 Songs, 1 Kings, iv. 32, 33. and none of his writings on Natural History, &c. It is questioned, whether we have the Lamentations which Jeremiah composed on the death of Josiah, king of Judah; because the taking of Jerusalem, and the destruction of that city by Nebuchadnezzar, seem to be the subjects of those which we have of this prophet.

Book of the Wars of the Lord. This book is cited by Moses, Numb. xxi. 14. "What he did in the Red Sea, and in the brooks of Arnon," &c. The *Book of the Wars of the Lord*, related some particulars which happened when the Hebrews passed this brook.

Inquiry has been made, what this *Book of the Wars of the Lord* was; some think it was a work of greater antiquity than Moses, containing a recital of wars, which the Israelites had carried on in Egypt, or out of Egypt, before their Exodus under Moses. Indeed, it is most natural to quote a book, which is more ancient than the author who is writing, particularly in support of any extraordinary and miraculous fact. The Hebrew of this passage is perplexed: "As it is written in the Book of the Wars of the Lord; at Vaheb, in Suphah; and in the brooks of Arnon," &c. We do not know who, or what, this Vaheb is. M. Boivin the Elder, thought it meant some prince, who had the government of the country, and was defeated by the Israelites before they came out of Egypt: others think, Vaheb was a king of Moab, overcome by Sihon, king of the Amorites.

Grotius, instead of Vaheb, reads Moab, and translates it, "Sihon beat Moab at Suphah." I should rather read Zared, instead of Vaheb, after this

manner: "As it is written in the book of the wars of the Lord, the Hebrews came from Zared, and encamped at Suphah, and about the stream of the brook of Arnon," &c. Zared we know, Numb. xxi. 12, 13; from whence they came to Suphah, which, too, is mentioned, Deut. i. 1; and, perhaps, Numb. xxii. 36. From hence they came to the brook of Arnon, which flows down to Ar, the capital city of the Moabites. This is cited very seasonably in this place, to confirm what is said in the preceding verses. Zared may easily be made from *zaheb*, in the Hebrew; *בְּסוּפָה* *eth zaheb besuphah* *בְּסוּפָה* *eth zared besuphah*.

Others are of opinion, that the "Book of the Wars of the Lord," is the book of Numbers itself, wherein this passage is cited; or that of Joshua, or the Judges; they translate, "It is said in the recital of the wars of the Lord," &c. Others, that this narration of the wars of the Lord is contained in the hundred and thirty-fifth, and the hundred and thirty-sixth Psalms: others, that the "Book of the Wars of the Lord," and the "Book of Jasher," referred to, Josh. x. 13. are the same. Cornelius a Lapide conjectures, that this citation is added to the text of Moses, and that the "Book of the Wars of the Lord," related the wars of the Israelites, under Moses, Joshua, the Judges, &c. and, therefore, was later than Moses. Lastly, it may be said, that Moses either wrote himself, or procured to be written, a book, wherein he related all the wars of the Lord. This book was continued under the Judges and the Kings, and was called Annals; and from these annals were composed those sacred books, which contain the histories of the Old Testament: this "Book of the Wars of the Lord" is not now in being; yet we have no reason to doubt of its authenticity.

"*The Book of Jasher, or the Upright.*" This is cited Joshua x. 13. and 2 Sam. i. 18. The same difficulties are proposed concerning this, as concerning the former. "Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." There is great diversity of opinions concerning this book; some think it to be the same with that of the Wars of the Lord: others, that it is the "Book of Genesis," which contains the lives of the patriarchs, and other good men; others, the "Books of Moses."

But the opinion which seems most probable is, that there were from the very beginning persons among the Hebrews, who were employed in writing the annals of their nation, and the memorable events

in it. These annals were lodged in the temple, or tabernacle, whither on occasion, recourse was had to them. Therefore, the "Book of the Wars of the Lord," the "Book of Days, or Chronicles," and the "Book of Jasher, or the Righteous," are, properly speaking, the same, but differently denominated, according to the differences of times. Before there were kings over the Hebrews, these records might be entitled, the "Book of the Wars of the Lord," or the "Book of Jasher, or Right." After the reign of Saul, they might be called the "Book of the Chronicles of the Kings of Israel, or, of Judah." Grotius is of opinion, that this book was a triumphant song, made purposely to celebrate the success of Joshua, and the prodigy attending it. M. Dupin declares for this opinion, as most probable, because, 1. the words cited by Joshua, are poetical expressions not very proper for historical memoirs: 2. because a book under the same title, is referred to in Samuel, where David's song is repeated on the death of Saul and Jonathan. 2 Sam. i. 18. Dissert. Prelimin. sur la Bible, lib. i. cap. 3.

[But, may not these opinions coincide, if we suppose this book contained a collection of pieces of poetry, made on occasion of remarkable events?—In this view, the appeal to the Book of Jasher for a copy of David's Ode, called "The Bow," is very pertinent. Might it not contain the Songs of Moses, of Deborah, &c. May Jasher, "the Upright," signify THE STANDARD—authentic book? *Vide* FRAGMENT, No. 116. Dr. Geddes "New Transl." will not allow that Josh. x. 13. is a quotation. I think it clearly a quotation.]

It is disputed, whether the citation from the book of Jasher, were inserted by Joshua himself, or by those who digested his memoirs, and arranged his book in the form we now find it. It is credible, that this passage might be inserted afterward; we may easily observe, that the book of Joshua has received some additions.

"The book of Chronicles, or Days," in Hebrew, *Deberi Jamim*, דְּבַרֵי יָמִים. This book contained the annals and journals, written by public recorders, in the kingdoms of Israel and Judah; these memoirs, or journals, are not now in being, but are cited very frequently in the books of Kings and Chronicles, which are abstracts chiefly from such old memoirs, and records, as in all probability, were subsisting after the return of the Jews from the Babylonish captivity. The authors were generally prophets.

BIBLUS, a city of Phœnicia, *vide* BYBLOS.

BICHIRI, or *Bochri*, בְּכִירִי, βόχρη: *first-born*, or *first-fruits*; from *becor* בְּעוֹר otherwise, in the

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- ram, or the sheep; from the preposition ב beth, in, and from כר car, a ram.*
- BICHRI**, the father of Sheba, who rebelled against David, 2 Sam. xx. 1, 2, &c.
- BIDKAR**, בדרק, βαδευκαρ: *in compunction, or in sharp pain, in the wound; from the preposition ב beth, and דקר dakar, to pierce.*
- BIDKAR**, captain of the guards to Jehu, king of Israel, 2 Kings, ix. 25.
- BIGTHAN**, or *Bagatha*, בגתה, בנתה: *in the press; from the preposition ב beth, in, and גת gath, a press: a Persian, or Median name.*
- BIGTHAN**, an officer to king Ahasuerus (or Darius, son of Hystaspes) who, having conspired against the king, was discovered by Mordecai, Esth. ii. 21. Bigthan, or Bagathan, is not very different from Bagoas, which signifies *an eunuch*. The Chaldee, and some copies of the LXX imply, that Bigthan, and Teresh his companion, conspired against the king, because they feared the future elevation of Mordecai, the queen's uncle.
- BIGVAI**, בגוי: *in my body; from the preposition ב beth, in, and the affix י i, my, and גו gav, body: otherwise, in the nation; from גוי goi: or, according to the Syriac, within.*
- I. BIGVAI**, and his children, returned from Babylon, with Zerubbabel, Ezra ii. 2, 24.
- II. BIGVAI**, returned from Babylon with Ezra, Ezra viii. 14.
- BILDAD**, בלדר, old friendship; from בלל balal, old, and דוד dod, friendship, or breast; from the same: otherwise, old motion; from balal, old, and דדה dadah, to move, stir, or walk.
- BILDAD**, the Shuhite, one of Job's friends, descended from Shuah, the son of Abraham and Keturah. Shuah's family lived in Arabia Deserta, east of the Holy Land.
- BILEAM**, בלעם, vide BALAAM.
- BILEAM**, a city of Manasseh, on the other side Jordan; given to the Levites of Kohath's family, 1 Chron. vi. 70.
- BILGAH**, בלגה, vide BELGA.
- BILGAH**, principal of the fifteenth band of priests, established by David, 1 Chron. xxiv. 14.
- BILHAH**, or *Bala*, בלהח, or בלה, βάλλα, or βαλαν: *who is old: otherwise, troubled, or confused; from בלל balal: otherwise, which spreads itself; from בלה balah.*
- BILHAH**, Rachel's handmaid, given by her to her husband Jacob, that through her means, she might have children. Bilhah had Dan and Naphtali. Vide ADOPTION.
- BILHAN**, בלהן, βαλαν: *old, or troubled; from בלל balal.*
- BILHAN**, son of Jediel, and father of Jeush, 1 Chron. vii. 10.
- BILSHAN**, בלשן, βαλσσαν: *in the tongue; from*

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- the preposition ב beth, in, and לשן loшон a tongue: otherwise, calumny; from לושן loshen, to backbite: otherwise, oldness of the tooth, or old ivory; from בלה belah, to be old, and שן shen, a tooth, or ivory.*
- BIMIAL**, במהל, *in circumcision, in confusion, in mixtures; from the preposition ב beth, in, and מהל mahal, to mix, to confound: or, from כול mul, to circumcise.*
- To BIND and loose**, is a figurative expression derived from carrying of burdens, i. e. confirming or removing a burden of the mind. It is taken in Scripture for condemning and absolving, Matth. xvi. 19: "I will give unto you the key of the kingdom of heaven, and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Vide FRAGMENT, No. 174.
- Binding and loosing**, in the language of the Jews, expressed *permitting, or forbidding, or judicially declaring any thing to be permitted, or forbidden*. In the promotion of their doctors, they put keys into their hands, with these words: "Receive the power of binding and loosing;" whence the allusion, "Ye have taken away the key of knowledge," Luke xi. 52.
- "I am not come to *unloose* the law, but to complete it," says our Saviour, Matth. v. 17, i. e. as in our translation, "not to *destroy* the law, but to perfect it." The religion of Jesus has perfected the law of Moses, has discovered the true spirit of it, has unfolded its secret meanings, and has accomplished all its figures: if it has also abrogated some of its ceremonial institutions, it is only for the purpose of accommodating mankind at large, and of making the essential principles of it to be the better observed.
- To bind**, is used for putting in bonds, and in prison. "We are come to bind Samson"—to make him our prisoner, Judg. xv. 10.
- "To *bind* the law upon one's hand for a sign;" to wear it like a bracelet on one's arm, Deut. vi. 8. This was probably meant figuratively, implying an intimate acquaintance with its precepts; but the Jews took it literally, and bound parts of the law about their wrists. Vide PHYLACTERIES. Prov. vi. 21. "Bind my precepts about thine heart, tie them about thy neck."—vii. 3. "Bind my commandments upon thy fingers, and write them upon the table of thine heart." Isai. viii. 16. "Bind up the testimony, seal the law," is to be understood in another sense. Seal what thou hast been writing, bind it about with thread or riband, and set thy seal upon it:—for closure and confirmation of its contents; to witness thy confidence in its veracity, and thy expectation of its completion.

It is said, Daniel was the most learned of the Magi, interpreters of dreams, &c. *for showing (i. e. explaining) hard sentences, and dissolving of doubts*—(Heb. קטרין למשרא, untying of knots, *vide* FRAGMENT, No. 174.)—also, chap. v. 16. where loosing things which were bound, is used as expressing—the explanation of things concealed.

BINEA, בנעה: *in motion*; from the preposition ב *beth*, *in*, and נוה *nuah*, *to move*.

BINNUI, בניי, בני; from *banah*, *to build*, or *bun*, *to understand*: *filiation*, or *in my habitation*; from ב *in*, נוה, *nuah*, *lodging*, and the pronoun *i*, *my*.

BINNUI, an Israelite, who separated from his wife, married contrary to the law, Ezra x. 30.

BIRD, or *Fowl*. It has been disputed, whether birds came originally out of the earth, or out of the water; and whether as to the use of them, on fast days, they may be placed among fishes; or, whether they are really flesh-meat, as much as quadrupeds? Moses, speaking of the creation of birds, says, Gen. i. 20. "Let the waters produce living fishes, and fowls upon the earth, under the firmament of heaven." The Hebrew runs thus: "Let the waters produce creeping things that have light, and let the birds fly over the earth." This does not clearly prove, that fowls proceeded from the waters. Chap. ii. 19. seems to intimate, that birds are from the earth: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." That the use of fowl is allowable on fast days, is manifestly wrong; since fowls by their delicacy, are evidently contrary to the spirit of fasting, which is abstinence, and mortification.

The opinion that birds proceeded from the water, seems to be founded on Scripture; 1. Moses relates in the same place, Gen. i. 20. the creation of fish and of fowl; 2. He says nothing of fowls on the sixth day, where he relates the production of terrestrial creatures, verses 24, 25; 3. In the recapitulation of the works of the fifth day, verse 21, he says, "God created fishes, which the waters brought forth abundantly after their kind, and every winged fowl, according to their species;" 4. He says, that God blessed what he had created the fifth day, and said "to the fishes, Multiply, and fill the waters in the seas; and to the fowl, Multiply on the earth." The fathers, and the generality of interpreters therefore have believed, that fishes and fowls had the same origin, being created the same day.

BIRDS, of kinds *clean* or *unclean*, consult Levit. xi. 13—24. and Deut. xiv. 11, &c. we have said something of each, under their proper articles.

Birds were offered in sacrifice on many occasions: in the sacrifices for sin, he who had not a lamb, or a kid, Levit. v. 7, 8. "might offer two turtles, or two young pigeons, one for a sin-offering, the other for a burnt-offering; these he presented to the priest, who offered that first which was for the sin-offering, and wrung off the head from the neck, but did not divide it asunder: the other, he was to offer for a burnt-offering, according to the manner." Moses relates more at length, Levit. i. 14, 15, 16. the manner of the sacrifice of fowls: the priest took that which was appointed for the burnt-offering, "brought it unto the altar, wrung off his head, and burnt it on the altar; the blood thereof he wrung out at the side of the altar: and he plucked away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes; and he clave it with the wings thereof, but did not divide it asunder; and he burnt it on the altar, on the wood that was upon the fire."

Some interpreters insist, that the head of the bird was pulled off; others, that there was only an opening made with the larger finger nails, between the head and the throat, without separating entirely the head from the body. The text does not intimate what was done with the head, if it was separated. It is observed, when Abraham offered birds, Gen. xv. 10. for a burnt-offering, he did not divide them, but placed them entire on the other victims. In other places, where Moses speaks of the sacrifice of birds, he does not command the head to be plucked off. *Vide* Levit. v. 7, 8. When a man who had been smitten with a leprosy, was healed, he came to the entrance of the camp of Israel, and the priest went out to inspect him, whether he were entirely cured, Levit. xiv. 5, 6. After this inspection, the leprous person came to the door of the tabernacle, and offered two living sparrows, or two birds, (pure birds, *i. e.* whereof it was lawful to eat) he made a wisp with branches of cedar and hyssop, tied together with a thread, or scarlet riband; he filled an earthen pot with running water, that the blood of the bird might be mingled with it; then the priest dipping the bunch of hyssop and cedar into the water, sprinkled with it the leper who was healed; after which, he let loose the living sparrow (or bird) to fly where it would.

In Palestine, dead bodies were sometimes left exposed to birds of prey, as appears from Scripture: but, generally, they were buried in the evening; even criminals were taken down from the gallows.

Moses, to inspire the Israelites with humanity, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only; that, says he, "it may be well with thee, that thou mayest prolong thy days."

It appears, that the ancients hunted birds; Baruch, iii. 17. speaking of the kings of Babylon, says, "They had their pastime with the fowls of the air." Daniel tells Nebuchadnezzar, that "God had made the fowls of the air subject to him," Dan. iii. 38.—much as the art of hawking was formerly in great repute in England, as it continues to be in some parts abroad.

The prophets speak often of birds of passage, of the swallow, and of the stork, that return to their habitation. God says, that he will recal his captive people like a bird from a far country.

The Lord speaking of his people, says, "Mine heritage is unto me, as a speckled bird; the birds round about are against her: come ye, assemble all ye beasts of the field, come to devour." Jeremiah xii. 9, 10. [A speckled, or striped bird, *i. e.* unnaturally speckled, or striped, as if by having been dyed: it being very conformable to the nature of birds, that such an appearance should draw together the neighbouring birds (as an owl does by day-light) and that they should molest and injure the sufferer, often fatally. Calmet, however, takes the idea directly contrary, saying,] a Chaldee word nearly related, signifies to *dip*, or *stain*: [*q.* may the idea import here, a bird stained, sprinkled with her own blood?] The Hebrew may be literally translated thus: "Is not mine heritage as a speckled bird, is it not with respect to me, a bird shut up? (*one of the most beautiful birds for a cage.*) Nevertheless, have I not given it to the beasts of prey?" Some translate the Hebrew—"Is not mine heritage become like an hyena against me? Is not all mine heritage filled with wild beasts?" This is the translation of Bochart, and of LXX. Bochart. de Animal Sacr. tom. i. lib. iii. cap. 11. who justly observes, that the original will bear the sense of a striped wild beast, or fierce hyena. [The Heb. *oy* [*oith*] may signify simply, "the rusher," or, who rushes forward fiercely: so may apply either to bird, or wild beast: in confirmation of this rendering, it is remarked, that this agrees well with the foregoing verse, wherein the heritage is compared to a yelling lion—but may it not be said, that the prophet having taken one metaphor from wild beasts, now selects another from among birds? It is notorious, that an owl by day-light is followed and provoked by numbers, even of the smaller birds. May then this

expression signify a bird streaked, wounded, and sprinkled with its own blood, surrounded by enemies, who, themselves, not being able completely to devour her, call on the beasts of the field, to complete their purpose?]

The Hebrew word *zippor*, translated generally sparrow, is likewise taken for a small bird, and sometimes, for a pullet. The preacher speaking of old men, says, Eccles. xii. 4. "they rise up at the voice of the bird," *i. e.* at the crowing of the cock, very early. The Greek, *ornis*, signifies a bird, a hen; and the translator of Origen has used pullet for bird.

BIRSHA, or *Bersa*, בִּרְשָׁע: *in evil*; from the preposition ב *beth*, *in*, and רָשָׁע *rasha*, *evil*, *malice*: otherwise, *son that beholds*; from בֵּר *bar*, *a son*, and שָׁחָה *shaah*, *to see*.

BIRSHA, king of Gomorrah, at war with Chedorlaomer, and his allies, Gen. xiv. 2.

BIRZAITH, בִּרְזַיִת: *son of the corner*; from בֵּר *bar*, *a son*, and זֶאֵיִת *zazah*, *a corner*: or rather, *son of the olive-tree*; from זַיִת *zailh*.

BIRZAITH, son of Malchiel, 1 Chron. vii. 31.

BISHLAM, בִּשְׁלָם: *in peace*, or *in recompense*; from the preposition ב *beth*, *in*, and שָׁלוֹם *shalom*, *peace*, or *recompense*: otherwise, *their cookery*; from בָּשָׂל *bashal*, *to dress meat*, and the pronoun אֲנִי *am*, *theirs*.

BISHLAM Mithridath, one of the king of Persia's officers on this side the Euphrates, who wrote to king Artaxerxes, desiring him to forbid the Jews from rebuilding the temple, Ezra iv. 7.

BISHOP, in Greek, *episcopos*, in Latin, *episcopus*, an overseer, one who has the inspection and direction of any thing. Nehemiah speaks of the overseer of the Levites at Jerusalem, Nehem. xi. 22: Uzzi had the inspection of the other Levites. The Hebrew, *pekid*, rendered *episcopus*, has the same signification. The Athenians gave this name to the person who presided in their courts of justice, and the Digest gives it to those magistrates who had the inspection of the bread-market, and other things of that nature: but the most common notion of the word *bishop*, is that which occurs, Acts xx. 28. and in Paul's Epistles, Philipp. i. 1. where it signifies the pastor of a church, with others under him.

Peter calls Jesus Christ, "the shepherd and bishop of our souls," 1 Peter, ii. 25. Paul describes the qualities requisite in a bishop, 1 Tim. iii. 2; Tit. i. 2, &c.

BITHIAH, בִּיתְיָה, Φαθία: *daughter of the Lord*; from בַּת *bath*, *a daughter*, and יָה *jah*, *the Lord*.

BITHIAH, daughter of Pharaoh, and wife of Mered, 1 Chron. iv. 18.

BITHRON, בִּתְרוֹן, παρατείναςα: *division*; from בִּתְרֵי *bether*: otherwise, *in his examination*; from the preposition ב *beth*, *in*, and תֵּרֶךְ *thur*, *search*, *examination*, and from the pronoun ׀ *an*, *his*: otherwise, *daughter of the song*; from בַּת *bath*, *a daughter*, and רָנָה *ranah*, *a song*: or, *the habitation of the song*, or *of anger*, or *of good*, or *of liberty*.

BITHYNIA, βιθυνία: Gr. *violent precipitation*; from εἶα, *violent*, and the verb θύω, *to make haste*.

BITTER. *Bitterness*. "I will send the Chaldeans against you, *that bitter nation*," Hab. i. "Take care, lest people who are bitter of soul, Judg. xviii. 15. *amari animo* (Vulgate, *animo concitati*) *run upon thee*." David, in his flight, 2 Sam. xvii. was accompanied with men *bitter* of soul, or chafed in their minds, as a bear bereaved. The energy of these expressions is sufficiently discernible; denoting vexation, anger, fury. Sometimes bitterness of soul signifies only grief. Thus, Hannah, the mother of Samuel, was *in bitterness of soul*, 1 Sam. i. 10. Elisha's landlady, whose son was dead, 2 Kings, iv. 29. "*her soul is vexed, or bitter, within her*."

The waters of jealousy, which women suspected of adultery, were obliged to drink, are called *bitter waters*, Numb. xv. "*Bitter envying*" in James iii. denotes mortal and permanent hatred. King Hezekiah, in his hymn, says, Isaiah xxxviii. 17. that "in the midst of his peace, he was attacked with great bitterness," a very dangerous disease.

BITUMEN, a fat, combustible, oily matter, found in many places, particularly about Babylon, and in Judea, in the lake Asphaltites, or the Dead Sea, *vide ASPHALTITES*. Noah coated over the ark with bitumen, Gen. vi. 14; the builders of the tower of Babel used bitumen for a cement, Gen. xi. 3. The little vessel wherein Moses was exposed, near the banks of the river Nile, was daubed over with bitumen. Exod. ii. 3.

BIZTHA, בִּזְתָּה: *contempt*; from בִּזְתָּה *bazah*: otherwise, *spoil*; from בִּזְתָּה *bazaz*: otherwise, *in the olive*; from the preposition ב *beth*, *in*, and זַיִת *zaith*, *olive*, or *olive-tree*; a Persian word. I take it to be the same as *Bagatha*, or *Bagoas*.

BLASPHEMY. A man is guilty of blasphemy, when he speaks of God, or his attributes, injuriously; when he ascribes such qualities to him, as do not belong to him, or robs him of those which do. The law sentences blasphemers to death, Levit. xxiv. 12, 16. Whosoever heard another blaspheming, and witnessed his offence, laid his hand on the criminal's head, to express that he was to bear the whole blame and pun-

ishment of his crime. The guilty person was led out of the city, and stoned.

BLASTUS, βλαστός: Gr. *one that sprouts and brings forth*.

BLIND. Blindness is sometimes taken for a real privation of sight, sometimes for dimness of sight; so the blindness of the man in the gospel, who was born blind, and that of Tobit were real: they had truly no sight. The men of Sodom, who endeavoured to find Lot's door, and could not, Gen. xix. 11. and Paul, during the three first days of his being at Damascus, Acts ix. 9. lost the use of their sight only for a time; the offices of their eyes were suspended. The LXX well represents the situation of the inhabitants of Sodom, by saying they were struck, *aorasia, q.d. audentia*, with an inability of seeing, sightless. *Vide FRAGMENTS*, No. 189, 190, &c.

Moses says, Levit. xix. 14. "Thou shalt not put a stumbling-block before the blind," which may be understood literally, or figuratively; as if Moses recommended that charity and instruction should be shown to them who want light and counsel, or to those who are in danger of going wrong, to instruct the ignorant, &c. Moses says, also, Deut. xxvii. 18. "Cursed be he who maketh the blind to wander out of his way:" which may also be taken in the same manner.

The Jebusites, to insult David, who besieged Jerusalem, mocked him, saying, 2 Sam. v. 6. "Thou shalt not come in hither, except thou take away the blind and the lame," who defend the place; as if, to make their insult greater, they had placed people of this condition on their walls: or as if they desired none but the blind and the lame to defend their city. Jerusalem, notwithstanding this, was taken, and David punished those blind and lame people who had insulted him, "*He smote the lame and the blind that were haters of David's person*." Job says, xxix. 15. he had been *eyes to the blind*, had given good advice to those who needed it, had taken pains to set them right, who, through want of light and understanding, had gone astray. Our Saviour almost in the same sense, says, Matth. xv. 14. *if the blind lead the blind, they will both fall into the ditch*: designing to describe the presumption of the Pharisees, who, blind as they were in the ways of God, yet pretended to lead others. He tells them, John ix. 40, 41. that he came into the world, that "they who see not might see, and that they who see might be made blind." The Pharisees perceiving that this alluded to them, replied, "Are we blind also?" He answered them, "If ye were blind (naturally, or

inevitably, or did you acknowledge your ignorance) ye should have no sin; but now ye say, we see, therefore your sin remaineth."

A principal character of the Messiah predicted in the prophets, is, that the blind should be enlightened by him, Isaiah xxix. 18; xxxv. 5; xlii. 16. This, therefore, Jesus Christ proposed to the observation of John's disciples, who came from their master, to inquire whether he were the person whom they expected? "Tell John," says he, "the blind see," &c. The evangelists have preserved the memory of several miraculous cures, wrought by our Saviour on the blind.

Blindness of heart in the obdurate Jews, is particularly noticed in the New Testament, Mark iii. 1. Isaiah foretold it, Isaiah vi. 9. 16. "See ye indeed, but perceive not. Make the heart of this people fat, and their ears heavy, and shut their eyes:" *i. e.* prophesying, tell them that they will be blind and obdurate, that they shall neither see, nor understand what is designed for their salvation. *Vide* FRAGMENT, No. 190.

BLOOD. God from the beginning forbade the eating of blood, alone, or mixed with flesh, *i. e.* creatures suffocated, or killed without discharging their blood from them; because the life of the creature is in its blood; animal life does so depend on the blood, that no creature can live without it. According to which notion, is Virgil's expression describing the death of Rhetus.

Purpuream vomit ille animam.

ÆNEID IX.

From hence proceed several acceptations of the word *blood*.

1. For life. *God will require the blood of a man*, he will punish murder in what manner soever committed. *His blood be upon us*, let them impute his death to us. *The voice of Abel's blood crieth*; the murder committed on him crieth for vengeance. The avenger of blood: he who is to avenge murder committed on his relation, Numb. xxxv. 24, 27.
2. *Blood* means relation. No one shall come near to a woman, who is near of kin to him, Lev. xviii. 6. "Haman was a stranger from the Persian blood," Esth. xvi. 10: he was of a foreign race.
3. *Blood* is taken for what commonly happens to women, Lev. xx. 18. *Qui coierit cum muliere in fluxu menstruo,—ipsaque aperuerit fontem sanguinis sui, interficientur ambo.* And, *Si coierit cum ea vir tempore sanguinis menstrualis, immunus erit septem diebus.* Lev. xv. 24. *Si pepererit masculum, triginta tribus diebus manebit in sanguine purificationis sue,* Lev. xii. 4.
4. *Flesh and blood* are placed in opposition to *wit* and *reason*. "Flesh and blood hath not reveal-

ed it unto thee, but my Father who is in heaven," Matth. xvi. 17. "Flesh and blood cannot inherit the kingdom of God." "We wrestle not against flesh and blood," against visible enemies composed of flesh and blood, "but against principalities and powers," &c. 1 Cor. xv. 50.

5. Wine is called *the pure blood of the grape*. "Judah shall wash his garments in the blood of the grape," Deut. xxxii. 14; Gen. xlix. 11.
6. The priests are established by God, to judge between leper and leper, between blood and blood; in criminal matters, and where the life of man is at stake; to determine whether the murder be casual, or voluntary; whether it deserves death or remission, &c.
7. David said, he would not drink the *blood* of his heroes, who had exposed their lives to bring him water from the well of Bethlehem, 1 Chron. xi. 19. that water, which had been so near costing them their lives.
8. God reserved to himself the blood of all sacrifices, as being absolute master of life and death. The blood of animals was poured upon his altar, or at the foot of his altar, according to the nature of the sacrifice; and if the temple was too remote, it was poured upon the ground, and covered with dust. This blood of the sacrifices in the Old Testament, was figurative of that blood, which Jesus Christ poured forth for us, for the forgiveness of sins.

A man of blood: an husband of blood; a cruel and sanguinary man, a husband purchased with blood, or who is the occasion and cause of the effusion of his son's blood; thus, Zipporah called her husband Moses, when she had circumcised her son; others render it, "Thou art now a husband to me by blood," *i. e.* by the blood of the covenant; by circumcision. "To build one's house with blood," Hab. ii. 12; with oppression, and with blood of the unhappy. "To wash one's feet in blood," to obtain a signal and bloody victory, Psal. lvii. 11. The Vulgate reads to *wash his hands*; the Hebrew, *he shall wash his feet*.

I will visit the blood of Jezreel, I will avenge the blood which Jezabel hath shed there. Joel ii. 31. "The moon shall be changed into blood," it shall appear red like blood, as it does in some degree, during a total eclipse. *I said unto thee, even when thou wast in thy blood, live.* I saw thee polluted with the blood of thy birth, and, notwithstanding this impurity, I gave thee life. *His blood crieth from the ground: the land is drunken with blood*: blood is in any one's hands, upon any one's head, &c. These expressions are better understood by their own particular energy, than by all possible comments.

The blood of Jesus Christ is the price of our salvation; "his blood has purchased his church," Acts xx. 28. "We are justified in his blood," Rom. v. 9.—Eph. i. 7. "We have redemption through his blood." Colos. i. 14. "By his blood he hath pacified all things in heaven and earth." Colos. i. 20. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The woman having an issue of blood, Luke viii. 43. is said to have had this indisposition twelve years, and to have spent her fortune on physicians, without success. She came behind our Saviour, and touched the border of his garment, and immediately her issue of blood stanch'd, &c.

St. Ambrose is of opinion, that this woman was Martha: but Eusebius assures us, that she was a gentlewoman of the city of Paneas, near the source of Jordan, who, in acknowledgment of this miracle, erected a statue to our Saviour, which Eusebius affirms, he had seen with his own eyes. Sozomen and Philostorgius relate, that it was in being till the emperor Julian's time. *Vide II. CÆSAREA PHILIPPI, ad fin.*

BOANERGES, *Son of Thunder*: a name given by our Saviour to the sons of Zebedee, James and John, Mark iii. 17. on the occasion, probably, of their request, that he would call for fire from heaven, and destroy a certain village of the Samaritans, who had refused to entertain them, Luke ix. 53, 54. Boanerges is neither Hebrew nor Syriac. There is some reason to believe, that the Greek transcribers, instead of *Baneregem* (בני רגם) *son of thunder*, or *Bane-reges* (בני רגס) *son of tempest*, wrote Boanerges: or, Boanerges may be an ill way used by the Galileans, of pronouncing Bane-reges.

BOAR. This beast was unclean. The prophet complains, Psalm lxxx. 13. that the wild boar of the forest had rooted up the Lord's vine: which is understood either of Sennacherib, or Nebuchadnezzar, or Antiochus Epiphanes, who ravaged Judea. The Hebrew word *sis*, is taken generally for wild beasts, *vide* Psalm xlix. 11. The Syriac understands it in that place of *the wild ass*, the Chaldee of *the wild cock*.

BOCHERU, בכרי: *his first-born*.

BOCHERU, son of Azel, of the tribe of Benjamin, 1 Chron. viii. 38.

BOCHIM, the place of mourners, or of mulberry-trees, [or of weepings: whether *willows*, or *vills*?]

BODY. An assembly or community, is called a body: 1 Cor. x. 17. "All the faithful make but one body." James says, iii. 6. the tongue pol-

lutes the whole body, the whole of our actions; or, it influences the other members of the body. Our Saviour says, Matth. vi. 22. "If thine eye be single, thy whole body shall be full of light"—if thy intentions are upright, thy general conduct will be agreeable to that character: or, *if thine eye be single*, if thou art liberal and beneficent, all thy actions will be good; at least, thou wilt avoid many sins, which attend avarice.

Paul speaks of a spiritual body, in opposition to the animal, 1 Cor. xv. 44. The body which we animate, and which returns to the earth, is an animal body; but that which will rise hereafter, will be spiritual, neither gross, heavy, frail, &c. nor subject to the wants which oppress the present body.

Body is opposed to shadow, figure: "A shadow of things to come, but the body is of Christ," Colos. ii. 17. The ceremonies of the law, the sacred festivals, &c. of the Jews, are figures and shadows, realized in Christ, and the Christian religion: *e. gr.* the Jewish passover is a figure of the Christian passover; the sacrifice of the paschal lamb, is a shadow of the sacrifice of Christ. The fulness of the godhead resides bodily in Jesus Christ, Colos. ii. 9. really, essentially. God dwells in the saints, as in his temple, by his spirit, his light, his grace; but, in Jesus Christ, the fulness of the godhead dwelt, not allegorically, figuratively, and cursorily, but really and essentially. The body of any thing, in the style of the Hebrews, is the very reality of the thing. *The body of day, the body of purity, the body of death, the body of sin*, signify—broad day, innocence itself, &c. *The body of death*, signifies—either our mortal body, or the body which violently engages us in sin by concupiscence, and which domineers in our members.

Where the body is, there the eagles assemble, Matth. xxiv. 28. This is a sort of proverb used by our Saviour. In Job, xxxix. 30. it is said, that the eagle—viewing its prey from a distance—as soon as there is a dead body, it immediately resorts thither. Our Saviour compares the nation of the Jews to a body, by God in his wrath given up to birds and beasts of prey; wherever are Jews, there will be likewise enemies, to pillage them. *Corpus*, in good Latin authors, is sometimes used to signify—a carcass, or dead body. *Vide EAGLE.*

BOETHIUS, the father of Simon; was high-priest of the Jews, from A.M. 3981, to 3999.

BOHAN, בהן: *a stone*.

BONNETS of the Hebrew priests. *Vide CIDARIS*, and **PRIESTS**.

BOOK, in Hebrew, סֵפֶר *sepher*, in Greek, βιβλος, in Latin, *liber*. Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and monuments upon, as men desired to transmit to posterity. Josephus, *Antiq. lib. i. cap. 3.* speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the muses in Bœotia. God's laws were written on stone, and Solon's laws on wooden planks. Tablets of wood, box, and ivory, were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; or, what was written might be effaced by the broad end of a style.

Afterward, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies also a book. As these barks were rolled up, to be more readily carried about, these rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or parchments.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The trunk of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterward spread on a table, so much whereof is moistened, as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed: then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, from whence our paper takes its name, though its composition be so very different from it. Varro observes, and Pliny from him, that the use of the *papyrus* for writing on, was first discovered in Egypt, at the time of Alexander's building Alexandria. To this time, the following verses of Lucan refer:

Nondum flamineas Memphis contexere biblos
Noverat, in faxis tantum volucresque feræque
Sculptaque servabant magicas animalia linguas.

LUCAN. lib. iii.

As to the manner of preparing the *papyrus* for use. see Pliny, *Nat. Hist. lib. xiii. cap. 11, 12.*

Gailandinus de Papyro, and Salmasius' Comment on the Life of Firmus, in Vopiseus, who was one of the writers of the *Historia Augusta*. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example: but the Egyptian monarchs, either from envy, or some other reason, prohibited the exportation of paper out of their dominions; which obliged the kings of Pergamus to invent [rather to improve the manufacture of] parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, two sorts of books were made; one sort was rolls composed of many leaves of vellum, sewed or glewed together at the end. These books were written on one side only, and they were to be unrolled before they could be read. The other sort was like our books at present, made up of many leaves fastened to one another; were written on both sides; and were opened like our books. The Jews still use rolls in their synagogues. *Vide* FRAGMENT, No. 73, with the Plates.

The ancients wrote likewise on linen. Pliny says, *lib. xiii. cap. 11.* the Parthians, even in his time, wrote on their clothes; and Livy, *Decad. i. lib. iv. & x.* speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, and the history of the Roman commonwealth were written, and which were preserved in the temple of the goddess Moneta.

The paper in present use, is made of worn-out rags beaten small, and reduced to a pulp; the origin of it we are not acquainted with. We see no book written on this paper, which is above five hundred years old; and, perhaps, the most ancient author who makes any mention of it, is Peter the Venerable, who speaks of paper made of old rags, *ex rasuris veterum pannorum*. F. Bernard de Montfaucon has treated likewise of cotton paper, *charta bombycina*, which he shews to have been in use above six hundred years ago. The origin of this paper is not very well known; but it is certainly of cotton, and the use of it has been common since the tenth century.

Dr. Prideaux says, that this invention seems to have been brought into Europe from the East. For most of the old manuscripts in Arabic, and other Oriental languages, which we receive from thence, are written on this sort of paper, and some of them are certainly much more ancient than the times here mentioned, about this matter: but we often find them written on paper made from a paste of silk as well as of linen. It is most likely the Saracens of Spain first brought

it out of the East into that country, of which Galicia, being a province, it might from thence, according to Mr. Ray, have been first brought into Germany. Prid. Connect. &c. p. i. b. vii.

Book of Life, or *Book of the Living*, or *Book of the Lord*. It is very probable, that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus when Moses desires God rather to blot him out of his book, than to reject Israel, it is the same almost as Paul's expression, in some sort *to be accursed*, Rom. ix. 3. separated from the company of the saints, and struck out of the Book of the Lord, to procure the salvation of his people. *Vide* ANATHEMA. When it is said, that any one is written in the *Book of Life*, it means that he particularly belongs to God, is enrolled among the number of his friends and servants. When it is said, "blotted out of the Book of Life," this signifies, erased from the list of God's friends and servants, like as those who are guilty of treachery are struck off the roll of officers belonging to a prince.

In a more exalted sense, the *Book of Life*, signifies the Book of predestination to Glory, Faith and Grace: or the register of those, who through grace, have persevered to eternal life.

Book of Judgment. Daniel, speaking of God's judgment, says, *judgment was set, and the books were opened*. This is an allusion to what is practised, when a prince calls his servants to account. The accounts are produced, and inquired into. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what had happened, the services done for the king, and the rewards given to those who had performed them; as we see in the history of Ahasuerus and Mordecai. When, therefore, the king sits in judgment, the books are opened, he obliges all his servants to reckon with him; he punishes those who have been failing in their duty, he compels those to pay who are indebted to him, and rewards those who have done him services. There will be, in a manner, a similar proceeding at the day of God's final judgment.

Book is sometimes put for letters, memoirs, an edict, or contract; in short, the word *book*, in Hebrew, *sepher*, is much more extensive than the Latin, *liber*. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are

called a *book*. The English indeed, reads *letter*, but the LXX reads βιβλίον, and the Hebrew text הכפרים *hesepherim*. So is the contract which Jeremiah confirmed for the purchase of a field, Jer. xxxii. 10. Also, Ahasuerus' edict in favour of the Jews, Esth. ix. 20. Job, xxxi. 35. wishes, that his judge or his adversary would himself write his sentence, *his book*. The writing, likewise, which a man gave to his wife when he divorced her, was called a *book of divorce*.

The *book* sealed, mentioned Isai. xxix. 11. and the book sealed with seven seals, in the Revelations, chap. v. 1, 2, 3. are the prophecies of Isaiah and of John, which were written in a book, or roll, after the manner of the ancients, and were sealed; *i. e.* they were unknown, enigmatical, obscure, mysterious, they had respect to times remote, and to future events, so that no knowledge could be derived from them, till after that which was foretold should happen, and the seals were taken off. In old times, letters, and other writings that were to be sealed, were first wrapped round with thread or flax, and then the seal was applied to them. To read them, it was necessary to cut the thread or flax, and to break the seals.

Book, or *flying roll*, spoken of in Zachary, Zach. v. 1, 2. twenty cubits long, and ten wide, was one of those old rolls, composed of many skins or parchments, glewed or sewed together at the end. Though some of these (rolls) volumes were very long, yet none, probably, was ever made of such a size as this. This contained the curses and calamities which should befall the Jews. The extreme length and breadth of it shows the excessive enormity of their sins, and the extent of their punishment.

We read Gen. i. 1. the book of the Generation of Adam, *i. e.* the history of his life; and elsewhere, the book of the Generation of Noah, or of Jesus Christ, *i. e.* their history.

Isaiah describing the effects of God's wrath, says, "The heavens shall be folded up like a book." He alludes to the way among the ancients, of rolling up books, when they purposed to close them. A volume of several feet in length, was suddenly rolled up into a very small compass. Thus the heavens should shrink into themselves, and disappear, as it were, from the eyes of God, when his wrath should be kindled. These ways of speaking are figurative, and very energetic.

It is related in the books of the Maccabees, that the Jews, when suffering persecution from Antiochus Epiphanes, laid open the book of the law, wherein the Gentiles endeavoured to find delineated figures of idols. Some believe, that the Jews

laid open before the Lord the sacred books, wherein the Gentiles had in vain sought for something whereby to support their idolatry; others think, they laid open the sacred writings, wherein the Gentiles were desirous to paint figures of their idols:—otherwise, the Hebrews laid open their sacred books, wherein the Gentiles had sought diligently if they could not find some of the deities adored by the Jews, for the Gentiles were very uneasy on this article, some believing that the Jews worshipped an ass, or a living man, or Bacchus, or a something which they would not own. With some small variation in the Greek text, it might be translated thus: “They laid open the book of the law, at the same time that the Gentiles consulted the images of their false gods.”

We read, Psalm xl. 7. “In the volume, or head, of the book, it is written of me, I delight to do thy will, O my God.” St. Paul applies this passage to the incarnation of Christ. Some of the ancient fathers explained this “in the head of the book” of the book of Genesis, which imports, that *in the beginning* God created the heavens and the earth; *i. e.* God created the universe by his Son, his word, his wisdom, which, in this sense, is the beginning of all things. Others, as Chrysostom, &c. explain it of St. John’s gospel, which begins with, *in principio erat verbum*, in the beginning was the Word. The Hebrew reads, “In the volume of the book it is written of me; *i. e.* in the body of the sacred writings in general. The Greek may receive the same sense. *Kephalis*, which is rendered *caput*, or beginning, signifies likewise a roll, a volume. *Vide* FRAGMENT, No. 74.

Books sacred, or canonical, *vide* BIBLE, CANON, and the names of the several books.

BOOTY, spoil. Moses appoints in the law, Numb. xxxi. 27. that booty taken from the enemy, “should be divided equally between those who were in the battle, and the rest of the people;” *i. e.* into two parts, the first for those who had been in the action, the other for the people who continued in the camp.

Moses adds, “Ye shall likewise separate the Lord’s share, which ye shall take out of the whole booty belonging to the men of war; and of every five hundred men, oxen, asses, or sheep, ye shall take one, and give it to the high-priest, because these are the Lord’s first fruits. As to the other moiety which shall belong to the children of Israel, who did not fight; out of every fifty men, oxen, asses, or sheep, or other animals whatsoever, ye shall take one, and give it to the Levites, who have the charge of the tabernacle of

the Lord.” So that the share of Eleazar and of the priest, was much larger in proportion than that of any one of the twelve thousand soldiers who had been in action, and than that of the Levites. And what was practised on this occasion became a law for ever after. An instance of this appears in what happened under David, after the defeat of the Amalekites, who had plundered Ziklag.

The Rabbins pretend, *vide* Selden. de Jure Nat. & Gent. lib. vi. cap. 16. that under the kings of Israel, another rule was followed in distributing the spoil. First, every thing was given to the king, which had belonged to the conquered king; his tent, his slaves, his cattle, his spoils, his treasure. After this, the remainder of the booty being divided into two equal parts, the king had one moiety, and the soldiers had the other. This last part was distributed equally between the soldiers who had been in the action, and those who continued behind to guard the camp. They assert, that these rules had been established ever since the time of Abraham. It is difficult, indeed, to prove it: but we know that Abraham offered to the Lord the tenth of what he had taken from the five kings, and this tithe he made a present to Melchizedeck.

BOOZ, בּוֹז: *in strength*, or *in the goat*; from the preposition ב *beth*, in, and בּוֹז *hazaz*, strong, or *by hez*, a goat.

BOOZ, son of Salmon and Rahab. Rahab was a Canaanitess of Jericho, whom Salmon, of the tribe of Judah married, and had by her Booz, one of our Saviour’s ancestors according to the flesh. Some say, there were three of this name, the son, grandson, and great-grandson of Salmon; the last Booz was husband of Ruth, and father of Obed. They pretend that Scripture cannot be made reconcileable with itself any other way, since it reckons 366 years between Salmon’s marriage, and the birth of David, and yet mentions only three persons between Salmon and David, *viz.* Booz, Obed, and Jesse. But though it be difficult to fill so great a space with four persons from father to son, succeeding one another, and though it be uncommon to see four persons in the same family successively, living very long, and having children when far advanced in age, yet there is nothing absolutely impossible in it, particularly at this time, wherein many persons lived above a hundred years. Suppose, Salmon, at the age of a hundred and twenty, might beget Booz: Booz, at a hundred, might beget Obed, who, at something more or less, might have Jesse; and, Jesse, when a hundred years old, might have David: this, indeed,

is only supposition. However, it is sufficient to shew, that there is no contradiction or impossibility in the Scripture account.

Some Rabbins maintain, that Ibzan, judge of Israel, Judges xii. 8. is the same as Booz. The foundation of this opinion is no more than that Ibzan was of Bethlehem, and that there is some relation between the names: but Ibzan having governed Israel from A.M. 2823, to 2830, he cannot be the same as Booz, who could not be born later than A.M. 2620, his father Salmon having married Ruth, in 2553. Now, supposing him to be born in 2620, he must have lived 210 years: which appears incredible.

BOOZ, or rather Boaz, the name of one of those brazen pillars which Solomon erected in the porch of the temple, 1 Kings, vii. 21. The other, called Jachin, was on the right hand of the entrance, Booz was on the left. בוז Booz signifies strength, firmness. They were *together* thirty-five cubits high, as, in 2 Chron. iii. 15; *i. e.* each separately was seventeen cubits and a half. 1 Kings, vii. 15. and Jeremiah, chap. iii. 21. says eighteen cubits, in round numbers. The thickness of these columns was, says Jeremiah, four fingers, for they were hollow; the circumference of them was twelve cubits, or four cubits diameter: the chapter of each was in all five cubits high. These chapters in different parts of Scripture, are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments or members, which were sometimes considered as omitted, sometimes as included. The body of the chapter was of three cubits, the ornaments wherewith it was joined to the shaft of the pillar, were of one cubit: these make four cubits; the row which was at the top of the chapter, was also of one cubit; in all five cubits.

BORITH, בִּרְיָת, *παλα*: from ברר *barar*, to *purge*.

BORITH, or *Berith*, is rendered *fuller's soap*, Mal. iii. 2. It is thought to be the herb *kali*.

BOSOR, or Bosra, is four days' journey south from Damascus. There is a very strong castle belonging to it, a gate twenty cubits high, and one of the largest basins, or pools of water, in all the East, as the Persian geographer assures us. *Vide BEZER. Bibl. Orient. p. 211. col. 2.*

BOSPHORUS. The prophet Obadiah says, "And the captivity of this host of the children of Israel, shall possess that of the Canaanites, even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad or Bosphorus, shall possess the cities of the south." There are three Bosphorus' whither the Hebrews might have been carried. 1. The Cimmerian Bosphorus, at the

extremity of the Euxine Sea, between this sea and the lake Mæotis. 2. The Thracian Bosphorus, that of Constantinople, or the arm of the sea between Chalcedon and Constantinople. 3. The Bosphorus, or arm which separates Spain from Africa; each of these straits is called in Greek, Bosphorus, or rather, Bosporus, because an ox may swim over them.

Interpreters are divided concerning the straits, which Obadiah speaks of. The Jew, whom Jerom consulted upon such difficulties as occurred to him in the Hebrew, told him, that the Bosphorus mentioned by the prophet, was the Cimmerian Bosphorus, whither the emperor, Adrian, had banished many of those Jews, whom he had taken prisoners during the war in Palestine; which, notwithstanding, is a circumstance that we have no account of in history. Others believe, with more reason, that the captives taken notice of by Obadiah, were such as Nebuchadnezzar had sent away as far as the Palus Mæotis, about which the country is generally thought to be one of the most frightful in the world; and hither the great persecutors of the Christians frequently sent the confessors of our religion. Lastly, there are others, and those in good number, who understand the Hebrew as meaning Spain, and translate thus: "The captives of Jerusalem which are at Sepharad, that is to say, in Spain, shall possess the cities of the south." Profane historians, as Megasthenes and Strabo, lib. xv. assert, that Nebuchadnezzar extended his conquests as far as Africa and Iberia, beyond the pillars, which we apprehend to be those called Hercules' pillars. Now, in this expedition against Spain, some say that he transported many of the Jews thither. Thus they reconcile the version, which reads Bosphorus, with the opinion of the Jews, and of such authors as have followed them in interpreting Sepharad, to mean Spain.

But we may very well question, whether Sepharad signifies Spain. Some suppose France to be denoted by it. The old Greek interpreters have kept the Hebrew term, without changing it in their translation. In Jerom's time, the Hebrews explained it by Bosphorus. The Septuagint read Ephrata, instead of Sepharad. I should think some country beyond the Euphrates to be meant by Sepharad, such as that of the Sapires, or Saspire, toward Media, or the city of Hippara, in Mesopotamia. *Vide OBADIAH, vide ZEPHARAD, vide SPAIN.*

BOTTLE, a keg made of goat's skin, with the hair on the inside, well pitched and sewed together, wherein oil and other liquors were pre-

B O W

served. The mouth of such a bottle is through one of the animal's paws. There is frequent mention of bottles in Scripture, and as every one is not acquainted with the nature of them, it may be profitable to say a word, or two, of them in this place.

When Abraham dismissed Hagar, he gave her and her son bread, *and water in a bottle*, for their journey. The Gibeonites, the more effectually to deceive Joshua and the elders of the Israelites, showed them *their old bottles*, telling them, that they had brought them new from home, thereby hoping to convince them, that they came from some remote country. Jacl, the wife of Heber the Kenite, opened *a bottle full of milk*, and gave Sisera drink.

The Psalmist, designing to exalt the power of God, says, that he holdeth the waters of the sea, shut up, as it were, in a bottle; and, speaking of the passage through the Red Sea, he says, in like manner, that he shut up the waters as in a bottle. He locked them up, drew them back, bound them up. In another place, he compares himself to a bottle exposed to the frost, or, to the smoke; *i. e.* a bottle dried, blackened, shrivelled. Our Saviour says, "men do not put new wine into old bottles, else the bottles break, and the wine runneth out." His apostles were, as it were, old bottles before the descent of the Holy Spirit upon them; they were not capable either of comprehending or of practising all that perfection which Jesus Christ came to teach mankind. *Vide* FRAGMENT, No. 58.

BOW. This is a sort of arms very well known. The Israelites had many very expert archers among their troops. When there is mention in Scripture of bending the bow, the verb *tread under foot* is generally used; because it was their custom to put their feet upon the bow to bend it. David thanks God for giving him the strength of a brazen bow in his arms, Psal. xvii. 35. Their bows were commonly of wood. When they designed to say, God will destroy the power of such, or such a people, they expressed it, God will break their bow. In Hosea, chap. i. 5; vii. 16. "They are like a deceitful bow," signifies one that is not well strung, which does not carry straight to the mark. God is represented in Scripture with his bow and arrows, as warriors and conquerors are described, Hab. iii. 9. "Thy bow was made quite naked, according to the oaths of the tribes." Thou wilt awaken thy bow, thou wilt bend it, and put it in a condition to be drawn, &c. The Persians, who in the Scripture are called Elamites, were the most expert archers in the world. *Vide* FRAGMENT,

B R A

No. 221, and Plate of "Ancient Military Machines."

BOWELS. The bowels are the seat of mercy, tenderness, and compassion. Joseph's *bowels were moved* at the sight of his brother Benjamin; he felt himself softened, and affected. The true mother of the child, which Solomon commanded to be divided, felt her bowels move, and consented, that her son should be given to the woman who was not his real mother. The same affection is attributed to Deity, Luke i. 78. "God, through the bowels of his mercy, hath visited us," by sending the Messiah to us.

Job, describing a merciless, hard-hearted, rich man, says, "his bowels are loaded with fat." Solomon, in his Proverbs, says, "the bowels of the wicked are cruel." And St. Paul reproaches, as it were, the Corinthians in a friendly manner, saying, "Ye are not straitened in us, but ye are straitened in your own bowels." 2 Cor. vi. 12.

The Hebrews likewise sometimes place wisdom and understanding in the bowels. "Who hath put wisdom in the inner parts?" says Job, xxxviii. 36. The Psalmist says, "Renew a right spirit in my bowels"—within me. And Isaiah, xix. 3. "The spirit of the Egyptians shall fail—shall be annihilated—in the bowels, or in the midst thereof, and I will destroy the counsel thereof." It shall fall into disorder, mistake, and uncertainty. Jeremiah also says, "I will engrave my law in their bowels," or inner parts. And Habakkuk, ii. 19. "There is no spirit in the entrails—in the midst of the idol;" it has neither soul, spirit, nor understanding.

BOZEZ, or *Boses*, בוצץ: *mud, bog*; from בוצץ, *bitzalz*: otherwise, *in him the flower*; from the preposition ב *beth, in*, and צץ *izitz, a flower*.

BOZEZ. The name of a rock which Jonathan climbed up, to attack the Philistines, 1 Sam. xiv. 4.

BOZKATH, בוצקת: *mass, paste, puffed up*; from בוצק, *batssek*: otherwise, *in distress*; from the preposition ב *beth, in*, and צק *tsuk, to be pressed*: otherwise, *in effusion*; from צק *jatsak*.

BOZRA, *vide* BEZER, Bosor.

BOZRAH, בוצרה: *Βουρρα, a city*, Gen. xxxvi. 33. from the same as Bezer.

BRANCH. The prophets give this name to the Messiah, "Behold the man, whose name is the Branch," says Zechary, chap. vi. 12. also chap. iii. 8. "Behold, I will bring forth my servant the Branch." The Vulgate translates Oriens, Jesus Christ is the Branch of the house of David. He is likewise Oriens, the sun of righteousness, which is risen in order to enlighten us, and to deliver us out of the shadow of death. The

Messiah is likewise called by this name the Branch, in Isaiah iv. 2; Jeremiah xxiii. 5; xxxiii. 15; as a kind of prophecy of his miraculous birth of a Virgin. *Vide* ALMAH.

BREAD. In Scripture, bread is taken for food in general; "In the sweat of thy face shalt thou eat bread." "I will fetch a morsel of bread," says Abraham, Gen. xviii. 5. "If God give me bread to eat," says Jacob at Bethel, Gen. xxviii. 20. "Call him that he may eat bread," invite him to come and eat with us, &c. Exod. ii. 20. Manna is called *bread from heaven*, Exod. xvi. 15.

The ancient Hebrews had several ways of baking bread: they often baked it under the ashes. Abraham served the three angels, whom he received into his tent, with loaves baked upon the hearth, Gen. xviii. 6: the Hebrew, *huggoth*, signifies loaves, or little cakes, much like our broad thin cakes, which are baked under the ashes, or upon round copper-plates, or in pans, or stoves made on purpose. [Muffins or crumpets.]

The Hebrews, at their departure out of Egypt, made some of these unleavened loaves for their journey, Exod. xii. 39. Elijah, when fleeing from Jezebel, found at his head a cake, which had been baked on the coals, and a cruise of water, 1 Kings, xix. 6. The same Elijah desired the widow of Sarepta to make a little bread (cake) for him, and to bake it under the ashes, 1 Kings, xvii. 13. The Hebrew, 1 Kings, chap. xix. 6. calls this kind of cake *huggoth*; and Hosca vii. 8. compares Ephraim to one of these *huggoth*, which was not turned, but was baked on one side only. Busbequius, Constantinop. p. 36. says, that in Bulgaria this sort of loaves is still very common. They are there called *hugaces*. As soon as they see a guest coming, the women immediately make these unleavened loaves, which are baked under the ashes, and sold to strangers, there being no bakers in this country. *Vide* FRAGMENT, No. 109.

The Arabians, says D'Arvieux, Coutumes des Arabes, cap. xiv. and other Eastern people, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eat the same day; but the crust is black, and burnt, and retains a smell of the fuel used in baking it. This explains Ezek. ix. 9, 10, 12, 13. which is extremely shocking to the generality of readers. The Lord commands this prophet to make a paste composed of wheat, barley, beans, lentils, millet, and fitches, and of this to make a loaf, to bake it under the ashes, and to cover it with human excrements in the sight of all the people. The prophet expressing extreme reluctance to this,

God permitted him to cover it with cow-dung, instead of human dung. We are not to imagine that it was God's design to make the prophet eat man's dung; but he only enjoined him to bake his bread under such excrements; but, afterward, he allowed him to bake it under cow-dung, as the Arabians do. *Vide* FRAGMENT, No. 106.

The Hebrews, and other Eastern people, have at this day a kind of oven, called *taanour*, which is like a large pitcher, of grey stone, open at top, in which they make a fire. When it is well heated, they mingle flour in water; this paste they apply to the outside of the pitcher; it is baked in an instant, and being dried, is taken off in thin fine pieces like our wafers.

The Orientals believe Eve's oven to have been of this kind, that it was left to Noah, and that the boiling water which ran over from it, occasioned the deluge. Strange extravagancies! [metaphorical of the extensive spread and effects of her sin.]

A third sort of bread used among the people of the East, is baked in a great pitcher half full of certain little flints, that are white and glistering, on which they cast the paste in the form of little flat cakes. This bread is white, and smells well, but is good only for the day on which it was baked, unless there be leaven mingled with it to preserve it longer. This is the most common way in Palestine. *Vide* the Plate to FRAGMENT, No. 109.

Moses enjoined the Israelites on their arrival in the promised land, "to offer up a cake of the first of their dough, for a heave-offering in their generations." These first-fruits of bread, or dough, were given to the priest, or Levite, who dwelt in the place where the bread was baked; and if no priest or Levite dwelt there, that part of the dough designed for the Lord, or his minister, was thrown into the fire, or the oven. The quantity of bread to be given for first-fruits was not settled by the law; but custom and tradition had determined it, says Jerom on Exod. cap. xlv. to be between the fortieth part of the whole mass, at most, and the sixtieth part of the mass, at least. Philo remarks, that something was set apart for the priest, whenever they kneaded, but he does not say how much. *De præm. Sacerd.*

Leo of Modena, Cerem. des Juifs. part ii. cap. 9. tells us, that the modern custom of the Jews is, when the bread is kneaded, and a piece of dough made as big as forty eggs, to take a small part from it, and make a cake, which is instead of the first-fruits appointed by the law. It had been a custom to give this cake to the priests; but, at present, it is thrown into the fire, where they suffer it to be consumed. This is one of the three

precepts which should be observed by the women ; as they generally make the bread. The prayer to be recited by them, when they throw this little portion of dough into the oven, or the fire, is as follows : "Blessed art thou, O Lord our God, the king of the world, who hast sanctified us by thy precepts, and hast commanded us to separate a cake of our dough."

SHEW-BREAD, or, according to the Hebrew, the *bread of faces*, was bread offered every *Saturday* to God upon the golden table placed in the holy place, *Exod. xxv. 30*. The Hebrews affirm, that these loaves were square, and with four sides, and covered with leaves of gold : they were twelve in number, in memory of the twelve tribes of Israel, in whose names they were offered. Every loaf was composed of two *assarons* of flour, which make about five pints one tenth. These loaves had no leaven : they were presented hot every sabbath-day, the old loaves being taken away, which were to be eaten by the priests only. With this offering there was salt, and incense, and even wine, according to some commentators. Scripture mentions only salt and incense, but it is presumed wine was added, because it was not wanting in other sacrifices and offerings. It is believed, that these loaves were placed one upon the other in two piles, of six each ; and that between every loaf, there were two thin plates of gold, folded back in a semicircle, the whole length of them, to admit air, and to hinder the loaves from growing mouldy. These golden plates thus turned in, were supported at their extremities by two golden forks, which rested upon the ground. *Vide FRAGMENT, No. 228, and Plate.*

We have remarked, that the shew-bread was eaten by none but priests : nevertheless, David having received some of these loaves from the high-priest, Abimelech, ate of them without scruple, in his necessity ; and our Saviour uses his example to justify the apostles, who had bruised ears of corn, and were eating them on the sabbath day. It appears from several places of Scripture, that there stood constantly near the altar a basket full of bread, to be offered with the ordinary sacrifices, *Exod. xxix. 32 ; Numb. vi. 15*.

Moses forbids the priests "to receive from the hands of strangers bread, or any thing else that they proposed to give, because all these gifts are corrupted," *Lev. xxii. 25*.

There are different opinions concerning the meaning of this law. Some, as Tostatus, Cajetan, and others, pretend, that under the name of *bread*, we should understand all sorts of sacrifices and offerings, because the victims that were slain, are in Scripture, sometimes called the

bread of God. Others imagine, that God forbids the receiving sacrifices of any kind, or any real offering immediately from the hands of infidel people, but he permits the reception of money wherewith to purchase offerings and victims. Lastly, others explain it literally, of offerings of flour, bread, or cakes ; that none of these were to be received in the temple from the hands of idolaters, or infidels.

God threatens to break the staff of bread, *i. e.* to send famine among the Israelites, *Ezek. iv. 16*. "Man doth not live by bread only, but by every [word] which proceedeth out of the mouth of God." God can sustain us, not only with bread, or ordinary food, but with any thing else, if he thinks fit to communicate a nourishing virtue to it. Thus he fed the Israelites in the wilderness with manna ; and thus five thousand men were fed with five loaves, distributed by the hands of Jesus Christ, and his apostles.

Bread and water are used for sustenance in general. *Deut. ix. 9, 18*. God complains of the Moabites and Ammonites, that they did not meet Israel with bread and water ; Nabal, in answer to David's message, says, "Shall I take my bread and my water, and give them to men whom I know not ?" Obadiah, the governor of king Ahab's house, fed an hundred prophets of the Lord with bread and water. *1 Kings, xviii. 13*.

Bread of affliction, and the water of affliction, *1 Kings, xxii. 27*. are the same thing as a little bread and a little water, or prison-bread and prison-water. [Prison allowance.]

As the Hebrews generally made their bread very thin, and in the form of little flat cakes or wafers, they did not cut it with a knife, but broke it ; which gave rise to that expression so usual in Scripture, of *breaking bread*, to signify eating, sitting down to table, making a meal.

In the institution of the Eucharist, our Saviour broke the bread which he had consecrated ; from whence, to *break bread*, and *breaking of bread*, in the New Testament, are used likewise for celebrating the Eucharist.

The Psalmist speaks of the bread of tears, "My tears were bread to me day and night," *Psalm xli. 4* : and, *Psalm lxxx. 5*. "Thou feedest them with the bread of tears ; and, *Psalm cxxvii. 2*. "Thou that eatest the bread of sorrows." Meaning continual sorrow and tears, instead of food ; or which make us lose the desire of eating and drinking. [or, we mingle our food with tears.]

Bread of wickedness, bread of deceit, is bread acquired by criminal and fraudulent practices.

BREAST-PLATE, *vide PECTORAL*.

BROOK, *Torrens*, in Greek, *χειμαρρος cheimarros* ; in Hebrew, *נחל nachal*. A brook is distinguished

from a river, for a river flows at all times, but a brook at some times only; as, after great rains, or the melting of snows. As the Hebrew word *nachal* signifies a *valley*, as well as a *brook*, one is often used for the other; as the *Brook of Gerar*, for the *Valley of Gerar*. This ambiguity is not very dangerous, since generally there are brooks in vallies; but it deserves notice, because sometimes that is attributed to the valley which belongs only to the brook; for example, to the *Valley of Kidron*, which should be understood of the brook *Kidron*.

[It is somewhat unhappy, that in the English language the word *torrent*, should signify a powerful stream, rather than a current which runs only after rain, which kind of stream being very common in Arabia, and frequently alluded to in the book of Job, deprives our translation not only of emphasis and of poetry, but of correctness, if not of meaning, in some places. *Vide* Job xx. 17.]

The distinction between a brook and a river, is not always observed in Scripture, and one is often taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and other rivers which flow during the whole year (such as the Jabok and the Arnon) the name of brooks. The Euphrates, is called the *Brook of Willows*, Isaiah xv. 7.

Brook of Thorns. Joel iii. 18. called in the Hebrew, the *Brook of Shittim*; in the Septuagint, the *Brook of Cords*. I take this brook to be the Kidron.

Brook Kidron, runs between the city of Jerusalem to the west, and the mount of Olives to the east, *vide* KIDRON: and MAP OF JERUSALEM.

Brook of Egypt, is probably the Nile, or the most eastern arm of this river, *vide* EGYPT.

Brook Besor, is commonly placed between Gaza and Rhinocorura: but Jerom, on Amos vi. says, it lies between Rhinocorura and Pelusium. *Vide* BESOR, and 1 Sam. xxx. 9.

Brook of Grapes, or *Cluster of Grapes*: in Hebrew, *nachal eschol*: we are of opinion, that it lay south of Judah, and of the lot of Simeon, not far from the *Valley of Sorek*.

Brook Zered, Deut. ii. 13, 14. is further south than the *Brook Arnon*.

Brook Arnon: rather a river than a brook; *vide* ARNON.

Brook Jabok: rather a river than a brook; *vide* JABOK.

Brook, or *Valley of Gerar*, near the city of Gerar, south of the promised land, in Arabia Petræa.

Brook of Jeruel, or, rather, the brook opposite to the wilderness of Jeruel, in the south of Judah.

Brook Kishon, springs at the foot of mount Tabor,

and falls into the Mediterranean, between Carmel and Ptolemais. *Vide* KISHON.

Brook Cadumim: in my opinion, is the same as the Kishon, *vide* Judges v. 21.

Brook Cherith, beyond Jordan, toward Succoth; *vide* CHERITH, and 1 Kings, xviii. 3.

Brook of Gaash, 1 Chron. xi. 32. was probably in the tribe of Ephraim, at the foot of mount Gaash, on which the city of Timnath-Serah was situated, where Joshua was buried, Josh. xxiv. 30.

Brook of Mamre: the valley of Mamre, Gen. xiii. 18; xiv. 13, &c. We have already observed, that the Hebrew *nachal* signified equally a valley or a brook.

Brook of the South, Psalm cxxv. 11. probably the brooks south of Palestine, or the flux of water, which flowed when the south wind dissolved the snow. The Hebrew word in this passage is not *nachal*, which signifies a brook, but *aphikim*, which signifies drains of water, inundations, floods, בְּנֵי אֶפְיָיִם.

Brooks, or *Rivers of Ethan*, *vide* ETHAN, Psalm lxxiii. 15.

BROTHER. This word is taken in Scripture, not only in its common and literal signification, but for a relation, a man of the same country, or of the same nation, for our neighbour, for a man in general.

[It is probable, that James, Joses, and Judas, Matth. xxvii. 56, &c. though called *brethren* of Jesus, were not strictly his natural brothers; but (according to the usage of the Hebrews in extending names of affection from the proper kin to which they accurately applied to more distant relatives) at the nearest, *cousins* to Jesus; James and Joses were sons of Mary (certainly not the Virgin, Matth. xxvii. 56.) James and Judas were sons of Alpheus, Luke vi. 15, 16. and Alpheus is most probably Cleophas, husband of Mary, sister to the Virgin, John xix. 25.

Brother is one of the same nation:—which is a further extension of the term, Rom. ix. 3, &c.

Brother is one of the same faith. *Vide* the First Epistle of St. John.

Brother is one of the same nature, Heb. ii. 17.

Thus we see a regular gradation in the application of the word *brother* in Scripture, and I apprehend that most, perhaps, all languages, employ some equivalent extension of this term. We say in English, a brother—of the same trade—a brother of the same colour—"brother black," &c. Of the same disposition—"brother miser." Of the same vice—"brother thief," &c. And to express many other ideas of similarity, we often attach meanings no less extensive to this word, than are denoted by it when it occurs in its loosest sense in holy writ.]

Brother is used sometimes for one who resembles another in any quality, either good or evil; "He who is slothful in his work, is brother to him who is a great waster." Job complains "I am a brother to dragons [serpents] and a companion to ostriches." I imitate them in their doleful cries and in their flying from mankind. And, Ecclesiasticus says, "He that sheddeth blood, and he who defraudeth the labourer of his hire, are brothers." These two crimes have a strong connection and resemblance.

Brother is likewise understood for friend, or husband; as sister is for wife. "O that thou wert as my brother that sucked the breasts of my mother!" Cant. vi. 5. And, "Thou hast ravished my heart, my sister, my spouse." Job, chap. xvii. 14. says, "I said to the worm, thou art my sister." And, Solomon advises in his Proverbs, chap. vii. 4. "Say unto wisdom, thou art my sister."

By the law, the brother of a man who died without children, was obliged to marry the widow of the deceased, to raise up children to him, that his name and memory might not be extinct. *Vide* WIDOW, and FRAGMENT, No. 101.

BUBALUS. This animal is mentioned in the Vulgate translation. Moses suffered the Hebrews to eat of it, Deut. xiv. 5; and it was served up at Solomon's table, 1 Kings, iv. 23. The Hebrew *jachmur*, signifies a certain animal, found about the Euphrates, with horns like a stag, and red hair: so the Arabians describe the *jachmur*; which the Vulgate has translated *bubalus*.

BUBASTUS, or *Bubaste*, פִּבְסֶת, βυβαστος: a city of Egypt. Heb. *pibeseth*, the mouth of confusion.

BUBASTUS, a famous city of Egypt. Ezekiel xxx. 17. speaks of it under the name of Pi-bezeth. It stood on the eastern shore of the eastern arm of the Nile.

BUGÆUS, βυγαῖος: Gr. probably the same as *Bagoas*, an eunuch.

To BUILD. Besides the proper and literal signification of this word, denoting the construction of dwellings, it is used to signify producing children and a numerous posterity. Sarah desires Abraham to take Hagar to wife, that by her she may be *builded up*, i. e. have children to support her family, Gen. xvi. 2. The midwives who refused obedience to Pharaoh's orders, when he commanded them to put to death all the male children of the Hebrews, were rewarded for it: *God built them houses*, gave them a numerous posterity. [If that be the true rendering of the place; but some think it signifies the houses of the Israelites were established by the numbers of children which the midwives saved.]

The prophet Nathan promises David, from God, to *build* his house for him, i. e. to give him children and successors, 2 Sam. vii. 27. Scripture speaking of the formation of the first woman, says, God *built* her with the rib of Adam, Gen. ii. 22.

BUKKI, or *Bocci*, בָּקִי: empty, or dissipation; from בָּקָק *bakak*: otherwise, in the vomit; from the preposition ב *beth*, in, and קָא *kia*, vomiting.

I. **BUKKI**, son of Jogti, of Dan, Numb. xxxiv. 22.

II. **BUKKI**, high-priest of the Jews, son of Abishua, and father of Uzzi, 1 Chron. vi. 5.

BUKKIAH, בִּקְיָהוּ, βοχχίας: the evacuation or dissipation of the Lord; from בָּקִי *bukki* as above, and יָהּ *jah*, the Lord.

BUKKIAH, a Levite, who played on music, before the ark, 1 Chron. xxv. 4.

BUL, בֹּוֹל, βουλ: old age, perishing; from בָּלָה *balah*.

BUL, the eighth month in the Hebrew calendar afterward called, *Marshevan*; answering to our October, O.S. It is the second month of the civil year, and the eighth month of the ecclesiastical year. It has twenty-nine days.

The sixth day of this month was a fast, because, on this day, Nebuchadnezzar slew the children of Zedekiah in the presence of that unhappy prince, whose eyes, after they had been witnesses to this sad spectacle, he ordered to be put out. *Vide* 2 Kings, xxv. 7. We only find the name *Bul* in 1 Kings, vi. 38. under the reign of Solomon.

BULL, *Bullock*. This animal was reputed clean, and was generally used in sacrifice. The Septuagint and Vulgate often use the word *ox*; under this word comprehending rather the species, than the sex or quality, of the animal. The ancient Hebrews, in general, never cut, or mutilated, any creature; and where in the text we read *ox*, we are to understand a bull, Lev. xxii. 24.

The beauty of Joseph is compared to that of a bullock. The Egyptians had particular veneration for this animal; they paid divine honours to it; and the Jews are thought to have imitated them in their worship of the golden calves. Jacob reproaches his sons, Simeon and Levi, for having dug down the wall of the Sichemites; but the LXX translate the Hebrew, *for hamstringing a bull*. Many of the ancient fathers explained this passage of Jesus Christ, and referred it to his being put to death by the Jews. The Hebrew, *shor*, signifies either a wall or a bull.

Bull, in a figurative and allegorical sense, is taken for powerful, fierce, insolent enemies. "Fat bulls (Heb. *Bulls of Bashan*) surrounded me on every side," says the Psalmist, Psalm xvii. 13. And, Psalm lxxviii. 31. "Rebuke the beast of the

reeds, the multitude of the bulls," Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls. And, Isaiah says, chap. xxxiv. 7. "the Lord shall cause his victims to be slain in the land of Edom, a terrible slaughter will he make, he will kill the unicorns, and the bulls," meaning those proud and cruel princes who oppressed the weak.

BUNAH, בונה, *βανα*: one that builds, or that understands, or that adopts; from בנה *banah*, or *ban*.

BUNAH, son of Jeralmeel, 1 Chron. ii. 25.

BURDEN, *vide* WEIGHT.

BURIAL. The Hebrews were at all times very careful in the burial of their dead; to be deprived of burial, was thought one of the greatest dishonours, or unhappinesses, that could befall any man: this last duty was denied to none, not even to enemies; but it was withheld from those who were self-murderers, till after sunset, and the souls of such persons were believed to be plunged into hell. This concern for burial proceeded from a persuasion of the soul's immortality. Scripture threatens the wicked with being deprived of burial, as if this were among the greatest calamities that could happen. "If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he," Eccles. vi. 3. Jeremiah, viii. 2. threatens the kings, priests, and false prophets who had adored idols, that their bones should be cast out of their graves, and be thrown like dung upon the earth. The same prophet foretold that Jehoiakim, king of Judah, who built his house by unrighteousness, and who abandoned himself to avarice, violence, and all manner of vice, among other severe punishments, should be buried with the burial of an ass; that he should be cast out of the gates of Jerusalem into the common sewer, Jer. xxii. 18, 19. It is observed, 2 Mace. v. 10. that Jason, who had denied the rites of burial to many Jews, was himself treated in the same manner; that he died in a foreign land, and was thrown like carrion upon the earth, not being laid even in a stranger's grave. Good men made it part of their devotion to inter the dead, as we see by the instance of Tobit.

There was nothing determined particularly in the law as to the place of burying the dead. There were graves in town and country, by the highways, in gardens, on mountains: those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates that they were dug under the mountain upon which the

temple stood: since God says, that in future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in his garden; that of Rachel was adjacent to the highway from Jerusalem to Bethlehem. That of the Maccabees was at Modin, upon an eminence, from whence it was visible at a great distance both by sea and land. The kings of Israel had their burying places in Samaria. Samuel was interred in his own house; Moses, Aaron, Eleazer, and Joshua were buried in mountains; king Saul and Deborah, Rebekah's nurse, were buried under the shade of trees. It is affirmed, that the sepulchres of the inhabitants of Jerusalem were in the valley of Kidron. Here likewise were the burying places for foreigners. The Jews call what we term a church-yard or cemetery, *the house of the living*, to shew their belief of the immortality of the soul, and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, as if they were still alive, saying, "Blessed be the Lord who hath created you, fed you, brought you up, and, at last, in his justice taken you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restores life." Buxtorf. Synag. Jud. cap. xxxv. Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets. They go and pray near them. The Rabbins teach, that it is not lawful to demolish tombs, or to disturb the repose of the dead, by burying another corpse in the same grave, even after a long time; nor to carry an aqueduct across the common place of burial; or an highway; nor to go and gather wood there nor to suffer cattle to feed there.

When the Jews come with a funeral to a burying place, they repeat the blessing directed to the dead, as above-mentioned; the body is put down upon the ground, and if it be a person of consideration, a kind of funeral oration and encomium is made over him; then they walk round the grave, reciting a pretty long prayer, which they call *the righteousness of judgment*; because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with those words, Deut. xxxii. 4: "He is the rock, his work is perfect;" &c. then a little sack full of earth, is put under the dead person's head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest

relation tears a corner of his clothes, the dead body is let down into the grave, with his face toward heaven; and they cry to him, *go in peace*, or rather according to the Talmudists, *go to peace*. The nearest relations first throw earth on the body, after them, all present do the same, with their hands or with shovels. This done, they retire, walking backward, and before they leave the burying-ground, they pluck bits of grass three times and cast them behind their backs, saying, "They shall flourish like grass of the earth," Psalm lxxii. 16.

I do not observe in all antiquity, any instance of an epitaph inscribed on the tomb of a Hebrew; for that which is reported of Adoniran's found in Spain, and some others of like authority, do not deserve notice. If a monument was erected in memory of a king, a hero, a prophet, or a warrior, the tomb itself spoke sufficiently, and the memory of the person was perpetuated, together with his history, &c. among the people. King Josiah when destroying the tombs of the false prophets of Baal, and of the priests who had belonged to the golden calf, took notice of a sepulchral stone among them, which was known to be the tomb erected for the man of God, who had declared to Jeroboam, that a king, by name Josiah, should burn the bones of the false prophets upon the altar at Bethel. There was therefore no epitaph upon it. The tombs belonging to the kings which were in caves dug in a rock, were certainly not adorned with epitaphs. [Nevertheless, they might have inscriptions, distinguishing the party they contained; and if the hieroglyphics on the tombs mentioned in FRAGMENT, No. 211, be so ancient as we have hinted, they may be regarded as proofs, that monumental inscriptions were not, perhaps, unusual in Jewish antiquity.]

The form of epitaphs used by the Jews, is as follows: "This stone is placed at the head of N. the son of N. who was buried on such a day, in the year N. May he rest in the garden of Eden, with all the righteous who have been there from the beginning. Amen, amen, selah." Or, "Let his soul be buried in the garden of Eden. Amen, amen, amen, selah." Or, "This monument, or this pillar, is erected near the head of the most illustrious, most holy, and most pure virgin Rebekah, the daughter of Samuel the Levite, who died in good reputation, such a day of the month N. in the year N. May her soul be buried in the garden of Eden. Amen, amen, amen, selah." But these forms are neither ancient nor uniform. Benjamin of Tudela says, that when he travelled through Palestine, he observed this inscrip-

tion on Abraham's tomb: "Here is the sepulchre of Abraham, our blessed father." But this had been but lately made.

BURNING; Heb. *taberah*, תבערה, Numb. xi. 3; Deut. ix. 22; an encampment of the Hebrews, after they had quitted Sinai: so called, because God being provoked, by the murmurs of the Israelites, who complained for want of flesh to eat, sent a fire among them, which consumed many of them who were in the extremities of the camp. **BURNING-BUSH**, wherein the Lord appeared to Moses, at the foot of mount Horeb, &c. *Vide* MOSES.

As to the person who appeared in the bush, Scripture in several places calls him by the name of God, Exod. iii. 2, 6, 13, 14, &c. He calls himself, the Lord, God, the God of Abraham, Isaac, and Jacob; the God who was to deliver his people from their bondage in Egypt; moreover, Moses blessing Joseph, says, "Let the blessing of him who dwelt in the bush come on the head of Joseph." But, in the places of Exodus, which we are examining, instead of *the Lord appeared to him*, the Hebrew and the Septuagint import, *the angel of the Lord appeared to him*. Stephen, in the Acts, reads it in the same manner; Jerom, Austin, and Gregory the Great, teach the same thing. It was an angel, agent, messenger, who, representing the Lord, spoke in his name. The ancients generally held the Son of God to be the person who appeared in the bush.

BUSH, in which the ram was caught to be offered instead of Isaac. *Vide* SABEC.

BUTTER, is taken in Scripture, as it is generally in the East, for cream or liquid butter. Children were fed with butter and honey, Isaiah vii. 15, 22; with milk-diet, with cream, and honey, which was very common in Palestine. *Vide* FRAGMENT, No. 183. Some think, by the name *butyrum*, in Scripture, we are to understand cheese: but the Hebrew has a particular name to signify cheese, and butter, or thick cream is a much more natural and likely production from milk than cheese is.

BUZ, בוז, בִּזָּז: *despised*, or *plundered*.

I. **BUZ**, son of Nahor and Milkah, and brother to Huz, Gen. xii. 21. Elihu, one of Job's friends, was descended from Buz, the son of Nahor. Scripture calls him an Aramean, or Syrian; Job xxxii. 2. "Elihu the Jebusite of the kindred of Ram." Ram is put for Aram. The prophet Jeremiah, chap. xxv. 23. threatens the Buzites with God's wrath. They dwelt in Arabia Deserta.

II. **Buz**, son of Abdiel, and father of Jahdo, of the tribe of Judah, 1 Chron. v. 14.

B Y S

BUZI, בוזי, בוזי: *my contempt*.

BUZI, a priest, father of the prophet Ezekiel, Ezek. i. 3.

BYBLOS, a city of Phœnicia, lying between Sidon and Orthosia, famous for its devotion to the worship of Adonis, who was believed to have been wounded by a boar in Mount Libanus, above Byblos. The river Adonis, which descends from mount Libanus, passes by Byblos; its waters are at some seasons as red as blood, occasioned by a particular sort of red earth through which it runs, and which it carries off in great quantities whenever it overflows. At such a time the inhabitants of Byblos lamented Adonis, pretending their river was then coloured with his blood. Lucian. de Dea Syria.

Some are of opinion, that the Giblii, whose dexterity in cutting wood and building vessels is commended, Ezek. xxvii. 9. were the inhabitants of Byblos, in Hebrew, called Gebal. It was seated at the foot of Libanus, on the Mediterranean, almost opposite to where some cedars are still remaining. Vide FRAGMENT, No. 217.

BYSSUS. By this word we generally understand that fine Egyptian linen, of which the priests' tunics were made. But we must distinguish

B Y S

carefully three kinds of commodities, which are generally confounded, and comprehended under the name of linen. 1. The Hebrew, בד bad, which signifies linen. 2. Schesch שש, which signifies cotton. 3. Butz בוצ, which is commonly called *byssus*, and is the silk growing under a certain shell-fish, called *pinna*.

I do not find the name *buz* in the text of Moses, though the Greek and Latin use the word *byssus*, to signify the fine linen of certain habits belonging to the priests. The word *buz* occurs only in Chronicles xv. 27; in Ezekiel xxvii. 16; and, in Esther i. 6. In the Chronicles, we see David dressed in a mantle of *buz*, with the singers and Levites. Solomon uses *buz* in the veils of the temple, and sanctuary. Ahasuerus' tents were upheld by cords of *buz*, and Mordecai was clothed with a mantle of purple and *buz*, when king Ahasuerus honoured him with the first employment in his kingdom. Lastly, it is observed, that there was a manufacture of *buz* in the city of Beersheba, in Palestine. This *buz* must have been different from common linen, since in the same place where it is said, David wore a mantle of *byssus*, we read likewise, that he had on a linen *ephod*. Vide COTTON.

C.

C A B

C Æ S

CABBALA, קבלה signifies *tradition*. The Cabalist Rabbins study principally the combinations of particular words, letters, and numbers; pretending to discover by this means what is to come, and to see clearly the sense of certain difficult passages in Scripture. They have many names, which they call sacred; these they use in invoking spirits, from whom they imagine they receive great information: they tell us, that the secrets of the Cabbala were discovered to Moses on mount Sinai, and have been delivered down from father to son without interruption, and without the use of letters; for to write them, is not lawful. *Vide* Basnage's Cont. of Josephus, tom. vi. lib. ix. cap. 7. *Vide* TRADITION.

CABBALA, called *artificial*, consists in searching for abstruse and mysterious significations of a word, or words, in Scripture, from whence they borrow, or rather *force*, explanations, by combining the letters which compose it. This *Cabbala* is of three kinds: the *Gemetry*, the *Notaricon*, and the *Themurah*, or change.

Cabbala Gemetry consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which compose it—*e. gr.* the Hebrew letters of יבא שילoh *Jabo-schiloh*, Gen. xlix. 10. Shiloh shall come, when reckoned arithmetically, make up the same number as those of the word משיח *Messiah*; from whence they infer, that *Shiloh* signifies the *Messiah*.

Cabbala Notaricon, consists in taking each letter of a word for an entire diction:—*e. gr.* *Bereschith*, the first word of Genesis, composed of B.R.A. Sch. I.T. of this they make *Bara-Rakia-Arez-Schamaim-Iam-Tehomoth*. He created the firmament, the earth, the heavens, the sea, and the deep. This *Cabbala* is varied by taking, on the contrary, the first letters of a sentence to form one diction:—*e. gr.* *Atah-Gibbor-Leholam-Adonai*. "Thou art strong for ever, O Lord." They unite the first letters of this sentence, A. G.L.A. and make *AGLA*, which may signify, "I will reveal," or "a drop of dew."

Cabbala Themurah, or change, consists in transpositions of letters, placing one for another, or one before another, much after the manner of *Anagrams*.

CABBALISTS. This name is given to the Rabbinical doctors among the Jews: they receive not only the text of Scripture, but also the explanations of the Talmud, and the Jewish traditions; they study, also, to discover mysterious and concealed meanings in the words, the letters, and their arrangements, in Scripture; for, they hold the opinion, that every word, letter, or accent in the law, includes some mystery.

CABBON, כבן: *which extinguishes*, or *which is extinguished*: from כבה *cabah*: otherwise, as *intelligent*; from the adverb כי *ki*, *as*, and בן *bun*, *intelligent*: or *as building*; from בנה *banah*, *to build*.

CABBON, a city in Judah, Josh. xv. 40.

CABUL, *vide* CHABALON.

CAB, a Hebrew measure, the sixth part of a *seah*, or *satum*; and the eighteenth part of an *ephah*. A *cab* contained three pints one third of our wine measure; or two pints five sixths of our corn-measure.—ARBUTHNOT'S *Tables of Ancient Coins, Weights, and Measures*.

CAD, or *Cadus*, in Hebrew, signifies a pitcher; but, in Luke, a particular measure: "How much owest thou to my lord?—a hundred measures of oil." The Greek reads a *hundred baths*. The *bath*, or *ephah*, contained full ten gallons.

CADUMIM, קדמים: *the ancients, the first, or Orientals, or the waters of the East*; from *Cademoth*, or *Kademoth*, and מים *majim*, *the Eastern waters*.

CADUMIM, a brook of this name is mentioned, Judges v. 21. Many think this brook ran east, from the foot of mount Tabor, into the sea of Tiberias: but we have no evidence of any such brook in that place. Others think, *Cadumim* is synonymous with the brook *Kishon*. We know there was a city in these parts, called *Cadmon*, mentioned, Judith vii. 3. in *Syriaco*, from whence the brook *Cadumim*, or *Kishon*, might be named.

CÆSAR, Καῖσαρ: a Latin word; from *cædo*, *I cut*, because the subject of it was cut out of his mother's womb at the time of her delivery; or, from *cæsaries*, a *head of hair*: otherwise, *one that has blue eyes*; which, in Latin, are called *cæsios*, or *glaucos oculos*.

CÆSAR. This name was assumed by, or was given to, all the Roman emperors after Julius Cæsar. In the New Testament, the reigning emperor is generally called Cæsar, omitting any other name which might belong to him. Jesus Christ calls the emperor Tiberius, simply Cæsar, "Render to Cæsar, the things that are Cæsar's," Matth. xxii. 21. And, Paul thus mentions Nero: "I appeal to Cæsar;" i. e. to Nero, the emperor then reigning.

[Probably this title rather denoted the political power than the person of the emperor: Festus being a Roman officer, seems to use a different phraseology, Acts xxv. 25.]

CÆSAREA, in Palestine (formerly called Strato's Tower,) built by Herod the Great, in honour of Augustus, was situated on the eastern coast of the Mediterranean, and had a very fine harbour. Josephus says it was 600 furlongs, or about twenty-five leagues, from Jerusalem. Vespasian, after the Jewish war, settled here a Roman colony: its inhabitants were partly Jews, and partly Greeks, i. e. idolaters. Hence arose very frequent contentions between them. Cæsarea is often mentioned in the New Testament. Here king Agrippa was smitten by the Lord, for neglecting to give God the glory, when the people were so liberal to him of their flattery. Cornelius the Centurion, who was baptized by Peter, resided here, Acts x. 1, *et seq.* Also Philip the Deacon, with his four maiden daughters, Acts viii. 40. At Cæsarea, the prophet Agabus foretold to the apostle Paul, that he would be bound at Jerusalem, Acts xxi. 10, 11. Paul continued two years prisoner at Cæsarea, till he could be conveniently conducted to Rome, because he had appealed to Nero. Whenever Cæsarea is named, as a city of Palestine, without the addition of Philippi, we suppose this Cæsarea to be meant.

II. CÆSAREA PHILIPPI (before called Paneas) was situated at the foot of mount Panæus, near the springs of Jordan. It is believed that its ancient name was Dan, or Lais; and that it was called Paneas, by the Phœnicians only: nevertheless, Eusebius distinguishes Dan from Pancas, as if they were near, yet were different places. Cæsarea was a day's journey from Sidon; a day and a half from Damascus. Philip the Tetrarch built it, or, at least, embellished and enlarged it, and named it Cæsarea, in honour of the emperor Tiberius; but afterward, in compliment to Nero, it was called Neronias. The woman who had been troubled with an issue of blood, and was healed by our Saviour, Matth. ix. 20. Luke viii. 43. is said to have been of Cæsarea Philippi, and to have returned thither after her cure. Report also said, she erected there a statue to her benefactor [probably a small

one, and of brass.] Julian the Apostate displaced this figure, and set up his own instead: but the Christian inhabitants placed it honourably in their church. That of Julian was consumed by lightning.

CAIN, קַיִן: *possession, or possessed*; from קָנָה *kanah, to enjoy, to possess.*

CAIN, the eldest son of Adam and Eve; born toward the end of the first year of the world. Some believe, that Eve at the same time produced a daughter; it might be so: but the Scripture says nothing of it. His brother Abel was born about a year after him.

Cain applied to agriculture, and his brother Abel to feeding of flocks, Gen. iv. 2, &c. Cain offered the first-fruits of his grounds to the Lord, but Abel offered the fat of his flock; God showed that Abel's offerings were agreeable to him, and that Cain's were not, which so enraged Cain, that his countenance was entirely changed; whereupon the Lord said to him, *Why is thy countenance so dejected? if thou doest well, shalt thou not be accepted?* Vide ABEL.

But Cain, unrestrained by this admonition, and suffering evil passions to mislead him, killed his brother Abel: the Lord inquired into this murder, and for this he punished Cain:—who became an exile and a vagabond. Nevertheless, he received an assurance, that he himself should not be murdered; of which God gave to Cain a token; for so may the words be taken, though commonly they are considered as expressing a token of guilt, strongly marked on his person.

Cain quitted the presence of the Lord, and retired to the land of Nod, east of Eden, where he had a son, whom he named Enoch, and in memory of whom he built a city of the same name.

Several questions are proposed relating to Cain—*as, What was his pretence or motive for killing his brother Abel? What instrument he used? Whose resentment and revenge he apprehended? To what country he retired? What was the mark which God fixed upon him, or appointed to him? And what death he died?*

[There has also been much debate on the proper rendering of the sentence, Gen. iv. 7. *If thou doest not well—"sin"—a sin-offering "lieth"—croucheth—"at the door."*—Perhaps the true import of it is to this effect: "*If thou hast done well, thou shalt have praise—if not—lay a sin-offering at the door*"—by way of sacrifice: at the door—either of the garden of Paradise (*vide* chap. iii. 24. or—at the door of a place for worship. The word signifies crouching as a beast—*q. d.* "imitate the offering of Abel;—make an atonement by blood." This rendering takes the word—*lay, crouch—actively* instead of *passively*: literally, "*at the opening, the sin-offering crouching*"—shall be your atonement.]

Josephus says, that Cain having settled at Nod, instead of being reformed by his punishment and exile, became more wicked and violent, and headed a band of thieves, whom he taught to enrich themselves at the expense of others. He quite changed the simplicity and honesty of the world into fraud and deceit; inventing weights and measures. He was the first who set bounds to fields, and who built and fortified a city.

CAINS, or Cainites, heretics, of the second century after A.D. who believed Cain to have been produced by some greater power than Abel; for which reason Cain prevailed over Abel. On the same principle they honoured those persons who are recorded in Scripture as the worst of mankind: such as, the inhabitants of Sodom; Korah, Dathan, and Abiram; and particularly the traitor Judas, who, said they, knowing that the salvation of men was to be procured by the death of Jesus Christ, delivered him to his enemies to be executed, notwithstanding the resistance of certain powers, who being ill-wishers to our happiness, would have prevented him. The Cainites adopted whatever was most impure and ignominious among the Gnostics, and other heretics. *Vide* Epiphanius, Heresy 38; Tertul. de Præscrip. cap. xlvii. &c.

CAINAN, קַנָּן: *possessor or purchaser*; from קָנָה *kanah*: otherwise, *one that laments*; from קָן *kun*: or the *nest*; from קִנְיָן *kinnen*.

I. CAINAN, son of Enos, born A.M. 325, when Enos was ninety years of age, Gen. v. 9. At the age of seventy, Cainan begat Mahalaleel: he died, aged 910, A.M. 1235, *ante* A.D. 2769.

II. CAINAN, son of Arphaxad, and father of Salah. This person is neither in the Hebrew nor in the Vulgate of Gen. xi. 12, 13, 14: but is named, Luke iii. 36. between Salah and Arphaxad—"Who was the son of Salah, the son of Cainan, the son of Arphaxad."

The LXX, in Gen. x. 24; xi. 12. admit him. Some have suggested that the Jews suppressed the name Cainan out of their copies, designing to render the LXX and Luke suspected. Others, that Moses omitted Cainan, being desirous to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others, that Arphaxad was father of both Cainan and Salah; of Salah naturally, of Cainan legally. Others, that Cainan and Salah were the same person, under two names; this they allege in support of that opinion which maintains Cainan to be really son of Arphaxad and father of Salah.

They who assert, that Cainan was surreptitiously inserted into the LXX, and from thence was taken by Luke, observe, that the authority of the He-

brew, Vulgate, Chaldee, and Syriac, is superior to that of the LXX; that Luke having only copied the LXX, his text in this place rests on their authority; that the changes which appear in their years of the patriarchs, destroy their authority, wherever they contradict the Hebrew; and that the editions of the LXX do not agree with each other: but some affirm, that the name Cainan is an insertion into the text of the LXX; and that the most ancient fathers did not read it there: and, indeed, neither Josephus, nor Philo, knew any thing of a Cainan, the son of Arphaxad; and the early fathers generally reckon only ten generations from Noah to Abraham: whereas there would be eleven, if they had included Cainan. Many learned men believe, that this name was not originally in the text of Luke, but is an addition by inadvertent transcribers, who remarking it in some copies of the LXX, added it from thence.

CAIPHA, or *Caïapha*, or *Hepha*, חֵיפָא, *Heipha*, a town situated at the foot of mount Carmel, north, on the gulph of Ptolemais: its ancient name was Sycaminos or Porphyreon. Sycaminos was derived probably from the sycamore-trees which grew here, as Porphyreon might be from catching here the fish used in dyeing purple. Perhaps, Cepha, or Caipha, was derived from its rocks; in Syriac, Cepha: but the Hebrews write Hepha, and not Kepha. This city was separated from Acco, or Ptolemais, by a large and beautiful harbour. From Acco to Cepha by sea direct, is not above fifteen miles: but by land the distance is double.

CAIAPHAS, Καϊάφας: *he that seeks with diligence*; from צָפַח *chaphash*: otherwise *vomit*; from קָא *koa*, *to vomit*; and from פֶּה *phe*, *a mouth*: or rather from *cephas*, *a rock*.

CAIAPHAS, or Joseph Caiphas, high-priest of the Jews, succeeded Simon, the son of Camith; and after possessing this dignity nine years, from A.M. 4029 to 4038, he was succeeded by Jonathan, son of Ananas, or Annas. Caiaphas was high-priest, A.M. 4037, which was the year of Jesus Christ's death. He married a daughter of Annas, who also is called high-priest in the gospel, because he had long enjoyed that dignity.

When the priests deliberated on the seizure and death of Jesus Christ, Caiaphas told them, there was no room for debate on that matter, "*that it was expedient for one man to die, instead of all the people—that the whole nation might not perish,*" John xi. 49, 50. This sentiment was a kind of prophecy, which God suffered to proceed from the mouth of the high-priest on this occasion, importing, though not by his intention, that the death of Jesus would be the salvation of the world.

When Judas had betrayed Jesus, he was first taken before Annas, who sent him to his son-in-law, Caiaphas, who possibly lived in the same house, John xviii. 24. The priests and doctors of the law there assembled to judge Jesus, and to condemn him. *Vide* FRAGMENT, No. 137. The depositions of certain false witnesses being insufficient to justify a sentence of death against him, and Jesus continuing silent, Caiaphas, as high-priest, said to him, "*I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God?*" To this adjuration, thus solemnly made by this superior judge, Jesus answered, "*Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*" On hearing these words, Caiaphas rent his clothes, saying, "*What farther need we witnesses? Behold now you have heard his blasphemy. What think ye?*" They answered, "*He is worthy of death.*" And, as the power of life and death was not at this time in their hands, but was reserved to the Romans, they conducted him to Pilate, the governor, that he might confirm their sentence and order his execution: which, at length, they extorted from Pilate.

Two years after, *i. e.* A.D. 38. Vitellius, governor of Syria, coming to Jerusalem at the passover, was received very magnificently by the people. As an acknowledgment for this honour, he restored the custody of the high-priest's ornaments to the priests, he remitted certain duties raised on the fruits of the earth, and deposed the high-priest Caiaphas. Josephus seems to include this deposition among the favours done by Vitellius. What was the end of Caiaphas, and when he died, we cannot tell. His house is shown still in Jerusalem: but how can we depend on monuments of this kind, after so many revolutions as have happened to the city of Jerusalem? At the utmost, it might stand on that site.

CAIUS, or *Gaius*, *Γαῖος*: according to the ancient Latin, this word signified *lord*, as *caia* signified *lady*; for *g* is often used for *c*.

CAIUS CALIGULA, emperor of Rome, succeeded Tiberius, A.D. 37: he reigned three years, nine months, and twenty-eight days. We do not find in ecclesiastical history, that he molested the Christians. He, indeed, procured himself to be adored among the Heathen: but, having commanded Petronius, governor of Syria, to place his statue in the temple of Jerusalem, for the purpose of adoration, the Jews so vigorously opposed this idolatry, that, fearing a sedition, the governor suspended his orders, and wrote an account of the matter to Caius; who

pretended to be satisfied, but was not so in reality. Agrippa coming at this time to Rome, by his interest in Caius, prevented any serious consequences; and obtained that this statue should not be set up. *Vide* AGRIPPA.

But, as if he repented of this favour shown to the Jews, instead of a statue which had been begun at Sidon, Caius ordered another to be made at Rome, of copper, gilt, extremely large, designing to have it carried privately to Egypt, when he went thither, as he intended, in the beginning of the year following; and so to have it placed without noise in the temple of Jerusalem, before the Jews were aware of it.

The Jews of Alexandria, at this time, suffered much persecution from the Heathen of that city, who were supported by Flaccus, the governor. Philo the Jew being sent, with other deputies, to the emperor, to demand justice against them, presented a memorial to him, containing a short account of their sufferings. Caius at first received them very civilly, and it was believed they would gain their cause: but Philo, whom age and experience had rendered more diffident, was apprehensive that this prince was already engaged by the Alexandrians.

Some time after, Caius dismissed them, saying, "*These people do not seem to me to be so wicked, as they are foolish and unfortunate, in not believing me to be a god.*" We learn from Philo and Josephus, that in his reign, the Jews of Alexandria were continually oppressed.

He was killed by Chæreas, one of his guards, while coming out of the theatre, A.D. 41, in the fourth year of his reign. He was succeeded by Claudius. *Vide* AGRIPPA, HEROD, and HERODIAS.

CAKES. The Hebrews had several sorts of cakes, which they offered in the temple; made of meal, of wheat, or of barley; kneaded sometimes with oil, sometimes with honey; sometimes only rubbed over with oil when baked, or fried with oil in a frying-pan. At Aaron's consecration, "*they offered unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened, anointed with oil; the whole made of fine wheaten flour.*" Exod. xxix. 1, 2.

The Hebrew calls מנחה *mincha*, all offerings made of grain, flour, paste, bread, or cakes. These offerings were made either alone, or with other things. Sometimes fine flour was offered, as Lev. ii. 1; or, cakes, or other things baked, as Lev. ii. 4; or, cakes baked in a frying-pan, as Lev. ii. 5; or, in a frying-pan with holes, or upon a gridiron, Lev. ii. 7. Ears of corn were sometimes offered, in order to be roasted, and the corn be got out from them.

These offerings of corn, cakes, &c. were instituted principally in favour of the poor. This, however, is understood of voluntary offerings, not appointed by the law; for, as to certain sacrifices, the law, instead of two lambs and an ewe, permits the poor to offer only one lamb, and two young pigeons.

As to the manner of offering these cakes; they were salted and unleavened; for nothing not salted, or having leaven in it, might be offered to God; but leavened or common loaves might be given to the priests as presents, for food. If, therefore, the cakes which were offered, were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord, then took so much of it as was to be burned on the altar, threw that into the fire, and kept the rest himself, Lev. ii. 4. If the offering was a cake kneaded with oil, and dressed in a frying-pan, it was broken, and oil was poured on it; then it was presented to the priest, who took a handful of it, which he threw on the altar-fire, and the rest was his own. [N.B. Oil in the East answers the purpose of butter among us in England.]

Cakes or loaves offered with sacrifices of beasts, as was customary (for the great sacrifices were always accompanied by offerings of cakes, and libations of wine and oil,) were kneaded with oil. And the manner was, not to pour the wine and the oil on the head of the animal about to be sacrificed (as did the Greeks and Romans,) but on the fire wherein the victim was consumed, Numb. xxviii. 1, 2, 3, &c. The law regulated the quantity of meal, wine, and oil, for each kind of victim. To the sacrifice of a bullock were added three assarons of flour, kneaded with half a *hin* of oil, and as much wine: to a ram were appointed two assarons, or two tenths of an ephah of flour, with the third of a *hin* of oil, and as much wine: to a goat, or ewe, of lambs or kids, one tenth deal of flour kneaded with one fourth part of a *hin* of oil, and another of wine.

CALAH, a city of Assyria, built by Asher, Gen. x. 12. *Vide* CALE.

CALAMUS AROMATICUS, or Odoratus, a sort of reed, or sweet-scented root. It is mentioned among the drugs whereof the sacred perfumes were compounded, Exod. xxx. 23. It is a knotty root, reddish without, and white within, which puts forth long and narrow leaves. The true odoriferous *calamus* comes from India. The prophets speak of it as a foreign commodity, of great value, Isai. xliii. 24. Theophrastus and Pliny mention a sweet *calamus*, which grows in Syria, beyond Libanus, in a lake; probably the lake Semechon. These reeds have no smell while green; but when dry only. [But this was too

near Judea, to enhance its value as a foreign commodity.]

CALAMUS, in Hebrew, *kanna*, קנה, a measuring reed, or cane; Ezekiel xl. 3. and John, Rev. xi. 1. speak of this reed. Ezekiel says, it was in length six cubits, and a hand-breadth; or, rather six cubits and six hand-breadths; i. e. six Hebrew cubits, each larger by a hand-breadth than the Babylonish cubit. *Vide* CUBIT.

CALAMUS SCRIPTORIUS, a reed answering the purpose of a pen to write with. The ancients used styles, to write on tablets covered with wax; but reeds to write on parchment, or *papyrus*. The Psalmist says, Psalm xlv. 1. "My tongue is the pen of a ready writer." The Hebrew signifies rather a style. 2 Maccabees says, that the writers employed in making a list of the Jews in Egypt, produced their reeds quite worn out. Baruch wrote his prophecies *with ink*, Jer. xxxvi. 4; and, consequently, with reeds; for it does not appear that quills were then used to write with. In 3 John 13. the Apostle says he did not design to write with pen (reed) and ink. This usage was common among the ancients:

Inque manus chartæ, nodosaque venit arundo.

PERSIUS, Satyr. iii.

The Arabians, Persians, Turks, Greeks, and Armenians, to this day, write with reeds or rushes. *Vide* FRAGMENT, No. 74. No. 8, 9.

CALCOL, כלכל, *who nourishes, consumes, and sustains the whole*; from כלל *calal*, and כל *cal*, the whole.

CALCOL, fourth son of Mahol, a Levite and eminent musician, 1 Chron. ii. 6; 1 Kings iv. 3.

CALE, כלה, χαλάχ: *favourable, opportunity*: otherwise, *as the verdure, or green fruit*; from לח *lach*, and the adverb כי *ci*, *as*: otherwise, *humility*; from לח *lach*, or לח *lachach*: otherwise, a table, a floor; from לח *luach*.

CALE, or Chale, or Calah, or Chalach, a city of Assyria, built by Asher, or by Nimrod; for some suppose the phrase, Gen. x. 11, 12. wherein the founding of this city is mentioned, to be ambiguous: but whoever founded it, it was distant from Nineveh; and the city Resen lay between Cale and Nineveh. Chale is, perhaps, the capital of the Chalacene province, near the springs of the river Lycus; or Chala, the capital of the Chalenitis, separated by mount Zagrus from Media.

CALEB, or Keleb, כלב: a dog, or a crow, or a basket: otherwise, *as the heart*; from the adverb כי *ci*, *as*, and לבב *lebab*, the heart.

CALEB, son of Jephunneh, of the tribe of Judah, was sent with Joshua, and others of Israel, to view the land of Canaan, Numb. xiii. 2, & seq. They went through the country, and brought with them some of its finest fruits as specimens

of its productions; but, after this report of the beauty and goodness of the country, some of these spies added—"But the inhabitants are of extraordinary strength, and the cities are large, and enclosed with prodigiously high walls." This raised a murmuring among the people; but Joshua and Caleb said to them, "The country is excellent, let us go boldly and take possession." But the other deputies insisted to the people, that "they could never make themselves masters of it; because the inhabitants, who possessed it, were giants; in comparison of whom, said they, we appeared but as grass-hoppers," A.M. 2514, ante A.D. 1490, Caleb was then forty years of age.

Hereupon the people openly declared against this expedition; Joshua and Caleb encouraged them: but the people would have stoned them, had not the glory of the Lord appeared; and sentenced the whole multitude to die in the desert, except Joshua and Caleb.

When Joshua had invaded and conquered great part of Canaan, Caleb with his tribe came to Gilgal to see him; Caleb said to him, "Thou knowest what the Lord said to Moses in my favour: I was forty years old, when Moses sent me to view this country. I made my report with truth, and repressed, so far as I was able, the murmurs of the people. God hath preserved my life to this day; five-and-forty years. I am now above fourscore, in good health and strength. Give me, I pray thee, this mountain, where the Anakim dwell, that I may possess it." Joshua bestowed many blessings on him, and granted his request.

Caleb, therefore, with his tribe, marched against Kirjath-arba (afterward Hebron,) took it, and killed three giants of the race of Anak; from thence he went to Debir, otherwise Kirjath-sepher. This place being extremely strong, Caleb promised to whoever took it, his daughter Achsah to wife: it was taken by Othniel, son of Kenaz. Caleb is thought to have survived Joshua.

II. CALEB, the name of a district in Judah, wherein were the cities of Kirjath-sepher and Hebron, belonging to the family of Caleb, 1 Sam. xxx. 14.

III. CALEB, or Chelubi, son of Hesron, married first Azuba, and afterward Ephrath, 1 Chron. ii. 9, 18, 24.

CALENDS, *vide* KALENDS.

CALF, *Golden*, which the Israelites worshipped at the foot of mount Sinai, Exod. xxxii. 4, &c. *Vide* the Additions to the article AARON.

When the people saw that Moses delayed to come down from the mount, they assembled around Aaron, and said to him, "Up, make us gods which shall go before us." Aaron demanded their ear-rings; which were melted, and cast into the figure of a calf. When this was about to be consecrated, Moses being divinely informed of it, came down from the mount, and calling to

all who detested this sin, the sons of Levi armed themselves, and slew of the people, who were utterly unprovided to resist an enemy, about *twenty-three thousand men*. But the Hebrew, Samaritan, Chaldee, LXX, and the greatest part of the old Greek and Latin fathers, instead of 23,000, read 3000 men slain.

[There are some hints in the story of the golden calf which are usually overlooked: as

I. Aaron calls his calf in the plural, "gods"—"These are thy gods—they who brought thee out of Egypt," &c. So the people say, "Make us gods," yet only one image was made.

II. Observe, the second commandment forbids the making "to THYSELF" any graven image; yet, in the instance of the cherubim, graven images were made, though not "to thyself," i. e. to any private individual, nor for the purpose of visible worship, but for *interior* emblems, in the most holy place, never seen by the people.

III. Observe, Aaron did not make this calf with his own hands, most probably, but committed it to some sculptor, who wrought not openly in the midst of the camp, but in his workshop. The Jews report that the image was made into the form of a calf by some *evil spirits* who accompanied the Israelites from Egypt; and if they mean *evil human spirits*, I apprehend they are right.] The sacred writers in succeeding ages do plainly speak of the golden calf as a very great sin; *vide* Psalm cvi. 19, 20; Acts vii. 41; also Deut. ix. 20.

[IV. Aaron, though greatly misled, must have meant by this worship something more than the mere worship of Apis; for in what sense had Apis "brought Israel out of the land of Egypt?" He would rather have kept them there than have liberated them from thence. Jeroboam uses the very same language, 1 Kings. xii. 28. It is strange that so long after the *Exodus*, he should so strongly allude to that event, if Apis had been the object of his calves. Were his idols exposed to public view, so that whereas the cherubim at Jerusalem were unseen by worshippers, those at Dan, or at Bethel, were open to the inspection of all comers?—Nevertheless, it is usually thought the Hebrews, on this occasion, imitated the worship of the god Apis, whom they had seen adored in Egypt under the figure of a living bull; or of a bull made by art: or of a man with a bull's head; for several of the fathers speaking of the golden calf, express themselves as if this figure had had only the head of a calf or bull. *Aureum caput bovis*, says Lactantius; *bibulum caput*, says Tertullian; and, *conflatum est bibulum caput*. *Vide* FRAGMENT, No. 108. and the PLATES to No. 152. Plate iv. No. 8.

Monceau, in his Aaron purgatus, has endeavoured to show, that the golden calf made by Aaron resembled the cherubim, on which, as he supposes, the Lord sat, when he appeared to Mo-

ses, on mount Sinai. These cherubim, by his account, were winged oxen, such as Moses afterward made to the mercy-seat. He adds, that Aaron's sin consisted not so much in making the golden calf, as in giving the people an opportunity of a superstitious and idolatrous worship, and of transferring to a figure the worship due to God alone. He moreover is of opinion, that the golden calves made by Jeroboam, after the separation of the ten tribes, were cherubim, and that neither Jeroboam nor the ten tribes forsook the worship of the Lord, but only made a schism, by separating from their brethren, who at Jerusalem worshipped the same God seated on the cherubim, whom the other tribes adored as seated on the golden calves, at Dan and Bethel. *Vide CHERUBIM, also FRAGMENT, No. 152, and PLATES.*

CALVES, Golden, of Jeroboam, son of Nebat. This prince having been acknowledged king by Israel, to separate the ten tribes the more effectually from the house of David, he provided for them new gods, whom they might worship in their own country, without going to the temple at Jerusalem, 1 Kings, xii. 26, 27, 28. "He made two calves of gold, and said, Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan, at the two extremities of his kingdom. And this thing became a sin; for the people went to worship before these calves to Dan and Bethel."

We have observed that Monceau thought these golden calves of Jeroboam were imitations of the cherubim, and that they occasioned rather a schismatic than an idolatrous worship; and it is confessed that all Israel did not renounce the worship of the Lord by adopting that of the golden calves, and by ceasing to go up to Jerusalem. God did not altogether abandon Israel; but sent them prophets, and preserved a great number of faithful worshippers. Elijah complains bitterly to God, that "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets," 1 Kings, xix. 10. The God of Israel, therefore, had his prophets, his altars, and his worshippers, in Ahab's kingdom. The same Elijah, having assembled the people on mount Carmel, bids them choose the Lord or Baal: "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings, xviii. 21.

It is certain Jeroboam's golden calves were not images of Baal, see 1 Kings, xvi. 31, 32; 2 Kings, x. 28, 31; neither does Elijah say, "Choose between these calves, as emblems of Apis, and Jehovah." Nevertheless, most

commentators think Jeroboam designed by his golden calves, to imitate the worship of Apis, which he had seen in Egypt, 1 Kings, xi. 40. Scripture reproaches him frequently with having made Israel to sin; and when it would describe a bad prince, it says, he imitated the sin of Jeroboam. "Jeroboam drew Israel from following the Lord, and made them sin a great sin," 2 Kings, xvii. 21. The prophet Ahijah tells this prince's wife, "Thou hast gone and made thee other gods and molten images, to provoke me to anger, and hast cast me behind thy back," 1 Kings, xiv. 9. How often did the prophets bitterly exclaim against the false worship of these golden calves!

I confess there were saints and prophets in Israel, but they did not worship the golden calves; either they went privately to the temple of Jerusalem, as Tobit tells us he did, chap. i. 5; or they worshipped God in their own houses, probably under the direction of some prophet, as the woman of Shunam, 2 Kings, iv. 23. who also seems to have attended on public prophetic exhortations, &c. on various occasions.

The LXX and the Greek fathers generally read (feminine) *golden cows* instead of golden calves. Josephus speaks of the temple of the golden calf, as still in being in his time, somewhere toward Dan (not Daphne, as the printed copies read.)

The glory of Israel was their God, their law, and their ark; but the adorers of the golden calves considered those idols as their glory: "The priests thereof rejoiced on it, for the glory thereof," Hosea, x. 5. The prophets say to them in raillery, "Ye who worship calves, come and sacrifice men," Hosea xiii. 2. Can there be any greater madness?—Ye adore calves, and sacrifice men to Moloch and Saturn. The LXX give this passage another meaning, "They say, we want calves, sacrifice men." We have no more calves to sacrifice, let them bring men for that purpose: but the Hebrew may be interpreted, "Let them who would sacrifice, come and kiss, or adore, the calves," as the English translation.

Hosea foretold the destruction and captivity of the calves of Samaria: "Thy calf, O Samaria, hath cast thee off, mine anger is kindled against them. The calf of Samaria shall become as contemptible as spiders' webs," Hosea viii. 5, 6. The Assyrians, having taken Samaria, carried off the golden calves, with their worshippers. The Hebrew word, translated *spiders' webs*, is difficult. The LXX translate, *is deceitful*, or *mis-taken*; Symmachus, *is inconstant*, or *gone astray*; the Rabbins, *is as it were dust, saw-dust*; the generality of interpreters, *is broken to pieces*. Jerom was informed, by his Hebrew master, that

it signified spiders' webs, which float in the air and are soon dispersed.

Josephus has omitted the story of the golden calf. The LXX say, in Exod. xxxii. 4. that Aaron described it with a graving tool, but that the PEOPLE MADE AND CAST IT. Some Jews are of opinion, that a wooden calf was formed, which was covered with golden plates.

The Chaldee paraphrast says, "Aaron received the ear-rings, tied them up in purses, and made the golden calf of them." Bochart maintains, that this is the best translation, and that the Hebrew *charet* signifies a purse, and not a graving tool. Vide AARON, and FRAGMENT, No. 1.

In Hosea, xiv. 2. "We will render the calves of our lips," signifies sacrifices of praise, prayers, &c. The LXX read, *the fruit of our lips*, instead of *the bulls of our lips*; as does the Syriac, and the Apostle, Heb. xiii. 15.

CALVES. There is frequent mention in Scripture of calves, they being commonly used for sacrifices. But a "calf of the herd" is in all probability set in opposition to a sucking calf, still under its dam. The fatted calf was a calf fatted particularly for some feast, Luke xv. 23.

To CALL, frequently signifies *to be*; but, perhaps, includes the idea of admitted to be, acknowledged to be, well known to be, the thing called, since men do not usually call a thing otherwise than what they conclude it is. "He shall be called wonderful, the mighty God, counsellor, father," &c. He shall possess all these qualities; he shall be truly the wonderful, the mighty God, &c. Isaiah ix. 1. "He shall be called the son of the Most High," Luke i. 35. He shall be truly so. So of John the Baptist, "Thou shalt be called the prophet of the Highest:"—Thou shalt be acknowledged under that character.

To CALL, in the sense of a vocation, to an employment; to the Christian religion. Paul says, he was called to the apostleship, Rom. i. 1. Jesus Christ says, "Many are called, but few are chosen," Matt. xx. 16.—We are exhorted "to live in a manner worthy of the vocation wherewith we are called." "Let every man abide in the calling wherewith he is called," Eph. iv. 1.

To CALL any thing by its name; to affix a name to it, is an act of authority: the father names his son; the master names his servant; "God calleth the stars by their names," Psalm cxlvii. 4.

To CALL on the name of God; to call him to our assistance, to entreat him in our necessities. "Enos began to call on the name of the Lord." Gen. iv. 26. Others translate, "The name of God was profaned," i. e. by giving it to idols. See ENOS.

To CALL on God, sometimes signifies all the acts of religion, the whole public worship of God. "Whosoever shall call on the name of the Lord"—whosoever shall believe, trust, love, pray, &c. as he ought to do,—"shall be saved," Rom. x. 13. God, in some sort, receives it as an honour that we should call on him; he is, in some sort, jealous of our adorations; he requires that we should call on no other God besides himself. "Call on me in the day of trouble; I will deliver thee; and thou shalt glorify me," Psalm l. 15.

CALLISTHENES, Καλλισθένης: Gr. signifying *handsome strength*; from καλός, *handsome* or *great*, and σθένος, *strength, power*.

CALLISTHENES, an officer of the king of Syria, who set fire to the temple-gates: but, when the festival was celebrated at Jerusalem, for the victories, obtained over Antiochus' generals, by Judas Maccabeus, the people having discovered Callisthenes, who had fled into a house for safety, they set fire to it, and burned him in it, 2 Mace. viii. 33.

CALNEH, or Chalanne, כלנה: *our consummation*, or *all we*; from כלל *calal*, and the pronoun נה *neh*, *us, ours*: or, *as murmuring*; from לון *lun*, *to murmur*, and the adverb כִּי *ci*, *as*: otherwise, *he that abodes* or *sojourns*.

CALNEH, a city in the land of Shinaar, built by Nimrod, and formerly the seat of his empire, Gen. x. 10. We believe it to be the Calno of Isai. x. 9; and Canneh, Ezek. xxvii. 23. It must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which traded with Tyre.

CALNO, כלנו: *our consummation*; from כלל *calah*, or כלל *calal*, *whole*, and נו *no*, *ours*. Vide CALNEH.

CALPHI, Καλφι: *voice of the mouth*; from קול *kol*, *a voice*, and פה *pe*, *a mouth*. Josephus calls him Casphe, which may be derived from the Hebrew כסף *caseph*, *silver*.

CALPHI, father of Judas. This last commanded part of the troops of Jonathan Maccabeus; and kept his ground, with three others, in a battle which Jonathan fought against the Syrians, in the plain of Nasor, near the lake of Genesareth, 1 Mace. xi. 70. A.M. 3860; ante A.D. 183.

CALVARY, or Golgotha, i. e. *The place of Skulls*. A little hill north of mount Sion, so called, probably, by reason of its similitude to the figure of a skull. Many of the ancients were of opinion, that this mountain was called Calvary, because the head of the first man (Adam) was buried there: and that our Saviour was crucified in the same place, that, his blood running down on this first of mankind, he might thereby

be restored to life, and receive the favour of a resurrection: [as they supposed, among those raised at the death of Jesus.]

Mount Calvary was near Jerusalem [*vide* the MAP OF JERUSALEM,] and was the place, in all probability, where criminals were commonly executed. When Barchochébas revolted against the Romans, Adrian, having taken Jerusalem, entirely destroyed that city, and settled a Roman colony there, calling it *Ælia Capitolina*. This new city was not built exactly on the ruins of the old, but to the north; so that mount Calvary, which before had been out of the city of Jerusalem, was now almost in the centre of the city *Ælia*. Mount Sion, where the temple had stood, was either cultivated as a field, or covered with brambles and ruins.

Adrian profaned mount Calvary, and particularly the place where Jesus had been crucified, and his body buried: but the empress Helena, mother to Constantine the Great, erected there a stately church (which is still in being,) and enriched it with magnificent ornaments: so that the sepulchre of Christ, and Calvary, are more honoured by Christians, than Jerusalem ever had been by the sons of the synagogue.

CAMBYSES, son of Cyrus, succeeded his father, A.M. 3475; *ante* A.D. 529. This prince was violent, passionate, cruel, and subject to fits of anger which were downright madness. When he came to the crown, the Samaritans, who in the reign of Cyrus had ventured to attack the Jews only indirectly, now opposed them openly, and wrote to Cambyses, whom they call Ahasuerus, Ezra iv. 6. to solicit orders, prohibiting the Jews from proceeding in rebuilding their temple. What motives they urged, we cannot tell; but it is certain Cambyses suspended the works during the remaining seven years and five months of his life.

In the second year of his reign, he prepared to make war against Egypt. After five years' continuance in that country, he was obliged to leave it, in order to return to Babylon, where the Magus Pathizites had placed his own brother Smerdis on the throne, pretending he was Smerdis the brother of Cambyses. Cambyses was at Ecbatane in Palestine, at the foot of mount Carmel, when this news was brought him: hereupon, in transports of rage, he mounted his horse with precipitation, and his sword accidentally falling out of its scabbard, wounded him in the thigh. Twenty days after this accident, when near the point of death, he called the principal men of Persia about him, and told them, he had formerly put to death his brother Smerdis, and that he who now reigned under that name was an usurper. He died at Ecbatane, as an oracle had fore-

told; not at Ecbatane in Media, as he had imagined, but at Ecbatane in Syria.

What Ezekiel says, chap. xxxviii. xxxix. of the wars of Gog and Magog against Israel, and the judgments of God against the enemies of his people, CALMET thinks may be referred to the time of Cambyses. Also, what the prophets say of the misfortunes of the Israelites, after their return from captivity. See Joel ii. 30, 31; iii. 2, 3, 4, 5, 15, 16; Isaiah xli. 15, 16; Micah iv. 11, 12, 13. Some authors refer the history of Judith to the time of Cambyses.

CAMEL, an animal very common in the East, in Arabia, Judea, &c. It is called *gamal* in Scripture. Moses ranks it among unclean creatures, Deut. xiv. 7. We may distinguish three sorts of camels. Some are large, and full of flesh, fit only to carry burdens (it is said 1000 pounds weight.) Others, which have two hunches on the back like a natural saddle, are fit either to carry burdens, or to be rode. A third kind, leaner, and smaller, is called Dromedaries, because of their swiftness: these are generally used by men of quality to ride on.

The Arabians, Persians, and others, eat the flesh of camels, and it is served up at the best tables of the country. Camels keep water long in their stomach, for their refreshment: nature having given them a very large ventricle, round about which are many bags enclosed within the coats of it, wherein, it is very probable, these animals keep water in reserve. It is confidently said, they will continue ten or twelve days without either eating or drinking. [But what is said of these bags in the stomach of camels, and their reserving water in them, has been contradicted by some anatomists, who perhaps dissecting subjects long used to the constant supply of water which they had enjoyed in England, might find some diminution in the powers of the ventricles, or the structure of the stomach.]

When a camel is born, the breeders tie his four feet under his belly and a carpet over his back. Thus they teach him the habit of bending his knees to rest himself, or when being loaded or unloaded. The camel has a large solid foot, but not a hard one. In the spring of the year all his hair falls off in less than three days' time, and his skin remains quite naked. At this time the flies are extremely troublesome to him. He is dressed with a switch, instead of a curry-comb; and beat as one would beat a carpet, to clear it of dust. On a journey, his master goes before him piping, singing, and whistling; and the louder he sings, the better the camel follows.

CAMELION, for the root, *ride* CHAMELEON.

CAMELEON. Moses forbids the Hebrews to eat the flesh of this creature, it being unclean,

Levit. xi. 30. The *cameleon* is a kind of lizard. It has four feet; on each foot three claws. Its tail is long and flattish; it is prehensile, and holds branches of trees, &c. The nose of the *cameleon* is long, but obtuse: its back sharp, its skin plaited, and jagged like a saw from the neck to the last joint of the tail; on its head is a crest like a comb. It has no length of neck.

Some have asserted, that *cameleons* live only on air; for which reason, Tertullian calls it a living skin: but it truly feeds on flies, and other insects, which it catches with its tongue; which is very long, round, and knobbed at the end; it is hollow, and open, having a kind of spike which the creature darts (and retracts instantly) on flies, &c. which stick upon it as upon glue.

It assumes the colour of many things which are around it; becoming whitish when placed on any thing white, and brownish when placed on any thing brown. Its natural colour, when at rest and in the shade, is blueish grey; but some of the smaller kind are yellow, others are green. When exposed to the sun, this grey changes into a darker grey, inclining to a dun colour; and parts which have little light on them, assume different hues, which form spots. Sometimes it seems to be speckled with dark spots inclining to green; if put on a black hat it appears violet colour; but it does not assume the colour of every stuff which covers it; and usually it changes colour only in parts.

We question whether the Hebrew (הכח, *hecoch*) be truly a *cameleon*; [perhaps, the *cameleon* may be described by the last words of the verse (התנשמת, *he teneshemet*) rendered, in our translation, the mole; but, by its place, and its associates, should be some kind of lizard.] Bochart is of opinion, that *hecoch* signifies a large lizard, found in Arabia, which attacks serpents in their holes, and kills them. The Arabians call it *aluarlo*.

CAMELO-PARDUS, or *Camelo-Pardalus*, an animal like a camel in some respects, *i. e.* in form; and like a panther in other respects, *i. e.* in colours. The Hebrews were allowed the use of it as food, by Moses. Deut. xiv. 5, 6.

The *Camelo-Pardalus* is the *Giraffa*, an animal found in the East Indies, beyond the river Ganges; also in Africa, though rarely in the N. of that continent. Its neck is very long and slender; its ears are slit; its feet are cloven; its tail is round and short; its legs, especially its four legs, are taller than any other animal's, so that it cannot drink without straddling: it has two little horns. Bochart is of opinion that Moses did not intend the *giraffa*, or *camelo-pardus*, because the residence of these animals is in countries too

remote. Moreover, the camel being unclean, it is not likely the *giraffa* should be allowed. He thinks the Hebrew, *zamor*, signifies a wild goat. Others translate it an *elk*. Vide FRAGMENT, No. 288.

CAMON, קמון: *his resurrection*; from קום, *kum*, *resurrection*, and the pronoun *an*, *his*.

I. CAMON, a city, on this side Jordan, in the great plain, six miles from Legio, inclining north. Perhaps Cadmon.

II. CAMON, a city beyond Jordan, in the country of Gilead. Probably the Camon mentioned by Polybius, taken by king Antiochus. Jair, judge of Israel, was buried in Camon, belonging to Manasseh, on the other side Jordan, Judg. x.

CANA, קנה: *zeal*, or *jealousy*; from קנה *kinna*: otherwise, *possession*; from קנה: otherwise, *lamentation*; from קן *kun*: otherwise, *the nest*; from קנן *kinen*: otherwise, *cane*, or *staff*.

CANA, in Galilee, a little town, where Jesus is, by some, thought to have performed his first miracle, John ii. 2, &c. It is said to lie between Sephoris and Nazareth, six miles west from Sephoris. In the same district we meet with Sepher-Cana, four miles from Nazareth, northward. Josephus mentions a town called Cana, but I should take this to be Kenath.

CANAAN, כנען: *merchant, trader*: otherwise, *he that humbles and subdues*; from כנע *cana*: otherwise, *he that answers thus, or that afflicts*; from כן *cen*, *thus*, and חנה *hana*, *to answer, or to afflict*.

CANAAN, son of Ham. The Hebrews believe that Canaan having first discovered Noah's nakedness, told his father Ham: and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first author of his indecency. Others are of opinion, that Noah, knowing nothing more displeasing to Ham than cursing of Canaan, resolved to punish him in his son, Gen. ix. 25. Some, instead of *cursed be Canaan*, read, *cursed be Ham*; and others, *cursed be the father of Canaan*. Vide FRAGMENT, No. 19.

The posterity of Canaan was numerous. His eldest son Sidon founded the city of Sidon, and was father of the Sidonians and Phœnicians. Canaan had ten other sons, fathers of as many tribes, dwelling in Palestine and Syria, *viz.* the Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites. It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. His tomb, twenty-five feet in length, was shewn in a cave on the mountain of Leopards, not far from Jerusalem.

CANAANITES, people descended from Canaan. Their first habitation was in the land of Canaan, where they multiplied extremely. Trade and

war were their principal occupations ; by these they gained great riches, and settled colonies over almost all the islands, &c. of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. [Perhaps this may receive illustration in another work.] Joshua destroyed great numbers, and obliged the rest to fly, some into Africa, others into Greece.

Procopius says, they first retreated into Egypt ; but gradually advanced into Africa, where they built many cities, and spread themselves over those vast regions, which reach to the Straits, preserving their old language, with little alteration. This author adds, that in the ancient city of Tingis, founded by them, were two great pillars of white stone, near a large fountain, inscribed in Phœnician characters, " We are people preserved by flight from that robber Jesus [Joshua,] the son of Nave, who pursued us." In Athanasius' time, the Africans continued to say, they were descended from the Canaanites ; and when asked their origin, they answered Canani. It is agreed, that the Punic tongue was nearly the same as the Canaanitish and Hebrew. The colonies which Cadmus carried to Thebes, in Bœotia, and his brother Cilex into Cilicia, were from the stock of Canaan. Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca and Minorca, Gades and Ebusus, are thought to have been peopled by Canaanites. Bochart, in his *Canaan*, has set this matter in a good light.

CANDACE, *Κανδακη* : *who possesses contrition* ; from קנן *kanah*, to possess, to enjoy, and דכה *dacah*, to crush : according to the Syriac and the Hebrew, *pure possession* ; this word being foreign, its etymology should not be sought in the Hebrew.

CANDACE, an Ethiopian queen, whose eunuch having been at Jerusalem to worship, was met, and, being converted, was baptized, by Philip the Deacon, near Bethsura, as he was returning to his own country, Acts viii. 26. *Vide PHILIP*. It is said queen Candace was converted by her eunuch.

CANDLESTICK, of gold, with seven branches. *Vide TEMPLE*, and *FRAGMENT*, No. 133.

CANNEH, כנה, *καννάη* : *base* ; from כן *cen* : otherwise, *rectitude* ; from כן *con*, or כו *cen*.

CANNEH, Ezek. xxvii. 23. probably Calneh, Gen. x. 10.

CANON. This Greek term signifies *rule*. It is used in ecclesiastical language, to signify a rule concerning faith, discipline, or manners ; likewise to distinguish those books of Scripture which are received as inspired, and indisputable,

from profane, apocryphal, or disputed books. See *BOOKS*.

The Hebrews admit twenty-two books into their canon, or, at most twenty-four, supposing Ruth to be separated from the Judges, and the Lamentations from Jeremiah. They believe generally, that the canon of Scripture was not closed, nor the numbers of inspired books fixed, till Ezra, with the consent of the general council of the nation, collected all the books which were acknowledged as sacred and inspired, composed one body of them, and regulated what we call the second canon of Scripture ; since which time the Jews have not admitted any book as canonical ; this we learn from Josephus. Dr. Prideaux, with great appearance of reason, says, it is more likely that the two books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterward added, in the time of Simon the Just, and that it was not till then that the Jewish canon of the holy Scriptures was fully completed. See *CONNECT.* &c. part i. book 5.

Genebrard and Serranus are of opinion, that after Ezra, the Jews of the great synagogue admitted into their canon books which were composed after this time, such as Wisdom, Ecclesiasticus, Tobit, Judith, and Maccabees ; nevertheless, their authority was not equal to that of the old ones. But this is not without difficulty ; for first, the books of Tobit and Judith might be written before the captivity ; secondly, if the Jews thought them inspired, why did they not receive them into the canon as of equal authority with the rest ?

It may be, perhaps, suspected, that the Jews, who retained the Hebrew tongue, might exclude these books from the canon, because they were not written in Hebrew, which is the sacred language : but they received Daniel and Ezra, wherein are several large passages written in Chaldee : now Ecclesiasticus, Tobit, Judith, and at least the first book of Maccabees, were originally written in this language, yet they do not appear to have been received into the canon.

If particular churches have sometimes deliberated whether they should admit certain writings among the sacred books ; if some doctors and councils have not included them in their catalogues of the Scriptures ; and if others have rejected them, such conduct is a proof of the great circumspection which that church (or which those teachers, &c.) used in receiving into its canon only what really was deemed authentic and inspired. This very hesitation should convince us, that if at last those books were received, that determination was founded on good reasons.

Time was necessary to examine, to be well assured, and to fix the doubts of particular churches, &c.

CANTHARA, Simon Canthara, son of Simon Boethus, was advanced to the dignity of high-priest, by the favour of Agrippa the Great; he succeeded Theophilus, son of Jonathan. He enjoyed this dignity about two years, at two several times. After the death of Agrippa, Herod, king of Chaleis, deprived him of this dignity, to confer it on Joseph, son of Camith.

CANTICLES, or *songs*. The Hebrews had a custom of composing songs on important occasions; Moses composed one after the passage of the Red Sea, in honour of that miracle, Exod. xv. 1, 2, &c. David composed a mournful song on the death of Saul, and Jonathan; another on the death of Abner. Jeremiah wrote his Lamentations, a song, or series of songs, wherein he deplores the ruin of Jerusalem: he wrote others on the death of Josiah, king of Judah. Deborah and Barak made a triumphant hymn after the defeat of Sisera, and Judith after the defeat of Holofernes.

Hannah, the mother of Samuel, also, king Hezekiah, returned thanks to God in solemn hymns, and spiritual songs. The Canticles, composed by the Virgin Mary, by Zachary, and by old Simeon, are of the same nature. In 1 Kings, iv. 32. we read that Solomon composed 1005 songs; but we have only remaining, his *Song of Songs*. [Josephus construes it five thousand odes: but the generality explain it by five thousand pieces in verse, or by five thousand verses.]

II. CANTICLES, by the Hebrews, called *schir haschirim*, the *song of songs*. It is believed, that Solomon composed it on occasion of his marriage with the king of Egypt's daughter; but this book is a continued allegory, wherein, under the terms of a common wedding, a divine and supernatural marriage is expressed.

Seven nights and seven days are distinctly marked in this song; (because weddings among the Hebrews were celebrated seven days;) and this song relates poetically the adventures of these seven days. The Hebrews, apprehending it might be understood grossly, forbade the reading it by any person before the age of thirty.

The church, as well as the synagogue, received this book generally as canonical. If it be objected, that neither Christ nor his apostles have cited it, and that the name of God is not found in it, we answer, that there are several other sacred books, which our Saviour has not quoted; and that in an allegory, wherein the Son of God is concealed under the figure of a husband, it is not necessary that he should be ex-

pressed by his proper name: it would then cease to be an allegory. Vide the **CONTINUATION** of the **FRAGMENTS** for a new arrangement of the Canticles.

CAPERNAUM, *Καπερναούμ*: *field of repentance*, or *city of comfort*; from *כפר* *ceph*, a *village* or *city*; and *נחם* *nacham*, *repentance*: otherwise, the *propitiation of the penitent*, from the same: otherwise, *town of pleasure*, *handsome city*; from *נחם* *nahum*, *handsome*, and *כפר* *ceph*, a *field*.

CAPERNAUM, a city celebrated in the gospels, where Jesus Christ principally abode, during the three years of his preaching. It lay east on the borders of lake Genesareth, Matth. iv. 13; Mark ii. 1; John vi. 17. We do not exactly know its situation: but it appears to have been not far from Bethsaida. It existed in the seventh and eighth centuries, as appears by the travels of Adamnanus, and St. Willibaldus. Our Saviour preached frequently, and wrought many miracles here: but the inhabitants were little the better; wherewith he reproaches them, telling them, that though they were exalted to heaven, they should be brought down to hell, Matth. xi. 23; and that if as many miracles had been done in Tyre and Sidon, as in that city, Tyre and Sidon, though Heathen cities, would have been converted. At Capernaum, Jesus Christ called Matthew, to follow him, Matth. ix. 9.

CAPHAR, *כפר*, in Hebrew, signifies a field, or village; for which reason we often find it in composition with other words, as a proper name, and sometimes annexed to the name of a city; because what had been a village, when augmented becomes a city.

CAPHAR-JAMA, or Jabneel in Naphtali, Josh. xix. 33.

CAPHAR-SALAMA, or Caphar-Sarama; the same, perhaps, as Caphar-Semelia: not far from Jerusalem. 1 Macc. vii. 31.

CAPHAR-SOREK. In Jerom's time there was a town of this name, north of Eleutheropolis, near Saraa. It is thought to have been named from the brook, or valley, of Sorek, where Dalilah lived, Judg. xvi. 4.

CAPHTOR, or *Caphtorim*, *כפתורים*: a *sphere*, a *buckle*, a *hand*, a *palm*, *doves*, or *those that seek and inquire*; from *כף* *caph*, a *sphere*, &c. and *חור* *thur*, to *inquire*, or a *turtle-dove*.

CAPHTOR, the island Caphtor, whence came the Caphtorim, Deut. ii. 23: otherwise, called, *Cretim*, *Cerethim*, or *Philistines*. The generality of interpreters believe, that Caphtoris signifies Cappadocia; and that the Philistines and Cerethims came from thence: but others think they were originally from the isle of Crete. The reasons for which are these: the Philistines were

strangers in Palestine; this the Scripture observes expressly: and the LXX always translate this name *allophuloi*; *strangers*. Their proper name is Cherethim, as appears, Ezek. xxv. 16. "I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim:" also Zephaniah ii. 5. "Wo unto the inhabitants of the sea coasts, the Cherethites:" and, 1 Sam. xxx. 14, 15. "The Amalekites made an irruption into the country of the Cherethites," i. e. of the Philistines, as the sequel proves. Afterward, the kings of Judah had foreign guards, called Cherethites and Pelethites, who were Philistines. The LXX, by the name of Cherethites, understood the Cretans, and by Chereth, Crete. Scripture says, the Philistines came from the isle of Caphtor. Now, we see no island in the Mediterranean, to which the marks whereby the Scripture describes Caphtor and Cherethim, agree better than to the isle of Crete. The name Cherethim, is the same with Cretenses. We know a river there called Kairat; we know of the goddess Ceres; of the Curetes, who brought up Jupiter on mount Ida; and of Curetis, the name of the island. The Cretans are among the most ancient and celebrated people, which inhabited the islands of the Mediterranean. They pretended to have been produced originally out of their own soil: this island was well peopled in the time of the Trojan war; Homer calls it the *island with a hundred cities*. The city of Gaza, in Palestine, went by the name of Minoa, because Minos, king of Crete, coming into that country, had called this city by his own name.

Herodotus acknowledges, that the Cretans were originally Barbarians, and not derived from Greece. Homer says, that a different language was spoken in Crete; that there were Greeks there, true Cretans, or ancient Cretans, Pelasgians, &c. The ancient Cretans are the Cherethites, the Pelasgians are the Philistines, or Pelethites of Scripture. Their language was that of the Canaanites or Phœnicians, i. e. Hebrew: they were descended from Ham, by Mizraim, Gen. x. 6, 13, 14.

The manners, arms, religion, and gods, of the Cretans and Philistines were nearly the same. The arms of both were bows and arrows: Dagon, the god of the Philistines, was the Dietimus of the Cretans. Stephen the geographer, says, that Marnas of Gaza, is the Jupiter of the Cretans. The god Belzebub, or, the god *fly*, was in all probability honoured in memory of the bees which fed Jupiter on mount Ida.

It may be objected against this opinion, that in Abraham's time, the Philistines were settled in Palestine, and that the isle of Crete could not then be well peopled, much less could it send col-

onies into Palestine. I answer, that Abraham's time (A.M. 2090, or thereabouts) was 434 years after the deluge, and about 320 from the dispersion of Babel. Mizraim, grandfather of the Philistines and Caphtorim, had a numerous family: he was the son of Ham, and peopled Egypt betimes; and the passage from Egypt to Crete is neither long nor difficult. Aptera, a city of Crete, has a sensible relation to Caphtor; this name was given it by king Apterus. *Vide PHILISTINES.*

CAPITATION of the Jews. Moses ordained, Exod. xxx. 30. that every Israelite should pay half a shekel for his soul, or person, as a redemption, that there might be no plague among the people, when they were numbered. Many interpreters are of opinion, that this payment was designed to take place as often as the people were numbered; and that this payment of the half-shekel per head being evaded when David numbered his subjects, God punished this neglect with a pestilence, 2 Sam. xxiv. 1. But the generality maintain, that Moses laid this tax on all the people, payable yearly, for the maintenance of the tabernacle, for the sacrifices, wood, oil, wine, flour, habits, and subsistence of the priests and Levites. In our Saviour's time, this tribute was exactly paid. *Vide DIDRACHMA.*

The Israelites, when lately returned from Babylon, paid one third part of a shekel to the temple; in all probability, being disabled at that time, by poverty, from doing more, Nehem. x. 32.

The elders levied it throughout all the provinces where any Jews were settled, and had procurators who carried it to Jerusalem. Cicero remarks, that Flaccus would not suffer that contribution to be conveyed thither, which had been collected among the Jews in Italy; and Titus, speaking to the Jews, reproaches them with ingratitude for employing this tax against their benefactors, and in carrying on war against the Romans, which the emperors of Rome had, by a particular indulgence, permitted them to levy among themselves, and in their own manner.

After the destruction of the temple by the Romans, the Jews were compelled to pay to the temple of Jupiter Capitolinus the half-shekel, which had been before paid to the temple of Jerusalem.

The Rabbins observe, that, the Jews in general, and even the priests, except women, children under thirteen years of age, and slaves, were liable to pay the half-shekel. The collectors demanded it in the beginning of Nisan, but used no compulsion till the passover: at that period, they either constrained those to pay who had not paid, or took security from them. The half-shekel was worth about eighteen pence.

CAPITOLINA, the name of Jerusalem, after Adrian had rebuilt it. *Vide* ADRIAN.

CAPPADOCIANS, *Καππαδόκες*: in Hebrew *Capthorim*; this name is not originally either Greek or Hebrew. *Vide* CAPHTOR.

CAPTIVITY. God generally punished the sins and infidelities of the Jews, by different captivities or servitudes. The first captivity is that of Egypt, from which Moses delivered them, and should be considered rather as a permission of providence, than as a punishment for sin.

Six captivities are reckoned during the government by Judges: 1. under Chusham-Rishathaim, king of Mesopotamia, which continued about eight years; 2. under Eglon, king of Moab, from which they were delivered by Ehud; 3. under the Philistines, out of which they were rescued by Shamgar; 4. under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; 5. under the Midianites, from which Gideon freed them; 6. under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, Samuel. But the greatest and most remarkable captivities of the Hebrews, were those of Israel and Judah, under their regal government.

CAPTIVITIES OF ISRAEL.

Tiglath-pileser, A.M. 3264, took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half tribe of Manasseh. A.M. 3283, Salmaneser, took and destroyed Samaria after a siege of three years, and transplanted the tribes which had been spared by Tiglath-pileser, to provinces beyond the Euphrates: it is usually believed, that there was no general return of the ten tribes from this captivity.

Nevertheless, when we examine carefully the writings of the prophets, we find the return of, at least, a great part of Israel from the captivity, pointed out clearly. So Hosea xi. 11. "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord," &c. and, Amos ix. 14. "I will bring again my people Israel from their captivity." Obadiah 18, 20. "The captivity of this host of the children of Israel shall possess that of the Canaanites," &c. To the same purpose other prophets: Isaiah xi. 13, 14. "The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah." Ezekiel received an order from God, to take two pieces of wood, and write on one, *for Judah and for Israel*: on the other; *for Joseph and for Israel*; and to join these two pieces of wood, that they might become one, to symbolize the re-union of Judah and

Israel, Ezek. xxxvii. 16. Jeremiah is equally express, "Judah shall walk with Israel, and they shall come together out of the North, to the land which I have given for an inheritance to their fathers," Jerem. xxxi. 7, 8, 9, 16, 17, 20; xvi. 15; xlix. 2, &c. Zach. ix. 13; x. 6, 10; Micah ii. 12.

In the historical books of Scripture, we see Israelites of the ten tribes, as well as of Judah and Benjamin, return from the captivity. Tobit assures his son, that his brethren of the ten tribes, dispersed from the land of Israel, should return thither, Tobit xiv. 6; *vide* & xiii. 12, 17. Among those who returned with Zerobabel are reckoned some of Ephraim and Manasseh, who settled at Jerusalem, among the tribe of Judah. When Ezra numbered those returned from the captivity, he only inquired whether they were of the race of Israel: and at the first passover, then celebrated in the temple, was a sacrifice of "twelve he goats for the whole house of Israel, according to the number of the tribes," Ezra vi. 16, 17; viii. 35. Under the Maccabees, and in our Saviour's time, we see Palestine peopled by Israelites of all the tribes indifferently. The Samaritan chronicle asserts, that in the 35th year of the pontificate of Abdelus, 3000 Israelites, by the permission of king Sauredius, returned from captivity, under the conduct of Adus, son of Simeon.

CAPTIVITIES OF JUDAH.

These are generally reckoned four: 1. A.M. 3398, under king Jehoiakim, when Daniel, &c. were carried to Babylon; 2. A.M. 3401, in the seventh year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; 3. A.M. 3406, under Jehoiachin, when this prince, with part of his people, was sent to Babylon; 4. A.M. 3416, under Zedekiah. From this period begins the seventy years of captivity foretold by the prophet Jeremiah.

The Jews were removed to Babylon by Nebuchadnezzar, who, designing to make that city the capital of the East, transplanted thither very great numbers of people subdued by him in different countries. The Jews had judges and elders there, who governed them, and decided matters in dispute juridically according to their laws. Of this we see a proof in the story of Susanna, in Babylon, who was condemned by elders of her own nation.

A.M. 3457, Cyrus, in the first year of his reign at Babylon, permitted the Jews to return to their own country, Ezra i. 1; but they did not obtain leave to rebuild the temple; and the completion of those prophecies, which foretold the termination of their captivity after seventy years,

was not till A.M. 3486, when Darius Hystaspes, by an edict, allowed them to rebuild the temple. A.M. 3537, Artaxerxes Longimanus sent Nehemiah to Jerusalem. The Jews assert, that only the bran, the refuse of their nation, returned from the captivity; the principal of them continued where they had been settled in and near Babylon, where indeed they became very numerous.

[It may, however, be doubted, whether the bran, the refuse of Judah, ever was really carried away to Babylon: it is most probable the policy of Nebuchadnezzar would only carry away those whom he could usefully employ; and that the refuse of the people would not have been worth the carriage. It seems also to be probable, that the same inferior classes were left in Israel; and these were under the influence, if not under the direct authority of king Josiah, and other kings of Judah; so that both countries were on an equality in this respect.]

Since the destruction of the temple by the Romans, the Hebrews affirm, they have always had their heads, or princes, both in the East and West, under the name of

PRINCES OF THE CAPTIVITY. The prince of the captivity of the East, say they, governed the Jews of Babylon, Chaldea, Assyria, and Persia. The prince of the captivity of the West, governed those of Judea, Egypt, Italy, and the Roman empire. The Jews make a great difference between the patriarchs of Judea, and the princes of the captivity at Babylon. The first they call Rabban, the other Rabhana; these, say they, are descended from David in a direct line by the males, whereas the patriarchs descended from him by the females. They say, moreover, that the house of David continues in vigour, because there are illustrious persons of this family at Bagdad, among whom the princes of the Jewish nation are now chosen, as they have been from time immemorial.

As to the princes of the captivity of Babylon or the East, we know neither their origin, nor their succession; it appears only, that they arose about the end of the second century. While the temple subsisted, the Eastern Jews, as well as the Western, continued subject to the high-priest at Jerusalem. No historian has mentioned these supposed princes of the captivity, before the destruction of the temple. The first of these princes was Huna, at the close of the second century; and from Huna to the perfection of the Talmud, *i. e.* 300 years, they scarcely produce three. The Jews affirm, that among these princes of the captivity of Babylon, who

were all of the tribe of Judah, and race of David, was the *sceptre of Judah*, foretold by the patriarch Jacob; and that in Judea, among the patriarchs spoken of above, was the lawgiver, Gen. xlix. 10.

CARAITES, קָרָאִים: *readers*; from קָרָא *kara*, to read. [*q. Literals*, LITERATI.]

CARAITES, a sect of the Jews; implying persons consummate in the study of Scripture, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions.

The Caraites are said to glory in a descent from Ezra, and to prove the succession of their doctrine by a catalogue of all who have either taught, or opposed Caraimism. Some boast of still greater antiquity; as the Jews in Poland, and Lithuania, who pretend to be descended from the ten tribes led captive by Salmaneser. It is believed, that the Caraites appeared about the eighth century, or, at least, that their sect was then restored by Ananus, at the time when the Talmudists endeavoured to equal their traditions with the most sacred truths of religion; which many Jews, zealous for the law, opposed, and were therefore called Caraites, as adhering only to the text of Scripture.

The Rabbanists charge the Caraites with most of the errors of the Sadducees;—as denying the immortality of the soul, and the existence of spirits: but the Caraites deny these accusations, and maintain the purity of their faith, and their particular sense of these articles. Some good Caraites may be consulted with advantage, by inquiries into Scripture; but few are printed; the most part are in MS. and concealed in great libraries. They expect the Messiah, whom, with the rest of the Jews, they consider as a temporal king; they forbid all computation of the years wherein he is to appear: they reject all books, not in the old canon of the Jews; and they require an implicit faith in holy Scripture, without examination whether any article of the law be true or false: they have neither phylacteries nor parchments on the doors of their houses, nor frontlets on their foreheads. They call the Jews *bridled asses*, when they see them in their synagogues with parchments on their foreheads: the passages, wherein these phylacteries are mentioned, and which are understood literally by Rabbinical Jews, they explain figuratively. There are Caraites at Constantinople, in Syria, Palestine, and beyond the Euphrates. For the history and opinions of the Caraites, *vide* a very copious and entertaining account in Basnage, *Hist. des Juifs*. lib. ii. cap. 16, 17.

We have another history of their origin from Dr. Prideaux. The compilation of the Talmud appearing in the beginning of the sixth century, people of sense were so shocked with the trifles, the ridiculous and incredible fables which filled it, and to see at the same time men daring to assert all this as coming from God, that many resolved to establish their faith only on the word of God, the Scriptures. This refusal to admit the Talmud as a rule of faith, did not, however, for a long time, produce any schism. But, about A.D. 750, Anan, a Babylonish Jew of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of traditions. Their declaration produced a schism: those who supported the Talmud and traditions being almost all Rabbins, or their disciples, were called Rabbinitists: the others were called Caraites or Scripturists, from Cara, which, in the Babylonish language, signifies Scripture.

The Jews pretend, that the true cause of this schism was the ambition of Anan, who was exasperated at being refused the degree of *gaon*, i. e. excellent (a title given to certain doctors,) and at his disappointment in not obtaining the office of prince of the captivity, to which he pretended as one descended from David.

The Caraites pass for the most learned of the Jewish doctors: there are few in the West; the greater part are in Poland, Moscow, and the East. About the middle of the last century, there was an account taken of their number: there were 2000 in Poland; at Caffa, in Crim Tartary, 1200; at Cairo, 300; at Damascus, 200; at Jerusalem, 30; in Babylon, 100; in Persia, 600; in all 4,430: a very small number, compared with the mass of the nation, which is Rabbinitists.

The Rabbinitists have so great an aversion for the Caraites, that they will form no alliances, nor even hold conversation with them; they treat them as *mamzerim*, or bastards, because they observe none of the constitutions of the Rabbins in their marriages, divorces, and purifications of their wives: even if a Caraites would turn Rabbinitist, the other Jews would not receive him.

CARBUNCLE, in Latin *carbunculus*; in Greek, *anthrax*; in Hebrew, *nophec*: is a precious stone, like a large ruby, or granate, of a dark deep red colour, something like bull's blood. It glitters even in the night, and sparkles much more than the ruby: but Braunius observes, after Boetius de Boot, that the *anthrax*, or *carbunculus* of the ancients, was the ruby of the moderns.

CARCAS, כרס, *karachas*: covering of a lamb:

from כסה *casah*, to cover: or, the lamb of the throne: from כר *car*, a lamb, and כסה *cissa*, a throne; this word is Persian, and its etymology is not in the Hebrew.

CARCAS, eunuch of Ahasuerus, Esth. i. 10.

CARCHEMISH, כרמיש, *karachmish*: a lamb, as taken away, withdrawn, or carried off, from כר *car*, a lamb, the adverb כי *ci*, as, and מוש *moshe*; it is said, this name in Chaldee, signifies lead.

CARCHEMISH, a town on the Euphrates, belonging to Assyria. Necho, king of Egypt, took it, and left a garrison in it, which was taken and cut in pieces, in the fourth year of Jehoiachin, king of Judah, by Nebuchadnezzar, king of Babylon, 2 Chron. xxxv. 20; 2 Kings, xxiii. 29. Isaiah speaks of Carchemish, and seems to say that Tiglath-pileser conquered it; perhaps, from the Egyptians. Profane authors say nothing of this town, or of these wars. Probably Carchemish is Cereusium, or Circesium, or Circium, situated in the angle formed by the conjunction of the Chaboras, or Chebar, and the Euphrates.

CAREAH, קרה: *bald, frozen*; from קרח *karach*.

CAREAH, father of Johanan, 2 Kings, xxv. 23.

CARIA, *Kaple, kapla*: capital; from *kapla*, the head.

CARMEL, כרמל: a circumcised lamb; from כר *car*, a lamb, and מל *mul*, circumcision: otherwise, scarlet; from the Hebrew word of four radicals, כרמל *carmel*: otherwise, harvest, full ears of corn, vineyard of God, excellent vineyard.

I. CARMEL, a city of Judah, on a mountain, of the same name, in the southern part of Palestine. Here Nabal the Carmelite, Abigail's husband, dwelt. Jerom says, that in his time the Romans had a garrison at Carmel. On this mountain, Saul returning from his expedition against Amalek, erected a trophy, 1 Sam. xv. 11.

II. CARMEL, a mountain south of Ptolemais, and north of Dora, on the Mediterranean. At the foot of this mountain, north, runs the brook Kishon, and a little farther N. the river Belesus. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. Carmel signifies the vineyard; and Jerom informs us, that this mountain had good pastures: here an ancient deity was worshipped, called likewise Carmel; but Tacitus says, there was neither statue nor temple belonging to it, there was only an altar, and religious worship. Jamblichus tells us, that Pythagoras went often to this mountain, and remained alone in the temple (or sacred precinct.) Toward the sea, is a cave, where some suppose the prophet Elijah desired Ahab to bring Baal's false proph-

ets, and where fire from heaven descended on his burnt sacrifice, 1 Kings, xviii.

III. CARMEL. This name is sometimes given in a looser sense to places planted with vines and fruit-trees, and remarkable for fertility. It is said likewise, that purple has this name, because, at the foot of mount Carmel north, a shell-fish was caught, which was used in dyeing purple. [But purple, scarlet, or deep crimson, is rather CARMIL than Carmel.]

CARMI, כרמי : *my vineyard*; from כרם *kerem*, and the affix י, *my*: otherwise, *the knowledge of the waters*; from נכר *niccar*, *to know*: otherwise, *the lamb of the waters*; from כר *car*, *a lamb*, and מים *majim*, *waters*.

I. CARMIL, fourth son of Reuben, head of the family of the Carmites, Numb. xxvi. 6.

II. CARMIL, father of Achan, Josh. vii. 1, 18.

III. CARMIL, surnamed Othniel, Judith vi. 10.

CARNAIM, קרנים : this word is joined to *astaroth*, *horns*; from קרן *keran*, *a horn*.

CARNAIM, or Astaroth-Carnaim, *i. e.* the Horned Astaroth, a city beyond Jordan, in Gilead. Vide ASTAROTH-CARNAIM, called Carnion, 2 Mace. xii. 21. and FRAGMENTS, No. 213, 268, &c. "Of ASHTAROTH."

CARNAL, vide FLESH.

CARPUS, Κάριος, Gr. *fruit*, or *fruitful*.

CARPUS, a disciple of Paul, who dwelt at Troas. Paul, A.D. 65, landing at Troas, lodged with Carpus, and left a cloak at his house, 2 Tim. iv. 13. or, as others explain it, a bag to put books in, or other writings, and parchments, or books written on vellum; supposed to have been copies of the Scriptures. The Greeks tell us, Carpus was one of the seventy disciples; that he propagated the truth in several places; wrought abundance of miracles; was Paul's assistant; was employed by him in carrying his letters; was bishop of Berea, and died in peace. The Latins commemorate him October 13, the Greeks May 26.

CARSHENA, כרשנא : *a lamb of a year*; from כר *car*, *a lamb*, and שנא *shana*, *a year*: otherwise, *a lamb that sleeps*; from ישן *jashan*, *to sleep*: otherwise, *a lamb that changes*; from שנה *shanah*, *to change*. This is a Persian name, and therefore its etymology is not to be found in the Hebrew.

CARSHENA, a principal officer of Ahasuerus, Esth. i. 14.

CART, for threshing, vide FRAGMENT, No. 48.

CARTHAGE, or Carthaginians, תרשש : in Hebrew, Tarshish. A word, whose true signification is unknown. Carthage, or Cartada, may be derived from קרתה *cartha*, *a city*, and חדתה *chadeta*, *new*. Vide Bochart.

CARTHAGE, a celebrated city on the coast of Africa, a colony from Tyre. Ezekiel says, the

Carthaginians traded to Tyre: but the Hebrew reads Tarshish, which rather signifies Tarsus, in Cilicia, formerly famous for trade. Vide TARSHISH.

CASIPHIA, כספא : *money*, or *covetousness*; from כסף *casaph*, *silver*. [Some say, *silver mines*.]

CASIPHIA, Ezra says, that when returning to Judea, he sent to Iddo, who dwelt at Casiphia: perhaps, mount Caspius, near the Caspian Sea, between Media and Hyrcania, where were many captives, Ezra viii. 17.

I. CASIUS, a mountain which separated Syria from Egypt, situated between the city of Pelusium, and the lake Sirbonis. Jupiter Casius, represented with a pomegranate in his hand, was adored here. Casius seems to come from the Hebrew kez, or cass, extremity, bound, or limit; q. the boundary of Palestine.

II. CASIUS, a mountain of Syria, near Seleucia; perhaps, described by Moses, as הור הר, *the mountain of mountains*, Numb. xxxiv. 7, 8: in the English, mount Hor; or, the very high mountain. This was the northern boundary of the Land of Promise, as the other Casius was the southern boundary.

CASLUHIM, כסלחים : *the cover of tables*; from כסה *casah*, and לוח *luach*, *a table*, or *floor*. This word is foreign to the Hebrew tongue.

I. CASLUHIM, a people descended from Mizraim, whose country we know not: but, probably, Upper Egypt, Gen. x. 14; 1 Chron. i. 12.

II. CASLUHIM, a son of Mizraim. There is great diversity of opinion concerning the place of his abode, and the nation whereof he was founder. The paraphrast, Jonathan, explains Casluhim, by the inhabitants of the Pentapolis, or Cyrenaica; the Jerusalem paraphrast, by the inhabitants of Pentaschænos, in Lower Egypt. The Arabic renders it the inhabitants of Sais, in the Thebais. Bochart, and others, understand it of the Colchians. Herodotus says, that the people of Colchos were circumcised like the Egyptians, that they were of a tawny complexion, their hair black and curled, their language and way of living the same as that of the Egyptians; also, that Sesostris, king of Egypt, left a colony of his troops in Colchos. He confesses, notwithstanding, that the Egyptians had no remembrance of the Colchians being their countrymen.

But if we allow all that Herodotus says, it would not prove the Colchians and the Casluhim to be the same people. Nor, were it certain, that Sesostris left a colony of Egyptians at Colchos, would it follow, that he had left there the nation of the Casluhim:—Did not Colchos bear this name before Sesostris? Did it begin to be so called only after the coming of these supposed

Casluhim?—Moses says, the Philistines and the Caphtorim descended from the Casluhim, Gen. x. 14; and the prophets Jeremiah and Amos inform us, Jer. xlvii. 4; Amos ix. 7. that the Philistines came from Caphtor. To reconcile Moses with these prophets, it may be said, that the Caphtorim sprang immediately from the Casluhim, and the Philistines from the Caphtorim. **CASPIAN**, or *Casphin*, Κάσπιν: *which is of silver, or desire*; from כָּסֶפֶת *caseph*: or, in Syriae, *shame, bashfulness*.

CASPIOR, Κάσπιος: *of silver*: from כָּסֶפֶת *caseph*, *to desire*, and הָר *har*, *a mountain*: but its true root is Heshbon. *Vide HESHON*.

CASPIAN. Caspian Mountains. This term is not expressly in the bible, unless Ezra intended it when he says, “*I sent them to Iddo, the chief of those who dwelt at Casiphia*,” Ezra xiii. 17. Ezra departing into Palestine, desired to have some Nethinim to serve in the temple. He sent, therefore, to Iddo, the head of these Nethinim, who, probably, worked at the mines of the Caspian mountains, between Media and Hyreania. In these mountains many place the Caspian Gates, a very narrow strait leading out of Media into Albania, west of the Caspian Sea. According to others, the Caspian Gates are in mount Taurus, and are the communication between Assyria and Media. The Eastern people are of opinion, that Alexander the Great built a very long wall, to shut up the passage into Persia against the northern nations, called by them Gog and Magog. A city near it, is called Derbend, which, in Persian, signifies, *the passage stopped, or the barrier*. The Turks call it Demircapi, iron gates. The wall said to be built by Alexander, is called by the Arabians, Alexander’s Bank, or Gog and Magog’s Rampart.

The province wherein is the city of Derbend, and Alexander’s wall, is called Schirvan; formerly it was called the Throne of Gold: because the king of Persia permitted the governor of this province to sit, while administering justice, on a throne of gold, in consideration of the importance of this post. It is said, that Artaxerxes Ochus transplanted a great number of Jews into Hyreania, near the Caspian Sea; and Orosius tells us, that they were very much increased in his time, and were in hopes of returning to Judea; and the author of the history says, that Alexander the Great shut up a great number of Jews within the Caspian Gates. Jerom. in Chron. **CASPIAN**. The Caspian Sea, is a large lake, which has no communication with any sea. It is called a sea, by reason of its extent. The Hebrews call all great lakes, seas; as that of Sodom, and that of Genesareth. The waters of the Caspian Sea are salt and bitter, like those of

other seas, excepting on the coast of Hyreania, where they are neither sweet nor salt. This sea abounds with fish: several great rivers, as the Wolga, the Araxes, the Jaik, the Chesel, and the Jehan, fall into the Caspian Sea, and yet it never seems to increase or to diminish; and in this, eminently, perhaps, what Solomon says, is verified: “*All the rivers run into the sea, yet the sea is not full*”—because the evaporation of its waters, equals the body of water brought in by these rivers.

CASPIS, or Heshbon, 2 Macc. xii. 13.

CASSIA, or *Keziah*, קָצִיעָה: *surface*: otherwise, *corner*; from קָצַץ *calza*: otherwise, *cassia*, an aromatic plant, Psalm xliv. 9; different from that which is called *casia*, קִידָּה *kidda*, or *kadda*, Exod. xxx. 24.

CASSIA, a spice mentioned by Moses, as an ingredient in the composition of the holy oil, used in the consecration of the sacred vessels of the tabernacle, Exod. xxx. 24. The Hebrew calls it קִידָּה *kidda*, *the bark*; the LXX, *iris*. This *cassia* is said to be the bark of a tree, very like cinnamon, and grows in the Indies.

CASSIUS, surnamed Longinus, was quæstor to Crassus, in Syria, while he was engaged in his famous expedition against the Parthians. Crassus being defeated and slain, Cassius assembled the remains of the Roman army, and drove the Parthians out of Syria, which they had overrun as far as Antioch. From thence he went to Tyre; after regulating affairs there, he proceeded to Judea, and besieged Tarichea, on the lake of Genesareth, where Philolaus had shut himself up with the remains of Aristobulus’ faction. Cassius took the town, and made slaves of all whom he found in it; he ordered Philolaus to be executed, by the advice of Antipater, as the most certain means of destroying Aristobulus’ faction. He afterward obliged Alexander, the son of Aristobulus, to sue for peace.

After the murder of Julius Cæsar, by Brutus and Cassius, Cassius went into Syria, where he was greatly esteemed, and soon found himself at the head of eight legions. He secured Phœnicia and Judea without much trouble. While he was there, four legions passing through Palestine, sent by Cleopatra, queen of Egypt, to assist Dolabella, who was of the opposite party, Cassius surrounded them with his troops, engaged them to come over to him, and hereby increased his army to twelve legions.

To support these troops, he was obliged to levy large sums on the province. Judea was taxed at 700 talents. Antipater had the care of seeing this sum levied speedily, by his two sons Phasaël and Herod. Herod was the first who brought his part of the money, which procured him the favour of Cassius.

The cities of Gophna, Emmaus, Lydda, Thamna, and others, not having furnished their contingents in time, Cassius ordered the inhabitants to be sold by auction, to raise the sums required of them; and Malichus expected that he should be made to answer with his head for his delay in acquitting himself of his commission: Hircanus rescued him from this danger, by sending 100 talents to Cassius out of his own purse. Cassius was defeated, with Brutus, at Philippi, in Macedonia, and killed himself; A.M. 3963, ante A.D. 40.

CASTOR and POLLUX. We read, Acts xxviii. 11. that the vessel which carried Paul, had the sign of Castor and Pollux. These deities said the fable, were brothers, sons of Jupiter and Leda, sprung from the same egg, and represented each with half an egg-shell in his hand. Jupiter was thought to have had intercourse with Leda, in the form of a swan. Castor and Pollux were in great reputation for valour, especially in their war against pirates. For this they received divine honours, and seamen particularly shewed them great devotion. They were invoked in storms, and many made vows to them when they took shipping. The vessel which Paul sailed in was called *Dioseuri*, or Castor and Pollux, because their images were either painted or carved on the prow. There was besides some other deity on the stern; and these were considered as the patrons and tutelary gods of the vessel. [For the sign—and the tutela, vide FRAGMENT, No. 214.]

CATECHISM, Catechize; Greek terms, signifying instruction, to instruct.—*Catechist*, he who instructs. *Catechumen*, the person who is under instruction, in a course of instruction, in order to be admitted a member of the Christian church. Paul requires “Those who receive instructions from [have been, or are, *catechumens* to] others, to communicate unto them in all good things,” as an acknowledgment of services and favours received from them, Gal. vi. 6.

I. CATHOLIC. This term is Greek; signifying *universal* or *general*. The church of Christ is called *catholic*, because it extends throughout the world, and is prolonged during all time. We call some truths *catholic*, because they are generally received, and are of general influence: so the *catholic*, i. e. the general, church.

II. CATHOLIC, general, or canonical Epistles. They are seven in number, viz. one of James, two of Peter, three of John, and one of Jude. They are called *catholic*, because directed to Christian converts generally, and not to any particular church. There is some difference in the order wherein these epistles stand in our bibles, from

that wherein they stood among the Greeks. Among the ancients, some received all the seven; others three only, and rejected the second of Peter; the second and third of John; and Jude. The principal design of these epistles is to warn the reader against the heresies of the times, and to establish Christian converts, against efforts made to seduce them to Judaism, or to a mixture of legal notions with Christianity, or of idolatrous principles and practices with the gospel: which having former influence, and deep antiquity, and general reception, to plead in its favour, was very prevalent, among many professors in countries but recently converted.

CATTATH, כַּטְתָּ, *weariness, disgust*; from כָּטָה *kut*, *dispute*.

CATTATH, a city of Zebulun, Josh. xix. 15.

CATULUS, governor of Lybia Pentapolitana; he destroyed a number of Jews of his province, who assembled in a desert, being seduced by the promises of one Jonathan, a weaver, of performing all sorts of miracles in their presence. Catulus, who had exceeded all bounds in his punishment of the guilty, was afflicted with such terrible pains of body, and such extreme horrors of mind, as entirely deprived him of rest. Joseph. de Bello, lib. vii. cap. 27.

CAVES. There were abundance of caves, or grottos, and other subterraneous places in Palestine. Vide *Rock*.

CEDAR-TREE. This tree is greatly celebrated in the Scriptures. There are a few still standing on mount Libanus, above Byblos and Tripoli, east; but none elsewhere in all these mountains. In former times there must have been great abundance of them, since they were used in so many great buildings. These trees are prodigiously thick and tall: some among them are from thirty-five to forty feet in girth. The cedar-tree shoots out branches at ten or twelve feet from the ground; they are large and distant; its leaves are something like those of rosemary; it is always green; and distils a kind of gum, to which different effects are attributed. Cedar-wood is incorruptible, beautiful, solid, and inclining to a red-brown colour. It bears a small cone, like that of the pine.

The cedar grows not only on mount Libanus, but in Africa, in Cyprus, and in Crete, or Candia. Cedar was used in making statues designed for duration. The temple of Jerusalem, and king Solomon's palace, were built with cedar. The roof of the temple of Diana, at Ephesus, was of cedar, according to Pliny. Josephus says, that Solomon multiplied cedars in Judea till this tree was as common as sycamores, which are very general there.

The cedar loves cold and mountainous places; if the top is cut, it dies. The branches which it shoots, lessening as they rise, give it the form of a pyramid. Le Bruyn, in his journey to the Holy Land, says, the leaves of the tree point upward, and the fruit hangs downward: it grows like cones of the pine-tree, but is longer, harder, and fuller, and not easily separated from the stalk. It contains a seed, like that of the cypress-tree, and yields a glutinous thick sort of resin, transparent, and of a strong smell, which does not run, but falls drop by drop. This author tells us, that having measured two cedars of Lebanon, he found them to be, one fifty palms about, the other forty-seven. Naturalists distinguish several sorts of cedars; but we confine ourselves to that of Lebanon, of which only the Scripture speaks.

This wood was used not only for beams, for planks which covered edifices, and for ceilings to apartments, but likewise in the substance of the walls, 1 Kings, vi. 36; vii. 12; Ezra vi. 3, 4.

Moses orders, in the purification of a leper, that cedar, together with hyssop, should be used in making a wisp, wherewith the leper was to be sprinkled, Lev. xiv. 4.

CEDRON, *vide* KIDRON.

CENCHREA, *Κενχρέας*, Gr. millet, small pulse.

CENCHREA, a sea-port, belonging to Corinth, in the Archipelago. Cenchrea was a town not far from Corinth, but was esteemed as a kind of suburb to that city. Paul being ready to embark for Jerusalem, had his hair cut off at Cenchrea, in fulfilment of a vow, Acts xviii. 18.

CENDEBEUS, *Κενδεβαῖος*: *zealous of trouble*; from קנא *kinna*, *zeal*: otherwise, *who possesses trouble*: from קנה *kana*, *to possess*, and דאבא *dabah*, *trouble, grief*.

CENDEBEUS, general of the troops of Antiochus Sidetes, son of Demetrius, king of Syria. This prince having quarrelled with Simon, high-priest and prince of the Jews, took from him the government of the coasts along the Mediterranean, and gave it to Cendebeus, with orders to fortify Cedron, and to make havoc in Judea. John Maccabeus informed his father Simon of what was passing, who sent his two sons, John and Judas, with troops, to oppose Cendebeus, which they did effectually, 1 Macc. xv. 38; A.M. 3866; ante A.D. 138.

CENTURION, an officer commanding a hundred soldiers; much the same as our captain. In the Old Testament called, *chief of a hundred men*.

CEPHA, or *Cephas*, *Κηφας*; *rock*; from the Chaldee, קף *kif*, *a stone*; from כפה *keipha*, in Syriac, *a rock, or stone*.

CEPHA, or *Keipha*, in Syriac, signifies *a rock, or a stone*. Jesus Christ named Peter—Cephas,

which by the Greeks was rendered *Petros*, and by the Latins *Petrus*, both signifying *stone, or rock*. See PETER.

CEPHAS. St. Paul, Gal. i. 18; ii. 9, 10, &c. says, that being come to Jerusalem, he conferred with the apostles; that especially "James, Cephas, and John, who seemed to be pillars of the church, gave to me and Barnabas the right hand of fellowship. But when Cephas was come to Antioch, I withstood him to the face. I said unto Cephas, before them all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?'" &c.

There has been a difficulty raised upon these words, whether this Cephas is the same person as Peter the apostle? The most plausible arguments against this Cephas being Peter, are these:—

First, the Hypotyposis of Clemens Alexandrinus, who distinguishes Peter from Cephas. Chrysostom, Jerom, Gregory the Great, Oecumenius, and the author of the comment on the Epistle to the Galatians under the name of St. Anselm, prove that it had been doubted whether Cephas was Peter. Dorotheus of Tyre, and the author of the Alexandrian Chronicle, speak of a Cephas among the seventy-two disciples; the person (they say) whom Paul resisted.

The following reasons are added: 1. if Paul resisted Peter to his face, it must be said, that this apostle was fallen into error, since at Antioch he taught, by his example, contrary to what he had agreed to at the council of Jerusalem: but we may not thus accuse this holy apostle; 2. Paul, in this very Epistle to the Galatians, calls Peter twice by his name, Peter, and speaks of him with suitable respect: how then, in the same Epistle, in the same discourse, should he call him Cephas, and value himself on having resisted him to the face? 3. The text intimates, that Paul looked on Cephas as inferior to Barnabas. "Cephas," says he, "withdrawing from eating with the Gentiles, the other Jews imitated his disguise, *insomuch that Barnabas also was carried away with their dissimulation*." What wonder could it be for Barnabas to imitate Peter? But to have followed the example of Cephas, a vulgar man, despised, and of no reputation, might indeed have reasonably given Paul much uneasiness. 4. Another proof that Cephas was not Peter, is Paul's reproving him in public, and with authority. F. Hardouin, who has written expressly to maintain the opinion which distinguishes Cephas from Peter, believes the Cephas mentioned 1 Cor. i. 12, &c. to whom our Lord appeared, who preached at Corinth, and who led about with him a sister, a wife, to be the same

Cephas whom Paul resisted at Antioch. It is observed, likewise, as a consequent reason, 5. that the Vulgate has departed from the Greek text and the ancients, who read Petrus instead of Cephas, in verses 9, 11, 14.

Lastly, endeavours are used to show, that Peter was at Jerusalem when Paul resisted Cephas, at Antioch; and that the journey of Paul and Silas to Jerusalem, which was followed by the council at Jerusalem, did not happen till some months after this event; but, nevertheless, in the same year, A.D. 49.

In opposition to this opinion, Jerom remarks, that no one would ever have thought of distinguishing Peter from Cephas, had they not been forced to it by the reproaches of Porphyry, and other enemies of Christianity, who pretended to take advantage of this dispute between two principal apostles, to accuse one of error, the other of pride, both of falsehood, and Christians in general of credulity. The ancient fathers, in reply to such objections, had recourse to different mediums. Some said, this dispute between the two apostles was only a feint, concerted for the instruction, particularly of the Jews. Others, distinguished Peter from Cephas; but this idea continued almost unknown, till some men of learning revived it in these later ages.

The ancients who are alleged in favour of this distinction either proposed it with doubts, or they have expressly confuted it, or they are in themselves little entitled to consideration. The book of Hypotyposis, whether Clemens Alexandrinus' or any other Clemens' is now not in being: Photius, who had seen it, speaks of it as abounding with faults, errors, fables, and impious opinions. Chrysostom, who has not concealed the force of those arguments against the common opinion, nevertheless concludes, that all demonstrates that this passage is to be understood of Peter. Jerom, after canvassing the matter, concludes with saying, that he knows no Cephas besides him, who, in the Gospel, and Paul's Epistles, is called sometimes Peter, sometimes Cephas; and if any, to answer Porphyry would allow of a second Cephas, several passages of Scripture must be erased, which this enemy of our religion attacks, only because he does not understand them.

Gregory the Great confutes the opinion which distinguishes Peter from Cephas. Occumenius does not adopt it, neither does the author of the comment under the name of St. Anselm. The chronological order invented by F. Hardouin, to show that Peter was not at Antioch at this time, is purely arbitrary. The other reasons are only decencies, which cannot be valid against a fact clearly stated.

If Cephas, whom Paul mentions in so many places, was a man of little consideration in the church, why is the apostle so concerned to cite him, and to use his authority and approbation? Gal. ii. 9. Why so careful to caution against the impression of his example? Why lay so much stress on the appearance of our Saviour to Cephas, in proof of his resurrection? 1 Cor. xv. 5. How comes this Cephas to have been so neglected by the evangelists, as not to have been mentioned by them? We know the respect due to Peter; but should this prevent our owning that Peter denied Jesus Christ? And if we cannot clear him of that accumulated guilt, why should we deny that he was liable to reproof at Antioch? [Much more deserving notice is the remark of those who observe, that had there been any collusion, any fallacy in the religion both apostles professed to establish, this contradiction between these two principal leaders had been a fair opportunity for the truth to have appeared, and for detection of their imposture; whereas the whole charge amounts—not to the relinquishing of any truth, whether of the Old Testament, or of the New Testament dispensation, but merely to a difference of opinion on a subject which both of them agreed was temporary, and which both of them knew and acknowledged that providence would speedily abrogate, as to its influence in forming any distinction among Christian believers.]

CERASTES, Κέραστές, *cornu, the horned*; from κέρας, a horn: a serpent so called, because it has horns on its forehead. This serpent hides itself in the sand, is of a sandy colour, crawls slanting on its side, and seems to hiss when in motion. This word occurs only in Gen. xlix. 27: "Dan shall be a serpent in the way, a cerastes [in the English text *adder*, in the margin *arrow-snake*, i. e. the *dart-snake*, or *jaculus*] in the path. The Hebrew שפיתן *shephiphon*, is by some interpreted *asp*, by others *basilisk*; but Bochart is of opinion that we should keep it *cerastes*.

CEREMONIES, from the Latin, *cereonia*, which signifies the external rites and manner wherein the ministers of religion should perform their sacred functions. The true worship of God, the essential worship which he requires, is that of the heart and mind;—*worship in spirit and in truth*. Notwithstanding this, ceremonies and external worship make a part, and a necessary and essential part of religion; considering mankind as united in one holy society, and forming one sacred body. Without this their religious services would be confusion, and their worship would degenerate into superstition, while each followed his own fancy or inclination, to

the loss of that union and good understanding which ought to be the soul of society, especially of religious society.

Under the old covenant, God first delivered the great precepts of his law. He prescribed no ceremonies till afterward; the multitude of external observances, was intended to check that inclination which the Hebrews had discovered for idolatry, and to burden them with the yoke of ceremonies, Acts xv. 10. that they might be induced to desire, with more ardour, the coming of their great deliverer. In the new covenant, few ceremonies are enjoined; they are considered as accessaries only to Christianity; not that this religion, how holy and spiritual soever, could be entirely without them; but they are employed as means only, not as the end, and in condescension to the weakness of the worshippers, who are men, and not angels.

The term *ceremony* often occurs in the Vulgate of the Old Testament. That translation does not always use the same word to express the Hebrew; and, indeed, the Hebrews have no one word which exactly equals the Latin, *ceremonia*. The words of Moses signify—worship, service, ordinances, statutes, precepts; all of which are sometimes translated *ceremonia*.

It has been questioned whether the ceremonies of the Jews were imitations of those among the Egyptians, or those among the Egyptians were copied from the Jews? The striking conformity between the laws, the observances, and the ceremonies of these two people, has divided the opinions of learned men. Under the first Roman emperors, the Jewish and Egyptian superstitions were commonly confounded, and were equally odious to strangers. Sir John Marsham and Dr. Spencer have attempted to prove, that Moses, in many things, imitated the Egyptians; and this opinion has had many followers.

Indeed there is great resemblance between certain ceremonies, which were common to both people, while in other particulars there are differences which appear to be even studied. Besides, there seems to have been a very great strangeness reciprocally between the two people; and this, notwithstanding the propensity of the Israelites to imitate the worship of the Egyptians. These so opposite inclinations, must necessarily have produced many laws and ceremonies among the two nations, some entirely opposite, and many absolutely alike.

After all, when we accurately examine the laws and ceremonies of each people, we distinguish certain ceremonies wherein Moses, from condescension to the humour, inclination, custom, prejudices, and even hardness of the Hebrews'

hearts, permitted, or prohibited, certain practices, which were permitted, or prohibited, among the Egyptians; *e. gr.* he might conform to them in the habits and ornaments of the priests, in the choice of some sacrifices, their colour, sex, age, and the manner of offering them. He might borrow something from the forms of their temples, and their altars: many of the judicial laws of the Hebrews, seem to be copied from those of the Egyptians. The reason is easy: the Israelites having continued long in Egypt, began to be formed into a people there, and were obliged to follow the laws of that nation, where they dwelt. Moses, like a prudent and discreet legislator, preserved many profitable, or even indifferent things, to which the people had been long accustomed; yet suppressing what was contrary to justice, modesty, and religion.

Hence so many regulations and ceremonies, whose motives we are scarce able to discover, and so many others which seem of no importance. Nevertheless, these were wise and serious as to their design, which was to alienate the Hebrews from the opinions, customs, and superstitions of the Egyptians, and to keep them at such a distance, as might secure them from idolatry, and cure them of their inclination to imitate the worship and abominations which prevailed in Egypt. We do not enter here into a detail of the particular ceremonies, laws, and sacrifices of the Hebrews: but some examples appear in this Work.

ADDITIONAL REMARKS.

It should be remembered, that the origin of many religious rites, dates before the establishment either of the Egyptian or Jewish Polity: now, so many of these as were truly patriarchal, it was by no means fit should be rejected under the Mosaic dispensation, merely because they had also descended to the Egyptians, and had been, or still were, used by them. Why should Moses, for instance, refuse to adopt the rite of sacrifice, because this rite was common among Heathen nations; was it not ALSO a traditional mode of worship derived from the earliest ages, and the most respectable sources? was it not transmitted from the ancestors of the Hebrews? was it not practised by all whose memory they venerated? Why should he omit to notice the new moons? such had been the custom—the patriarchal custom, from time immemorial! In short, it should appear that the truth is, God had given to man certain ordinances, and his posterity throughout the world retained more or less of them, [*vide* FRAGMENTS, No. 129, 277;] so much of them as the Egyptians had retained, though intermingled among others not so authorized, Moses adopted;

so far he was the instrument of REFORMING the religious worship of his time : and to these institutions thus sifted from the chaff of human additions, he added others congenial in their nature, particularly adapted to the temper, circumstances, and future situation of the Jewish people. These additions are truly the Mosaic, and were intended to preserve that people distinct and separate from all others. How well they have answered this purpose, appears not only from the evidences of it in their history, but from what in their present dispersed state they daily offer to our eyes. Are they not now a distinct people, still preserved as memorials confirming historic truth, while nations infinitely more powerful, and which long triumphed over them, are extinct—mingled among those who have conquered them, and are no longer nations?—This leads us to reflect, that the design of these rites was, not MERELY to keep the Jews from idolatry, but that after they were no longer exposed to that temptation, they should be thereby preserved as a standing evidence of the truth of prophecy, of the providence of God displayed toward them, and especially of the verity of Jesus Christ, of his apostles, and of the Christian religion in general ; and so they will continue, while such testimony continues to be needful.

CESTIUS GALLUS, governor of Syria for the Romans. The Jews began their rebellion under his government. Florus, governor of Judea, had wearied their patience by his injuries and cruelties : he was desirous to see them in rebellion, and war, knowing that were his conduct examined, he could not possibly escape capital punishment. *Vide FLORUS*. Cestius Gallus coming to Jerusalem at the passover, A.D. 66, the Jews made great complaints against Florus : but, as soon as Cestius was returned, Florus began afresh to torment the Jews.

While Cestius was at Jerusalem, seeing the province much disposed to revolt, he wished to know the number of the Jews who came up to the passover ; thereby to inform Nero, that this nation was not so contemptible, as he thought it. He desired the priests to reckon the lambs sacrificed from three to five o'clock in the evening. None but Jews sacrificed any, and none of the Jews ate of them, unless purified. A lamb sometimes served twenty persons, never fewer than ten. The lambs killed, were 255,000 ; which allowing ten persons to each, made 2,550,000 persons.

Shortly after the return of Cestius, the Jews took up arms : Cestius hearing of this, advanced with a powerful army toward Palestine : he first sent Cesennius Gallus into Galilee, who reduced it ; he then took Lydda and Joppa, and encamped near Gibeon, two leagues from Jerusalem. The

Jews neglected the feast of Tabernacles then celebrating, and fell upon Cestius with so much impetuosity, that they gave the Roman army a great shock, and almost broke it. Cestius continued three days in this place, encompassed by the Jews, and in danger of great loss, whenever he attempted to move : but Agrippa having sent proposals to the Jews of peace and pardon, on condition they would lay down their arms, a division arose among them ; Cestius taking his opportunity, pushed them so briskly, that he put them into disorder, and pursued them to Jerusalem.

He remained three days encamped in a place called Scopos, [the look-out, or sentry-box] near a mile from the city, without attacking it, as if he had believed it would surrender without further bloodshed. On the fourth day, October 30, he advanced in order of battle, which so terrified the seditious, that they shut themselves up within the last enclosure of the city, and in the temple, abandoning the rest, which he set fire to. It is agreed, that had he then given an assault, he had taken the city, and finished the war : but he was diverted from it by some of his officers, who, as Josephus believes, were corrupted by Florus.

The five days following he sought for some weak place in the walls which he might force, but found none, the seditious keeping a good guard every where. On the sixth day, November 5, he ordered a vigorous assault on one of the temple gates ; which so frightened the seditious, they were ready to forsake the city ; and the people who desired peace, were disposed to open their gates to the Romans : but Cestius, ignorant of this advantage, suddenly suspended his assault, left the city, and returned to the camp at Scopos. The seditious pursued him, and killed many of his troops.

The next day he decamped from Scopos, for his first camp at Gibeon : but the Jews attacking him in flank and rear, killed many of his soldiers, and took a great part of his baggage. He halted two days at Gibeon, not knowing on what to resolve : on the third day, November 8, observing the number of the Jews was increasing, he began to march, abandoning his baggage, and killing the beasts of burden, except those which carried the machines and javelins. The Jews pursued but faintly, till they came to a very narrow descent, where they attacked the Romans on all sides. The combat lasted till night : the Romans lost 4000 foot, and about 400 horse. Night gave the Romans an opportunity of retiring to Bethoron.

But Cestius seeing himself surrounded by the Jews, did not wait for day-light to decamp ; but broke up in the dark, and left 400 men in Bethoron, with orders to get on the platforms of the houses, and to pass the word as sentinels do in the night ;

the next morning the Jews fell upon these men, cut them to pieces, and began to pursue Cestius: but he had marched so speedily, that they could not overtake him. He left them his machines, which were afterward of great use to them, during the siege of Jerusalem. Cestius survived his defeat but a little while. He died the next year, A.D. 67.

CHABALON, or *Cabul*, כבול, χασβων: *which is bound*; from כבל *cebel*: otherwise, *which grows old, and which decays*; from בלה *balah*.

CHABALON, Chabelon, or Chabulon, or Cabul, 1 Kings, ix. 13. *the land of Cabul*. Thus Hiram, king of Tyre, called the twenty cities which Solomon presented to him, in acknowledgment for his great services in building the temple. Josephus says, that Cabul, in the Phœnician language, signifies, displeasing; others say, a barren, sandy, dry soil; others say, a miry, wet soil, overrun with weeds. LXX. "He called them from the frontier," as if they had read Gabal instead of Cabul. Others think, *cabul* may signify "a trifle."

Josephus says, the cities of Cabul were in the neighbourhood of Tyre. Others place them beyond Jordan, in the Decapolis. Grotius is of opinion, that the cities which Pharaoh had conquered from the Philistines, and yielded to Solomon, were among the cities of Cabul. Most commentators are persuaded, that the city of Cabul, Josh. xix. 27. was one; and, probably, on this occasion, Hiram gave this name to the other cities which Solomon had ceded to him. Cabul was probably the same as Chabalon, or Chabul, which Josephus places near Ptolemais, south of Tyre.

CHABRIS, Καβριμ: *companion*; from חבר *chabar*: otherwise, *wound or scar, or enchanter*; from the same.

CHADCHOD, כדכר, *jasper, or precious stone*: or *a pitcher, or vessel*.

CHEREAS, χαίρειας: *who rejoices*; Gr. χαίρω.

I. CHEREAS, brother to Timotheus and Apollonphanes, governor of Gazara. He and his brothers were killed in a marsh, where, after the taking of Gazara, they had endeavoured to conceal themselves, 2 Macc. x. 32, 37.

CHALDEA, כשדים, χαλδαίαι: in Hebrew, *chashdim*: *as demons, or as robbers, or breasts, or fields*; from שד *shed*, or שדר *shaded*, or שדה *shadah*, and the adverb כי *ki*, *as*.

CHALDEA, a country in Asia, near the junction of the Tigris and Euphrates, the capital whereof was Babylon. *Vide BABYLON*. Chaldea is not in the Hebrew text, but Chasdim; whether the Chaldeans derived themselves from Cased, son of Nahor, Abraham's brother, or from any other more ancient; Chaldea was originally of small extent; but the empire of Chaldea being after-

ward very much enlarged, the name is likewise taken in a more extensive meaning.

CHALDEANS. This name is taken, 1. for the people of Chaldea, and the subjects of that empire: 2. for a sort of philosophers or soothsayers, whose principal employment was the study of mathematics and astrology; by which they pretended to foreknow the destiny of men born under certain constellations. They gloried in having astronomical observations among them for 472,000 years; Cicero says, 470,000; Epigenes, cited in Pliny, 720,000: but 1903 years is the longest date which has the appearance of truth. *Vide BABYLON and ASSYRIA*.

CHAMANIM. Thus the Hebrew calls what the Greeks name *pyraia*, or *pyrateria*, and Jerom, in Leviticus xxvi. 30. has translated *simulachra*, in Isaiah xxvii. 9. *delubra*. *Chamanim* were, according to Rabbi Solomon, idols exposed to the sun, on the tops of houses. Abenezra says, they were portable chapels or temples, in the form of chariots in honour of the sun.

Pyraia were temples consecrated to the sun, wherein a perpetual fire was kept up. They were built on eminences; and were large open enclosures, where the sun was worshipped. Herodotus, lib. i. p. 87; and Strabo, lib. xv. speak of them, and the Guebres, or worshippers of fire in Persia and the Indies, have them at this day. Strabo says, that in his time there were many of these temples in Cappadocia, consecrated to the goddess Anaita, and the god Homanus. Anaita is probably the moon, and Homanus the sun. The word *chamanim* is derived from *chaman*, which signifies *to warm, to burn*.

CHAMARIM. This word is translated, *priests of the idols, or priests clothed in black*, because *chamar* signifies *blackness*. Jerom, in 2 Kings, xxiii. 5. renders it *aruspices*: in Hosea x. 5. and Zephaniah i. 4. *æditui*, church-wardens. The best commentators understand by this word the priests of false gods, in particular the worshippers of fire, because they were, it is said, dressed in black: we find among the priests of Isis those called *melanephorî*, *i. e.* wearers of black. But I cannot tell, whether this was by reason of their dressing wholly in black, or because they wore a certain black shining veil in the processions of this goddess. Camar, in Arabia, signifies the moon: Isis is the same deity. Grotius thinks the Roman priests called *camilli*, came from the Hebrew, *chamarim*. Those among the Heathen who sacrificed to the infernal gods, were dressed in black.

Vidi egomet nigrâ succinctam vadere pallâ

Cauidiam pedibus nudis, passoque capillo.

HORAT. lib. i. SATYR. 8, ver. 23.

CHAMELEON, כה, *Kamailéon*, from *χάμα*, the ground, and *λέων*, a lion; as if it were a creeping lion. The Hebrew כה, they say, may signify a toad. *Vide CAMELION*, *ad fin.*

CHAMOS, or *Chemosh*, כמוש, as handling or stroking, or as withdrawing or taking away; from כי *ki*, as, and מוש *mush*, to withdraw.

CHAMOS, or *Chemosh*, an idol of the Moabites. The name is from a root which in Arabic, signifies to hasten. For which reason, many believe Chamos to be the sun, whose precipitate course might well procure it the name of swift. Others confound Chamos with Ammon:

*Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Iudis unus sit Jupiter Ammon.*

LUCAN, *Pharsal* lib. ix.

Macrobius shows, that Ammon was the sun, and that his horns denoted his rays. We are of opinion, that the god Hamanus, and Apollo Chomeus, mentioned by Strabo, lib. xv. and Ammianus Marcellinus, lib. xxiii. was Chamos, or the sun. These deities were worshipped in many parts of the East. Some, from the resemblance of the Hebrew *Chamos*, with the Greek *Comos*, believed Chamos might signify Bacchus. Jerom, and most interpreters take Chamos and Peor for the same divinity: but Baal-Peor was Tammuz, or Adonis. They who derive Chamos from the Hebrew כחם *camos*, to hide, suppose it signifies the hidden god, or Pluto; in this sense it might be Tammuz, or Adonis: but the name of the god Chamos, is never written in this manner in Scripture.

CHAOS: this name expresses that confusion which overspread matter, when newly produced, before God, by his Almighty word, had put it into its subsequent order and condition. Moses uses the terms *tohu* and *bohü* (תוהו ובוהו) to express this chaos, which the LXX translate *ἀόρατος καὶ ἀκατακείμενος*, invisible, and disorderly; Symmachus, a mass without motion, and in disorder; Aquila and Theodotion, a void and nothing. Ovid well describes the chaos, as,

— Rudis indigestaque moles,
Nec quidquam nisi pondus iners, congestaque eodem
Non bene junctarum discordia semina rerum.

METAM. lib. i.

CHARACA, *Εἰς χάρακα*: covering, coat, or cloak; from כרך *keric*: or, in Greek, a valley.

CHARACA, a city of Gad, from whence Judas Maccabeus drove Timotheus, 2 Macc. xii. 17.

CHARIOTS of War. Scripture speaks of two sorts of chariots, one for princes and generals to ride in, the other to break the enemy's battalions, by rushing in among them, being armed with iron, which made terrible havoc. The most ancient chariots of war we find mentioned,

are Pharaoh's, which were overthrown in the Red Sea, Exod. xiv. 7. The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry, and a multitude of chariots, Josh. xi. 4. Sisera, general of Jabin, king of Hazor, had 900 chariots of iron. Judah could not get possession of the lands belonging to their lot, because the ancient inhabitants of the country were strong in chariots of iron, Judg. i. 19. The Philistines, in their war against Saul, had 30,000 chariots, and 6000 horsemen, 1 Sam. xiii. 5. David having taken 1000 chariots of war from Hadadezer, king of Syria, hamstringed the horses, and burned 900 chariots, reserving only 100, 2 Sam. viii. 4. It does not appear that the kings of the Hebrews used chariots in war. Solomon had a considerable number, but we do not know of any military expedition wherein they were employed, 1 Kings, x. 26. As Judea was a mountainous country, chariots were of no use. In 2 Maccabees, xiii. 2. there is mention of chariots armed with sithes, which the king of Syria led against Judea.

CHARRAN, *vide HARAN* III.

CHEBAR, or *chobar*: force, strength: otherwise, as the son; from בר *bar*, a son: or, as pure, or as what; from ברר *barar*, and the adverb כי *ki*, as.

CHEBAR, a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia, Ezek. i. 1.

CHEDORLAOMER, כדורלעמר, *χοδολλογομωρ*: as a generation of servitude; from the adverb כי *ki*, as, the word דור *dor*, a generation, and עמר *amar*, burden, servitude: otherwise, the roundness of the sheaf; from כדר *kidor*, a ball, or sphere, and עמר *amar*, a sheaf.

CHEDORLAOMER, a king of the Elymeans, or Elamites, i. e. either the Persians, or a people bordering on them. Chedorlaomer was one of four kings who confederated against the five kings of the Pentapolis of Sodom, and who having defeated them, and taken a great booty, were pursued and dispersed by Abraham, Gen. xiv. 1, 2, & seq. A.M. 2092; ante A.D. 1908.

This prince, for twelve years, kept five kings in subjection to him, viz. Bera, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah; Shemeber, king of Zeboim; and the king of Bela, or Zoar. They revolted from him about A.M. 2091. Chedorlaomer gathered a great army, and confederating with Amraphel, king of Shinar: Arioch, king of Ellasar, (perhaps Thalas-ser, near Assyria, in the province of Eden) and with Tidal, king of the nations, or Goim (probably the nations beyond Jordan, in Galilee of the Gentiles; see Matth. iv. 15; Isai. ix. 1.) These four kings marched toward Canaan; in their

progress they attacked the countries beyond Jordan; the Raphaim, giants, between the brook Jabbok and the Arnon; they pillaged Ashteroth Karnaim; they defeated the Zuzim (the same, probably, with the Zamzummin, ancient inhabitants of the country afterward possessed by the Ammonites. Moses says, Deut. ii. 20, 21. the Zuzim were beaten at Ham, perhaps Chamin, an ancient city of the same territory.) They farther routed the Emim, in Shaveh Kiriathaim, see Judg. x. 5; and Gen. xiv. 5. The Emim are an ancient people, who dwelt in the country afterward possessed by the Moabites; and Shaveh Kiriathaim is a city in the same land, which afterward belonged to king Sihon, Deut. ii. 20, 21; Josh. xiii. 19, 21. Lastly, they subdued in the mountains of Gilead, the Horites, a famous people, descended from Seir, the Horite, whose country was afterward seized by the Edomites, Gen. xxxii. 3; xxxvi. 20. They extended their conquests to the plains of Paran, in Arabia Petrea. From whence they returned toward Kadesh-Barnea, where is the fountain of Mishpat, (which, however, was not known by that name till the time of Moses, Numb. xx. 13.) They ravaged the country of the Amalekites, who inhabited part of Arabia Petrea, and defeated the Amorites, at Hazezon-tamar, which some believe to be Engeddi, a city adjacent to the Pentapolis and Gomorrah. Thus the four allied kings overwhelmed the nations bordering on Sodom and Gomorrah, that so these cities, having no assistance to expect, might not be able to escape their vengeance.

The five revolted kings, seeing the allies approaching their cities, took the field with their army, arranged in order of battle, in the plain where their several towns were situated. Now there were in this plain many pits out of which bitumen was procured, a circumstance which might have rendered an action in it more difficult and dangerous to the enemy's horse. Here the battle was fought; the kings of Sodom, Gomorrah, Zeboim, Admah, and Zoar, were put to flight: part of their army was slain, and the survivors fled to the neighbouring mountains, leaving their cities to the pillage of the conquerors, who, loaded with spoil and captives, returned by the way of the Euphrates.

CHELAL, כֶּלֶל, *καλήλ*: completion, or the whole: otherwise, as a night; from לַי *lail*, night, and the adverb כִּי *ki*, as: otherwise, according to the Syriac, a crown: otherwise, perfect crown.

CHELAL, an Israelite, who returned from Babylon, and put away his foreign wife, Ezra x. 30.

CHELLUS, or *Chellon*, χελλών: consummation, perfection, total destruction; from כָּלָה *calah*: otherwise, that retains trouble; from כָּלָה *cala*, to keep in, and אָוֶן *aven*, sorrow, trouble. This word is not Hebrew.

CHELLUH, כִּלּוּהוּ, *χολοῦα*: all himself: or, his perfection, his destruction, his hindrance; from כָּלָה, or כָּלָה *cala*, and the affix ו *o*, his.

CHELMON, *Καμῶνος*: preparative, or casting up an army; from חַיַּל *chail*, army, or provision, and מָנָה *manah*, to prepare, to number: otherwise, his dream; from כָּלַם *calam*, to dream.

CHELMON, a city opposite to Esdraelon; near to which part of Holofernes' army encamped before he besieged Bethulia. Perhaps the Salmon, of Psalm lxviii. 14; Judg. ix. 48; or Cedmon, or Belmon, or Cyamon, as the Greek of Judith vii. 3; or Cammon, noticed by Eusebius as being seven miles from Legio, north.

CHELUB, כֶּלֶב, *dog*, or *basket*; from כֶּלֶב *keleb*, or *Caleb*.

CHELUB, father of Ezri, 1 Chron. xxvii. 26.

CHELUBAI, כֶּלֶבִּי, *Καλωβι*; from *Caleb*, or *keleb*.

CHEMARIMS, *vide* CHAMARIM.

CHEMOSH, *vide* CHAMOS.

CHENAANAH, כְּנַעֲנָה, *vide* CANAAN.

I. CHENAANAH, fourth son of Bithan, 1 Chron. vii. 10.

II. CHENAANAH, father to the false prophet Zedekiah, 1 Kings, xxii. 11.

CHENANI, כְּנָנִי, *my preparation*; from כֻּן *cun*, preparation: otherwise, base; from כֵּן *ken*, and the pronoun *i*, my.

CHENANI, a Levite, Ezra ix. 4.

CHENANIAH, כְּנַנְיָהּ: preparation, or disposition, or strength, or rectitude of the Lord; from כֻּן *cun*, or כֵּן *ken*, and יָהּ *jah*, the Lord.

CHENANIAH, a master of the temple music. He conducted the music at the removal of the ark from Obed-edom, 1 Chron. xv. 22.

CHEPHIRAH, כְּפִירָה: little lioness, propitiation, hardened, village; from כָּפַר *capfar*, or *copher*.

I. CHEPHIRAH, a city of the Gibeonites, afterward given to Benjamin, Josh. ix. 17; xviii. 26.

II. CHEPHIRAH, son of Kirjatharim, Ezra ii. 25.

CHERAN, כֶּרֶן: as singing, or as crying; from רָנָן *ranan*, crying, or singing; and the adverb כִּי *ki*, as: otherwise, their lamb; from כֶּרֶם *car*, a lamb: otherwise, their knowledge.

CHERAN, youngest son of Dishon, the son of Seir, the Horite, Gen. xxxvi. 26.

CHEREM, חֶרֶם: anathema. The Hebrews distinguish three sorts of excommunications: first, נִדְּוִי *niddui*, separation, the lesser excommunication; secondly, *cherem*, the greater excommunication.

or *anathema*; thirdly, שמתה *shammathah*, which incurs the death of the party. Cherem deprives the excommunicated person of most of the advantages of civil society. He can maintain no commerce, he can neither buy nor sell, except such things as are absolutely necessary to life, he can neither resort to the schools, nor enter the synagogues. No one may eat or drink with him. The sentence of *cherem* was to be pronounced by ten persons, or at least in the presence and acquiescence of ten persons; but the excommunicated person might be absolved by three judges, or even by one, if he were a doctor of the law; see Bartolocci's *Bibl. Rabbin.* tom. iii. Seldene *Synedriis*, lib. i. Basnage's *Hist. of Jews*, tom. v. lib. vii. chap. xx. Edit. Paris. &c. *Cherem* and *shammathah*, in the ancient signification of the words, implied a sentence of death, and total destruction, to be inflicted either by the people, when victorious, or by a decree of the senate. God ordains that he who sacrifices to strange gods shall be *cherem*, i. e. shall be punished with death; or, as the Spanish Jews have translated it, *sera destruido*; shall be destroyed. *Hist. des Juifs*. lib. vi. chap. 21. Vide ANATHEMA, and EXCOMMUNICATION.

CHERETHIM, כרת, חרש, *who cuts, who tears away and exterminates*: from כרת *carath*.

CHERETHIM, or Cretim. These terms denote the Philistines; so we read "I will stretch out mine hand upon the Philistines, and will cut off the Cherethim, and destroy the remnant of the sea-coast," Ezekiel xxv. 16. And Zephaniah, exclaiming against the Philistines, says, "Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites," Zeph. ii. 5. It is also said, 1 Sam. xxx. 14. that the Amalekites made an invasion on the south of the Cherethites, i. e. of the Philistines. David, and some of his successors, had guards called Cherethites and Pelethites.

It has been a question, from whence the Philistines, or Cherethites came: Scripture says, from the isle of Caphtor, Jer. xlvii. 4; Amos ix. 7. which we have supposed was the isle of Crete. The LXX translate Cherethim, Cretenses, and Chereth, Crete. Others bring them from Cappadocia. Vide CAPHTOR: and CAPHTORIM, Supp.

CHERITH, קריח, חרש, *incision*; from כרת *carath*, to cut, to pierce, to exterminate.

CHERITH. The brook Cherith is beyond Jordan, and falls into that river, below Bethsan. Vide ELIJAH.

CHERUB, כרוב: in the Chaldee, this word signifies, as a child; from the adverb כי *ki*, as, and רבא *rabia*, a young man, a child: otherwise, as multiplying, or as combating; from רבב *rabab*:

or abundance, or multitude of knowledge; from רב *rab*, a multitude, and נכר *nacar*, to know; otherwise, in Hebrew, רבה *rabah*, signifies to grow great, to nourish, to bring up; in Syriac, to labour.

I. CHERUB, an Israelite, who returned from Babylon, but was unable to prove his genealogy, Ezra ii. 59.

II. CHERUB, *Cherubim*, כרוב, *cherub*. This term in Hebrew, is sometimes taken for a calf, or an ox. Ezekiel i. 10. mentions the face of a cherub, as synonymous to the face of an ox. The word *cherub*, in Syriac and in Chaldee, signifies, to till or plough, which is the work of oxen. Cherub also signifies, strong and powerful, *q.* possessing the strength of an ox. Grotius says, the *cherubim* were figures like a calf. Bochart thinks they were nearly the figure of an ox: and Spencer thinks the same. Josephus says, the *cherubim* were extraordinary creatures, of a figure unknown to mankind. Clemens of Alexandria believes, that the Egyptians imitated the *cherubim* of the Hebrews in their Sphinxes and hieroglyphical animals.

The descriptions which Scripture gives us of *cherubim* differ; but all agree in representing a figure, composed of various creatures: ■ man, an ox, an eagle, and a lion. Such were the *cherubim* described by Ezekiel, chap. i. 5, & seq. x. 2. Those which Solomon placed in the temple, must have been pretty nearly the same, 1 Kings, vi. 23. Those which Moses placed on the ark of the covenant, Exod. xxv. 18, 19, 20. are not well described to us: nor those which God posted at the entrance of Paradise, Gen. iii. 14. Ezekiel xxviii. 14. compares the king of Tyre to the cherub that covered the ark of the covenant upon the holy mountain; like this cherub, glittering with gold and glory. Moses says, the two *cherubim* covered the mercy-seat, with their wings extended on both sides, and looked one upon another, having their faces turned toward the mercy-seat, which covered the ark. Vide Calf, and FRAGMENT, No. 152, and Plates.

CHESALON, כסלון, *confidence, temerity, sides*; from כסל *kesel*: otherwise, throne of his habitation; from כסא *kissa*, a throne, and לון *lon*, or *lou*.

CHESALON, a city of Judah, Josh. xv. 10.

CHESED, כשר: as a demon; from the adverb כי *ki*, as, and שר *shed*, a demon: otherwise, as a destroyer, as a breast or nipple; from שר *shad*, or שדר *shadad*: otherwise, as a field; from שרה *shadah*.

CHESED, father of the Casedim, or Casdim. Thus the Hebrews call the Chaldeans. Chesed was son of Nahor and Mileah, Gen. xxii. 22. But there

is great probability, that the Casdim or Chal-deans, came from some other Chesed.

CHESIL, כֶּסֶל, שֶׁל; *orion, a star*: otherwise, *folly*: otherwise, *the sides, or flanks*; from כָּסַל *casal*.

CHESIL, a city of Judah, Josh. xv. 30. Eusebius calls it Xil, and places it in the south of Judah.

CHESULLOTH, or *Chesulloth-Tabor*, כֶּסְלוֹת־תֹּבֶר, ἀχασσελὸθ: *the rashness of the navel*; from כָּסַל *kesel*: otherwise, *the sides of Tabor*; a city adjoining to Tabor.

CHESULLOTH, or *Chesulloth-Tabor*, a city, on the side of mount Tabor; Josh. xix. 48. Eusebius and Jerom call it *Caualus* or *Exaius*, and place it ten miles from Diocæsarea, east.

CHETIM, כֶּתִים, חֲטָוִים: *those that bruise*; from כָּשַׁח *cashath*: otherwise, *gold*; from כֶּתֶם *cethem*: otherwise, *staining, or dyeing*.

CHESIB, Gen. xxxviii. 5. Instead of "Judah's wife ceased to have children, after the birth of Shelah," the Hebrew reads, *she was at Chesib when she bare him*. *Chezib* is the name of a place, Joshua xv. 44; and Micah i. 14. *Chesib* was a desert place, near Adullam, in Eusebius' time.

CHIDON, כִּידוֹן, *a lance, dart, misfortune*: otherwise, *as judging*; from the adverb כִּי *ki, as*, and דָּן *dan, to judge*.

CHIDON. *The threshing-floor of Chidon*, where Uzzah was suddenly struck dead, 1 Chron. xiii. 9. In 2 Sam. vi. 6. this threshing-floor is called, *the threshing-floor of Nachon*. We do not know whether the names of Nachon and Chidon are the names of men, or of places, [but if *nachon* may signify prepared—the floor prepared—then this floor might have belonged to Chidon as its owner. *Vide NACHON, and UZZAH, addition.*]

CHILD, *puer, or filius*. In Scripture, disciples are often called children, or sons. Solomon, in his Proverbs, thus addresses his disciple: "Hear, my son." The children of the devil, the sons of Belial, are those who follow the maxims of the world and the devil. The descendants of a man, how remote soever, are called his sons, or children: as, the children of Edom, of Moab, of Israel. The expression, children of the wedding, children of light, children of darkness, signifies, those invited to the wedding, those who follow light, those who remain in darkness; as the children of the kingdom, describes those who belong to the kingdom.

Persons who are almost at age of maturity, are called children; so Joseph is called, [a child, or lad] though he was at least sixteen. Isaac was above twenty, when Abraham gave him this

name. Benjamin, above thirty, is so called. The Hebrews, as well as the Greeks and Latins, called their servants and slaves, children: as we often say, in English, *my lads*, though addressing men. Men of full age are often named children: *the child shall die a hundred years old*: there shall be no more untimely deaths, Isai. lxx. 20. *Vide YOUTH, YOUNG.*

CHILDREN (Sons) of God. By this name the holy angels are sometimes described: "Now there was a day when the sons of God came to present themselves before the Lord," Job i. 6; ii. 1: and Psalm lxxxix. 6, "Who among the sons of the mighty can be likened unto the Lord?" Good men, in opposition to wicked men, are likewise thus called; and the family of Seth, in opposition to the descendants of Cain, "The sons of God saw the daughters of men," Gen. vi. 2.

Judges, magistrates, priests, are likewise termed *children of God*: "I said, ye are gods, and the children of the Most High," Psalm lxxxii. 6: he speaks to judges, to supreme magistrates. To the priests he says, "Give unto the Lord, O ye children of the Mighty, give unto the Lord glory and strength," Psalm xxix. 1. This is in distinction from the sons of men, from men in general.

Israelites are called sons of God, in opposition to the Gentiles, Hosea i. 10; *vide* John xi. 52. Sometimes the elect, the blessed, have this name given them: "How is he numbered among the children of God, and his lot is among the saints!" Wisd. v. 5.

In the New Testament, believers are commonly called *children of God*, by virtue of their adoption: "He hath given us power—honour—dignity—[I had almost said a PATENT] to become the sons of God," John i. 12. And St. Paul, in several places extols the advantages of being adopted sons of God, Rom. viii. 14; Gal. iii. 26.

CHILDREN (Sons) of men. This name is given to the family of Cain, before the deluge; particularly to the giants, violent men, who had *corrupted their ways*. Afterward the impious, the wicked, bad Israelites are thus called: "How long will ye love vanity, O ye sons of men?" Psalm iv. 2. "The sons of men, whose teeth are spears and arrows," Psalm lvii. 4. But, very often, by the sons of men, mankind at large are understood: "What is man, that thou art mindful of him; or the son of man, that thou visitest him?" Psalm viii. 4. And, "His eyelids try the children of men," Psalm xi. 4.

CHILDREN (Sons) of Belial, sons of refractoriness, *vide* BELIAL.

CHILDREN sacrificed to *Moloch*, *vide* **MOLOCH**.

CHILEAB, son of David and Abigail, 2 Sam. iii. 3.
Vide **ABIGAIL**.

CHILIAB, כלאב: *totality of the father*; from כלא *kela*, the whole, to gather together, and from אב *ab*, a father: otherwise, consummation or perfection of the father; from כלא or כלה *cala*, to consume, or press.

CHILION, כליון: *finished, complete, perfect*; from כלה *chalah*, to finish, &c. or from כלא *chela*, the whole.

CHILION, son of Elimelech and Naomi, of Bethlehem, in Judah, who, during a famine, retired with his father and his mother from the land of Israel into the land of Moab, where he married a Moabite woman, named Orpah, and where he died, Ruth i. 4, 29.

CHILMAD, כלמר: *as teaching, or learning*; from the adverb כי *ki*, as, and the pronoun למד *lamed*, to teach: otherwise, all-measuring; from כל *col*, all, and מדר *madad*, to measure, or to cover. This is the name of a city of Asia, whose true etymology cannot be had from the Hebrew tongue.

CHIMHAM, כמחם, ἀμαμα: *as they*; from the adverb כי *ki*, and the pronoun הם *hem*, they: otherwise, as a trouble; from חמה *hamah*, trouble.

CHIMHAM, son of Barzillai the Gileadite. He followed David to Jerusalem, after the war with Absalom; and David bestowed great riches on him, in consideration of his father Barzillai, whose generous assistance he had experienced, 2 Sam. xix. 37, 38.

CHIMHAM, a place near Bethlehem, Jer. xli. 17.

CHIPPUR, or Kippur, *vide* **EXPIATION**.

CHISLON, כסלון: *confidence, or rashness, or flanks*; from כסל *kesel*: otherwise, the throne of his dwelling; from כסא *kissa*, throne, and לון *lun*.

CHISLON, father of Elidad, of the tribe of Benjamin; one deputed to allot the land of Canaan, Numb. xxxiv. 21.

CHITTIM. Isaiah, speaking of the destruction of Tyre, by Nebuchadnezzar, says, "Howl, ye vessels of the sea, for the place where the ships used to sail is destroyed, its ruin shall come from the land of Chittim." If Chittim signifies Macedonia, how is it said, that the destruction of Tyre, occasioned by Nebuchadnezzar, should come from Chittim? Might not this passage be more properly interpreted, as relating to the destruction of this city by Alexander the Great? Basnage, by the word Chittim, understands the Cutheans, inhabitants of the Suziana, near Babylon, who marched under Nebuchadnezzar, and assisted at the siege of Tyre. But in what place of Scripture are the Cutheans named Chittim? Bochart supposes the Romans to be meant

by Chittim; but the Romans were not concerned in that siege of Tyre, which is here mentioned by Isaiah.

We are of opinion, that in this place, as elsewhere, the Macedonians are intended by the word Chittim; and we translate the Hebrew of Isaiah thus: "Howl, ye ships of Tarshish, because Tyre is destroyed within; it is open on the side where people enter who come from Chittim." They came from Macedonia to Tyre by sea. The city was thought impregnable on this side, being built on a rock surrounded by the sea. Notwithstanding, the prophet foretels, that it was exposed, and would be taken, and laid waste on this side; moreover, that it should be ravaged from within, by its own inhabitants, division would arise among the citizens, or the soldiers who were appointed to defend it, Isaiah xxiii. 1, & seq.

Isaiah adds, ver. 12. "Thou daughter of Zidon, city of Tyre, arise, pass over to Chittim, there, also, thou shalt have no rest: "Seek for refuge in Macedonia, in a remote and maritime country; yet, even thither, God will pursue you; his hand will not suffer you to rest even there.

Jeremiah, ii. 10. reproaching the Israelites with inconstancy in religion, says, "Pass over the isles of Chittim, and see; and send into Kedar and consider diligently, examine if there hath been such a thing: hath a nation changed their gods, which are yet no gods?" The prophet speaks of the isles of Chittim, of the country of Macedonia, under the name of an island, after the manner of the Hebrews, who give this name to peninsulas and maritime countries. So far **DOM CALMET**.

[I do not see sufficient reason for restraining the word Chittim to Macedonia, which was not particularly a maritime country: why not include all Greece? at least the islands of the Archipelago, and perhaps up the Bosphorus, from whence vessels might navigate to Tyre, as they do now to Egypt, &c. The Greek colonies, scattered about the Mediterranean, might also be included, consequently, Sicily, Sardinia, and much of Italy. Our own translation is thus: "Howl, ye ships of Tarshish, for it [Tyre] is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them." *Vide* the **MAP** of the Settlement of the Nations.]

CHIUN, or Chevan. This word occurs in the Hebrew of Amos v. 26. which is cited, Acts vii. 43: "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." The import of the Hebrew is, "Ye have borne the tabernacle of your kings, and the pedestal (the Chiun) of your

images, the star of your gods, which ye made to yourselves." The LXX, perhaps, read Remphan, or Revan, instead of Chiun, or Chevan, and took the pedestal for a god. [Those who have noticed the *Lingam* of India, will know why the pedestal was considered as a deity: *i. e.* the pedestal, the disk, and the erect column, were each of them considered as forming part of the image. This is, perhaps, the oldest hint at the worship of this Indian idol.] Others think, that three deities are named here, Moloch, Chiun, and Remphan. Others, that the three names mean only one god; *i. e.* Saturn, and his planet. Salmasius and Kircher assert, that Kiion is Saturn, and that his star is called Keiran among the Persians and Arabians, and that Remphan, or Rephan, signified the same thing among the Egyptians. They add, that the LXX, writing in Egypt, changed the word Chiun into Remphan, because it had the same signification. *Vide* REMPHAN. M. Basnage, in his *Jewish Antiquities*, tom. ii. p. 576. concludes, that Moloch was the sun, and Chion, or Chiun, and Rephan, the moon. [They were, like the *Lingam*, allusions to the great progenitor of mankind.] *Vide* FRAGMENTS, Nos. 108, 282.

CHLOE, Κλωή: *green herb*, a Greek word.

CHLOE, a Christian woman of Corinth, who gave St. Paul notice of the divisions at Corinth, by some of her family, 1 Cor. i. 11.

CHORAZIM, Κοραζὶμ: *the secret*, or *here is a mystery*; from חֶרֶז, *secret*, *mystery*, and the adverb כִּי *ki*, *as*.

CHIOREBA, a town in Judah, 1 Chron. iv. 22: probably the Caseb, or Casbi, of Josh. xv. 44; Micah i. 14.

CHRIST, a title of office from the Greek, *Christos*, *anointed*, answering to the Hebrew, *Messiah*. *Vide* JESUS, and MESSIAH.

CHRISTIAN, a disciple of Jesus Christ; this title was first given to those who believed Jesus to be the Messiah, at Antioch, Acts xi. 26. They generally called themselves, brethren, faithful, saints, believers. They were named by the Gentiles, Nazarenes and Galileans. It has been the opinion of several, that Christian was originally derived from the Greek, *Chrestos*, *good*, *useful*; and Suetonius speaking of the emperor Claudius, and of his expelling the Jews from Rome, says, "he banished them, because they were continually quarrelling concerning *Chrestus*." *Judæos, impulsore CHRESTO, assidue tumultuantes, Româ expulit.* Christ, says Lactantius, *de vera Sapient.* lib. iv. cap. 7. is no proper name, but one denoting power; for the Jews used to give this appellation to their kings, calling them Christs, or anointed, by reason of

their sacred unction. But, as he adds, "the Heathen, by mistake, call Jesus Christ *CHRESTUS*:" and, Tertullian (*Apol.*) says, "The name of Christian comes from the unction received by Jesus Christ; and that of Chrestianus, which you sometimes through mistake give us (for you are not particularly acquainted with our name) signifies that gentleness and benignity whereof we make profession."

CHRONICLES (The.) This name is given to two historical books of Scripture, which the Hebrews call *Dibri-jamim*, "Words of Days," *i. e.* Diaries, or Journals. They are called in Greek, *Paralipomena*, which signifies, *things omitted*; as if these books were a supplement of what had been omitted, or too much abridged, in the books of Kings, and other historical books of Scripture. And, indeed, we find in them many particulars which are not extant elsewhere: but it must not be thought that these are the records, or books of the acts of the kings of Judah and Israel, so often referred to. Those ancient registers were much more extensive than these are, and the books of Chronicles themselves refer to those original memoirs, and make long extracts from them.

The compiler of these books is unknown. Some have thought it was the same as wrote the books of Kings; but if so, whence are those variations in dates, narratives, genealogies, and proper names? Why those repetitions of the same things, and very often in the same words? The Hebrews commonly ascribe the Chronicles to Ezra, who, they say, composed them after the return from the captivity, assisted by Zachariah and Haggai, who were living. This opinion is proved, *first*, from the similitude of style, from the recapitulations and general reflections which are sometimes made on a long series of events; *secondly*, the author lived after the captivity, since in the last chapter of the second book, he recites that decree of Cyrus, which granted liberty to the Jews; he also carries the genealogy of David down to Zerubbabel, who was the head of those who returned from the captivity; *thirdly*, there are certain terms and expressions in these books, which they think are peculiar to the person and times of Ezra.

But if these marks seem to determine for Ezra, as the author of these books; others seem to prove the contrary. *First*, the author continues the genealogy of Zerubbabel down to the twelfth generation: but Ezra did not live late enough for that. *Secondly*, in several places he supposes the things which he mentions to be then in the same condition as they had formerly been, for example, before Solomon, and before the cap-

tivity, 2 Chron. v. 9; and 1 Kings, viii. 8; *item* 1 Chron. iv. 41, 43; v. 22, 26; 2 Chron. viii. 8; & xxi. 10. *Thirdly*, the writer of these books was neither a contemporary nor original, but a compiler and abridger. He had before him ancient memoirs, genealogies, annals, registers, and other pieces, which he often quotes; sometimes he gives extracts from them; sometimes only the substance of them; sometimes he inserts large fragments from them, without changing any thing, and without taking the trouble to reconcile disagreeing matters. Whence we sometimes find the genealogy of the same person given more than once.

It seems that his chief design was to exhibit correctly the genealogies, the rank, the functions, and the order, of the priests and Levites; that after the captivity, they might more easily resume their proper ranks, and re-enter on their ministries. He had also in view to show, how the lands had been distributed among the families before the captivity, that now each tribe, so far as was possible, might obtain the ancient inheritance of their fathers. The author quotes old records by the name of *ancient things*, 1 Chron. iv. 22. He recites four several rolls, or numberings of the people, one taken in the time of David, a second in the time of Jeroboam, a third in the time of Jotham, and the fourth in the time of the captivity of the ten tribes. He speaks elsewhere of the numbers taken by order of king David, and which Joab did not finish. Hence we may see the extreme accuracy affected by the Jews in their genealogies and historical documents.

Commentators have pretty much neglected the books of Chronicles, induced thereto by a false persuasion, that they contained few things but what had been illustrated in the books of Samuel and the Kings: but Jerom truly observes, that these books contain a very great number of important things for the explication of Scripture, that all the scriptural traditions are contained herein; *Omnis traditio scripturarum in hoc continentur*; and that it is deceiving ourselves to imagine, we have any knowledge of the holy books, if we are ignorant of these, *Absque illo, si quis scientiam scripturarum sibi voluerit arrogare, seipsum irrideat*. Also, that in the Chronicles we may find the solution of an infinite number of questions that concern the gospel. *Hieronym. Epist. ad Dommionem*.

Nobody disputes the authority or canonicalness of the Chronicles. The ancient Hebrews made but one book of them; but in the modern Hebrew Bibles they are two books.

There are many variations, as well in facts as in dates, between the books of Kings and the Chron-

icles; [which, however, may be explained and reconciled, chiefly on the principle, that these books are SUPPLEMENTARY to those of the Kings: not forgetting, that the language was slightly varied from what it had been; that various places had received new names, or undergone sundry vicissitudes; that certain things were now better known, to the returned Jews, under other appellations than what they formerly had been distinguished by; and that from the materials before him, which often were not the same as those used by the abridgers of the histories of the Kings, the author takes those passages which seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must be considered, too, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words used; even when he does not use a distinct phraseology of narration, which he sometimes does.] The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David, A.M. 2289, *ante* A.D. 1715. The second book contains the history of the kings of Judah, and part of those of Israel, from the beginning of Solomon only, A.M. 2290, to the return from the captivity of Babylon, A.M. 3468, *ante* A.D. 536.

The Jews have chronicles or histories in their language, but they are incorrect, and modern.

The Samaritan Chronicle was published by M. Bernard. M. Basnage has inserted it with some remarks in his history of the Jews: it begins at the creation, and continues to the taking of Samaria by Saladin, 1187. It is very short and inaccurate. *Vide SAMARITAN*.

CHRYSOLITE, a precious stone, the tenth on the high-priest's pectoral; bearing the name of Zebulun, Exod. xxviii. 20; xxxix. 19. It is transparent, the colour of gold, with a mixture of green, which displays a fine lustre. The Hebrew תרשׁיש *tarshish*, is translated by the LXX and Jerom, sometimes *carbuncle*; by the Rabbins, the *beryl*: but we do not know what gem it is.

CHRYSOPRASUS, the tenth of those precious stones which adorned the foundation of the heavenly Jerusalem; its colour was green, much like a leek, but inclining to gold, as its name imports, Rev. xxi. 20.

CHRYSOTHOITE, χρυσόλιθος: *Gr.* literally, a gilded stone, Rev. xxi. 20.

CRYSTAL, *vide* GLASS.

CHUB, כוב, λίβες: *he that extinguisheth*; from כבה *chabah*, to *extinguish*.

CHUB. This word occurs only Ezek. xxx. 5. it probably signifies the Cubians, placed by Ptolemy, in the Mareotis. Ptolem. lib. iv. cap. 5.

CHUN, כֻּן: *preparation*: otherwise, *cakes*; from כֻּן *curanim*: or, according to the Syriac, a *window*.

CHUN, a city of Syria, conquered by David; perhaps, Cunna, in Antoninus' itinerary, or Ganna, in Ptolemy, from Chana, a son of Ham.

CHURCH. The Greek word *ecclesia*, signifies an *assembly*, whether common or religious: it is taken, 1. for the place where an assembly is held; 2. for the persons assembled. In the New Testament it generally denotes a congregation of the faithful, or Christian assemblies at different places, as at Corinth, Ephesus, Thessalonica, &c.

In the Old Testament, *ecclesia* is sometimes taken for the society of the Jews; as Numb. xx. 4. "Why hast thou brought the congregation, the assembly, the body of God's people, into the wilderness?" Eunuchs, bastards, the Ammonites and Moabites, shall not be admitted *into the church of God*," Deut. xxiii. 1, 23, &c. They shall not be received into the land; Israel shall neither marry with them, nor permit their residence; or, they shall not be received as proselytes to the religion of the Lord: this shows extreme aversion and contempt for these people, as profane persons, with whom the Hebrews were to have no commerce, civil or religious.

But Moses suffered the Edomites and Egyptians to enter *into the church of the Lord after the third generation*, verse 8; i. e. if an Egyptian or Edomite settle in the land, and is willing to become a sojourning proselyte, his children after the third generation, may marry Israelitish women, and enjoy Israelitish privileges; or, if a Hebrew marries an Edomite or Egyptian woman, his children cannot be esteemed true Israelites, till the third generation: they cannot marry an Israelitish woman, or be admitted into the temple, or public employments. [Some suppose the office of magistracy, &c. is chiefly intended by *congregation of the Lord*.]

By the church is sometimes meant the faithful, who have preserved the true religion from the beginning, and will preserve it. The history of this church is narrated by Moses, from the beginning to his time; from Moses to Jesus Christ, we have the sacred writings of the Hebrews.

Moses is our guide from Shem to Abraham, but he does not inform us, whether the true religion was preserved by the descendants of Ham and Japheth, nor how long it subsisted among them: we see, that Abraham's ancestors worshipped idols in Chaldea, Joshua xxiv. 2. on the other hand, we know, that the fear of the Lord was not entirely banished out of Palestine and Egypt, when Abraham came hither: for the king of Gerar, as well as the king of Egypt, feared

God, Gen. xii. 17; xx. 3. and had great abhorrence of sin. Abraham imagined, that there were at least ten or twenty righteous persons in Sodom, Gen. xviii. 23, 24, 25. It is very credible, that the sons of Abraham, by Hagar and Keturah, did for some time preserve the faith which they had received from their father. Job, who was of Esau's posterity, and his friends, knew the Lord. The Ammonites and Moabites descended from Lot, did not probably fall immediately into idolatry.

The Ishmaelites, sons of Hagar and Abraham, value themselves on having always adhered to the worship of the true God, and having extended the knowledge of him in Arabia, as Isaac did in Palestine; but we are certain, that in the time of Mahomet, and long before, they had forsaken the true faith.

CHUSHAN-RISHATHAIM, כוּשָׁן רִישַׁתַּיִם: *Ethiopian*: or *blackness of iniquities*; from כוּש *cush*, and רִשָּׁה *rashah*, *iniquity*.

CHUSHAN-RISHATHAIM, king of Mesopotamia, oppressed the Israelites eight years; from A.M. 2591, to 2599, Judg. iii. 8, 9, 10.

CHUZA, כְּזָא: *the seer, or prophet*; from חוזה *choza*: or *Ethiopian*; from *cush*.

CHUZA, steward to Herod Agrippa, and husband to Joanna, Luke viii. 3.

CICER, *Chich-Peas*. The ancient Hebrews used chich-peas, as a common provision, when they took the field. They parched, and ate them. Among the provisions wherewith Barzillai supplied David, 2 Sam. xvii. 28. parched peas is mentioned. At this day, in Egypt, when people undertake a journey, they lay in a good stock of chich-peas parched in a frying-pan. Bellon assures us, that at Grand Cairo and Damaseus, there are abundance of shops where people do nothing else but fry peas, it being a sort of provision wherewith they furnish travellers. In Ethiopia, they take barley with them roasted in the same manner. In Turkey, they take rice prepared and shelled. The Hebrew *cali*, signifies properly any thing *roasted*, whether peas, rice, or barley. Some will have even coffee to be meant by it, 2 Kings, vi. 25.

CILICIA, Κιλικία: *which rolls or overturns*; from חָלַךְ *chalach*. Vide **CILICIA**, Supp.

CINNAMOMUM, קִנְמון *kinnamon*; LXX. Κιννάμωμον. God commands Moses to take cinnamon, and other sweet spices, and make a perfumed oil with them, to anoint the tabernacle, and its vessels. The *cinnamomum* is a shrub, whose bark has an admirable scent; several of the moderns confound it with the *cinnamon-tree*, and *cassia aromatica*: others distinguish three species. The true cinnamon is rare. Matthiolus assures us, that he could never find it; and in Galen's time, it was hardly found any where,

but in the emperor's cabinet. Pliny says, it had been formerly valued at 1000 denarii; but its price was raised to double what it had been by the great waste made by the Barbarians, who had burned all the trees. Matthiolus is of opinion, that the *cinnamomum* is lost in Arabia, as the balsam-tree is in Judea. Some Rabbins, by the Hebrew *cinnamon*, suppose aloes to be understood.

No one at present questions, but that the *cinnamomum* spoken of so confusedly by the ancients, is our cinnamon; it is a long thin bark of a tree, rolled up, of a dark red colour, of a poignant taste, aromatic, and very agreeable. The finest cinnamon comes from the isle of Ceylon. Some other barks are likewise called cinnamon, such as clove cinnamon, white cinnamon, and *cassia lignea*. Clove cinnamon is the bark of a tree, in the isle of Madagascar, called Ravensara. White cinnamon is the bark of a tree which grows in America, at Jamaica, and St. Domingo. *Cassia lignea* is the bark of a tree, called by the people of Malabar, *kakoutarva*.

There is no probability that Moses intended the cinnamon of Ceylon; but there might be cinnamon in Arabia, or Ethiopia; or the Hebrew word cinnamon, used by Moses, may signify something besides cinnamon. The Hebrew reading is *kin-namon*, Exod. xxx. 23; Cant. iv. 14. [or *cinnamon* might be imported then into Egypt, Arabia, &c. as it is now into Europe; so that it might come originally from Ceylon.]

CINNERETH, כנרת, כנרת: *harp*, or *guitar*; from כנר *kinnor*: otherwise, *as a light*; from the adverb כי *ki*, *as*, and the noun נור *nur*, *light*, *land new ploughed*.

CINNERE'ETH, or Ceneroth, or Cinneroth, a city of Naphtali, south whereof lay a great plain, which reached to the Dead Sea, all along the river Jordan, Josh. xix. 35. Many believe, and with probability, that Cinnereth was the same as Tiberias; for, as the lake of Genezareth (in Hebrew, the *lake of Cinnereth*) is, without doubt, that of Tiberias; it seems reasonable, that Cinnereth and Tiberias should likewise be the same city. *Vide TIBERIAS*.

The lake of Cinnereth, the sea of Cinnereth, or Tiberias, or the lake of Genezareth, or Genezar, 1 Macc. ii. 67. are names given it from the city Cinnereth, or Tiberias, lying on the western shore, toward the southern extremity; or from the district of Genezar, on the eastern coast. It is called, likewise, *the sea of Galilee*, because on the north and east, it is enclosed by Galilee. Josephus, in his account gives it 100 furlongs in length, and 40 wide; *i. e.* about twelve miles long, and five over. The water is good to drink,

and breeds abundance of fish. Here, the apostles Peter, Andrew, John, and James, who were fishermen, carried on their trade. The river Jordan passes through this lake, bringing into it a supply of water. The country which borders the sea of Galilee, is very beautiful and fruitful.

CIRCUMCISION. This term is Latin, *circumcidere*, to cut all round, because the Jews in circumcising their children, cut off after this manner, the little skin which covers the prepuce. God enjoined Abraham to use circumcision, as a sign of his covenant. In pursuance of this order, Abraham, at ninety-nine years of age, was circumcised; also, his son Ishmael, and all his family, Gen. xvii. 10.

God repeated the precept of circumcision to Moses, and ordered that all who intended to partake of the paschal sacrifice should receive circumcision, and that this rite should be performed on children, on the eighth day after their birth. The Jews have always been very exact in observing this ceremony, and it appears that they did not neglect it when in Egypt. But Moses, while in Midian, with Jethro, his father-in-law, did not circumcise his two sons born in that country; and during the journey of the Israelites in the wilderness, their children were not circumcised: probably by reason of the danger to which they might have been exposed in sudden removals, &c. because of their unsettled state, and manner of life.

The law mentions nothing of the minister, or the instrument of circumcision. The father, any relation, a surgeon, or, &c. might perform this ceremony. They generally used a knife, or razor. Zipporah, the wife of Moses, used a sharp stone, Exod. iv. 25. as did Joshua, Josh. v. 3. It is very probable, that the Egyptians were accustomed with these knife-like stones, to open such bodies as they embalmed. Some pretend, that knives of this kind are less dangerous than those of brass, or iron, and do not cause so great an inflammation of the wound. The Galli, who were priests of Cybele, castrated themselves with a sharp stone, as the safest method, says Pliny, lib. xxxv. cap. 12. *Samia testâ matris Deum sacerdotes, qui Galli vocabantur, virilitatem, amputabant, nec aliter citra perniciem*. So, Ovid. Fast. 4. *Ille etiam saxo corpus laniavit acuto*, &c.

The ceremonies observed in circumcision by the Jews are these: when a son is born, it is customary, in some families, to put little notes in the four corners of the chamber, inscribed, Adam, Eve, Lilith, *be gone*. [The Jews assert, that Lilith was Adam's first wife, who being separated from him, took up her habitation in the

air, where she still continues, and is a great enemy to the delivery of women, and to new-born children.] They write, likewise, in these notes, the names of three angels, to defend the child from witchcraft. But all do not practise these superstitions.

The father has his son circumcised on the eighth day, unless the weakness or indisposition of the child oblige him to defer it. The night before circumcision is called watching, because the whole family is awake to guard the child; and the father and mother are visited by their male and female friends, which occasions abundance of joy and civility. The godfathers and godmothers are chosen some time before. The godfather holds the child while the operation is performing, and the godmother carries it to the synagogue. The father himself may circumcise, if he is capable of it. It is esteemed a great honour among the Jews to be *mohel*, a circumciser. It is not necessary to go to the synagogue for this ceremony, the child may be circumcised at home.

Two seats are provided, with silk cushions: one for the godfather, who holds the child; the other remains empty, and is designed, say some, for the prophet Elias, who they believe to be invisibly present at all circumcisions, so great was his zeal for the law. He who circumcises brings a dish, wherein are necessities for the operation; such as a razor, astringent powders, a linen cloth, lint, and oil of roses. They who are present sing certain songs while they wait for the godmother, who brings the child in her arms, attended by a company of women; but not one of them enters beyond the door of the synagogue; where they deliver the child to the godfather, and immediately all present cry, *Baruch haba!* Welcome!

The godfather sits on his seat, and settles the child in a proper posture on his knees; then he who is to circumcise him opens the blankets. Some use silver tweezers to take up so much of the prepuce as they design to cut off; others take it with their fingers. Then he who circumcises, holding the razor in his hand, says, "Blessed be thou, O Lord, who hast commanded us to use circumcision." While saying this, he cuts off the thick skin of the prepuce; then, with his thumb nails, he tears off another finer skin still remaining. He sucks the blood two or three times, which flows plentifully, and spits it out into a cup of wine. Then he puts some dragon's blood on the wound, some coral powder, and other things to stop the bleeding; adding bolsters of oil of roses; and covers all close. He next takes the cup into which he had spit

the blood sucked by him from the wound, blesses that and the child, gives him the name appointed for him, at the same time pronouncing these words of Ezekiel, xvi. 6: "I said unto thee, when thou wast in thy blood, live," and then moistens his lips with the wine which is in the cup. After which they repeat the 128th Psalm: "Blessed is every one that feareth the Lord." This being over, the godfather returns the child to the godmother, who carries him to his mother. All present at this ceremony, say to the father as they take their leave, "May you thus be present at his wedding." The child is commonly cured of his wound in twenty-four hours. If he dies before the eighth day, some circumcise him after death, by cutting off the foreskin with a reed.

Girls born of Jewish parents do not receive circumcision; but the mother continues in her house fourscore days, Levit. xii. 5, 6. after which she goes to the synagogue with the child, where the chanter blesses the little girl, and names her as desired. In some places the child is not carried to the synagogue, but the chanter goes to the parents' house, and there performs the ceremony. They do not now observe the law, that the mother should go to the temple gate, or to the door of the tabernacle, and offer a lamb, a young pigeon, or a turtle-dove: since the destruction of the temple, this ceremony is no longer practicable. Leo of Modena, cap. viii. p. 4.

We are not perplexed in discovering circumcision among the Arabians, Saracens, and Ishmaelites. These people, as well as the Hebrews, sprung from Abraham; but they never practised circumcision as an essential rite, to which they were bound, on pain of being cut off from their people. Circumcision was introduced with the law of Moses among the Samaritans and Cutheans. The Idumeans, though descended from Abraham and Isaac, were not circumcised till subdued by John Hyrcanus. Those who assert, that the Phœnicians were circumcised, mean, probably, the Samaritans; for we know, from other authority, that the Phœnicians did not observe this ceremony. As to the Egyptians, circumcision never was of general and indispensable obligation on the whole nation; certain priests only, and particular professions, were obliged to it.

Philo gives none but natural or symbolical reasons for this practice. Westing, an eminent physician, is of opinion, that there were natural reasons for the Egyptians, both men and women, receiving circumcision. Artapanus, cited Euseb. Præpar. lib. ix. cap. 28. assures us, that Moses communicated this rite to the Egyptians.

Origen thinks, that circumcision became so general among strangers, from a belief that an angel put to death those who were not circumcised, but had no power over those who had received circumcision. Many are of opinion, that the Egyptians began to be circumcised in the reign of Solomon. Others, as Bochart, suspect that the Egyptians borrowed this custom, not from the Jews, but from the Arabians. Lastly, it is generally supposed, that the Hebrews were the first who practised it. *Vide* Spencer, de Legib. Ritual. lib. i. cap. 4.

The question is asked, whether circumcision may be repeated? It is answered, never, by Hebrews, no more than we rebaptize those who have once duly received baptism; but when the Jews admitted a proselyte of another nation, wherein circumcision had been customary, if he had already received circumcision, they were satisfied with drawing some drops of blood from the part usually circumcised; which blood was called *the blood of the covenant*. Epiphanius says, that the Samaritans, when they became Jews, were circumcised again, as, for instance, Symmachus, who embraced Judaism. Three witnesses were present at this ceremony, to render it authentic: they blessed God, and recited the following prayer: "O God! grant, we beseech thee, that as thou hast received this man into thy covenant, he may find good works, and thy protection in the law."

Jews who renounced Judaism sometimes endeavoured to erase the mark of circumcision: as, 1 Macc. i. 15. "They made themselves uncircumcised, and forsook the holy covenant." The Rabbins pretend, that Esau was the first who disguised his circumcision, when he deserted the covenant of the Lord, and the religion of Abraham and Jacob. Some are of opinion, that the Israelites in the wilderness, had likewise concealed the mark of their circumcision, which obliged Joshua to circumcise them a second time, Josh v. 2. It is said, that many Jews used art to enlarge their foreskin, during their persecutions under the Romans, after the destruction of the temple; but that Barchochebas made them all be circumcised again. It seems as if St. Paul apprehended, lest the Jews who were converted to Christianity might think of doing the same: "Is any man called, being circumcised, let him not become uncircumcised," 1 Cor. vii. 18.

Jerom and others, have affirmed that the mark of circumcision was indelible; and that what is said in the Maccabees should be understood of fathers who would not circumcise their sons.

Origen (*Περὶ ἀρχαῶν*, lib. iv. cap.) says likewise, that it is impossible to make the skin which is cut off in circumcision grow again; but elsewhere, Philocalias, cap. 1. he acknowledges, that many, in order to conceal the deformity of their circumcision, put themselves into the surgeons' hands, to recover their skin again.

Epiphanius speaks of the instruments used by physicians, and the means practised by them for this purpose. The celebrated physician Carniolus Celsus has a whole chapter on this subject. Galen mentions it much in the same manner as Celsus. Bartolin cites Ægineta and Fallopius, who taught the secret; and Buxtorf the Son, in his letter to Bartolin, cites a great number of Jews, who speak of this practice as customary among apostates from their religion.

CISLEU, כסלו: *rashness, confidence, the flanks*; from כסל *cesel*.

CISLEU, the ninth month in the ecclesiastical year, and the third in the civil, or political, year of the Hebrews. It answers, pretty nearly, to our November, O.S. the seventh of Cisleu is a great fast among the Jews, in memory of Jehoiakin's destroying the book of Jeremiah's prophecies with a pen-knife, and throwing them into the fire, Jer. xxxvi. 23. On the fifteenth they fast, because on that day Antiochus Epiphanes profaned the temple of Jerusalem, and placed the statue of Jupiter Olympius in it, 1 Macc. i. 57. On the twenty-fifth, Judas Maccabeus purified the temple, and dedicated it anew, 2 Macc. i. 18; the memory whereof is religiously preserved. [In John x. 22. we see, that Jesus Christ was present at the festival, yearly celebrated on this occasion—"At Jerusalem the feast of the dedication, and it was winter."] The Jews relate, likewise, that on the thirteenth of Cisleu, Nehemiah offered a solemn sacrifice, and sprinkled the victim with muddy water, which had been found in the place where formerly the sacred fire had been hid. A flame from heaven, say they, descended on the altar and kindled the fire.

CISTERN. There were cisterns throughout Palestine; likewise in cities and in private houses. As the cities were mostly built on mountains, and the rains fall in Judea at two seasons only (spring and autumn) people were obliged to keep water in cisterns; in the country to supply their cattle, and in cities for the convenience of the inhabitants. There are cisterns of very large dimensions, at this day, in Palestine: some 150 paces long, and 60 wide; others 122 paces long, and 5½ wide. There is one at Ramah, 32 paces in length and 28 wide. Wells

and cisterns, fountains and springs, are seldom distinguished accurately in Scripture language.

CLAUDA, Κλαύδη: the Vulgate calls it *cauda*, the tail. In Hebrew, *clauda* may signify a broken voice, or lamentable voice; from חָלַל *col*, a voice, and דָּוָה *davah*, to languish: or, from the Greek κλαυθμος, *lamentation*; but it must be agreed, that this word is neither Greek nor Hebrew: in Latin, the word *clauda* signifies *lame*.

CLAUDA, a small island toward the south-west of Crete, called Cauda, or Gauda, in Pliny, but in the Greek of the Acts, and in Ptolemy, *Clauda*.

CLAUDIA, Κλαυδία: Latin: *lame*.

CLAUDIA, a Roman lady converted by St. Paul, 2 Tim. iv. 21. Some think she was the wife of Pudens, who is named immediately before her. Martial speaks of Claudia, the wife of Pudens. Others will have it, that Claudia was an English woman, and the wife of Aulus Rufus Pudens: but these are conjectures.

CLAUDIUS, Κλαύδιος: Latin: *lame*.

I. CLAUDIUS. The emperor Claudius, mentioned in the New Testament, succeeded Caius Caligula, A.D. 41, and reigned upward of thirteen years. King Agrippa contributed much by his persuasions, to his reception, and possession of the empire, which was tendered him by the soldiers. In return, he gave Agrippa all Judea; and the kingdom of Chaleis to his brother Herod. He ended the dispute between the Jews, and the Alexandrians, confirming the Jews in the freedom of that city, and in the free exercise of their religion and laws; but he would not permit them to hold assemblies at Rome. Joseph. Antiq. lib. xix. cap. 4. Dio. lib. lx.

Agrippa dying in the fourth year of Claudius, A.D. 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus as governor. About this time happened the famine, mentioned Acts xi. 28, 29, 30. as foretold by the prophet Agabus.

At the same time, Herod, king of Chaleis, obtained as a favour from the emperor the authority over the temple, and the money consecrated to God, with a power of deposing and establishing the high-priests. In the ninth year of Claudius, A.D. 49, this emperor published an order, expelling all Jews from Rome, Acts xviii. 2. It is very probable, that the Christians being confounded with the Jews, were banished likewise. Suetonius plainly intimates it, when he tells us that Claudius expelled the Jews, by reason of the continual disturbances excited by them, at the instigation of Chrestus: *Judeos, impulsore Chresto, assidue tumultuantes, Roma expulit*. N. B. This is the true and ancient way of spell-

ing the title Christ. Vide CHRIST. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

II. CLAUDIUS LYSIAS, tribune of the Roman troops, which kept guard at the temple of Jerusalem. Observing the tumult raised on account of St. Paul, whom the Jews had seized, and designed to murder, he rescued Paul, and, Acts xxi. 27, 28, &c. xxii. 1, 2, 3, &c. ordered him to be bound with two chains, and carried to fort Antonia, where was the Roman garrison. Then, being desirous to know the reason of this disturbance, he ordered him to be extended on the ground, to put him to the question by whipping: but Paul having demanded whether it was lawful thus to treat a Roman citizen? Lysias was afraid, and forbade that treatment.

The next day the tribune sent for the Jewish priests, and council, to learn the reason of the commotion of the day before. St. Paul cried out—that he was a Pharisee, and that the accusation against him, proceeded from his believing the resurrection of the dead. The Pharisees took Paul's part, the Sadducees opposed; and as the tumult increased, Lysias sent soldiers to carry off the apostle to the tower of Antonia, where he was imprisoned.

The day after, above forty Jews having engaged in a conspiracy to kill St. Paul; notice was given him of their design by his nephew. The tribune, on receiving this intelligence, sent a good guard the night following, to conduct the apostle to Cæsarea. This is what we know of Lysias.

III. CLAUDIUS FELIX, successor of Cumanus in the government of Judea. Felix found means to solicit and engage Drusilla, sister of Agrippa the younger, A.D. 53, to leave her husband Azizus, king of the Emessenians, and to marry him. Felix sent to Rome, Eleazar, son of Dineus, captain of a band of robbers, who had committed great ravages in Palestine; he procured the death of Jonathan, the high-priest, who occasionally freely represented his duty to him; he defeated a body of 3000 men, which an Egyptian, a false prophet, had assembled on the mount of Olives. St. Paul being brought to Cæsarea, where Felix usually resided, he treated him well, permitted his friends to see him, and do him services, hoping he would procure his redemption by a sum of money: he did not think it convenient either to condemn him, or to set him at liberty, when the Jews accused him; but adjourned the determination of this affair till the arrival of Lysias, who commanded the troops at Jerusalem, where he had taken Paul into custody, and who was expected at

Cæsarea, Acts xxiii. 26, 27, &c. xxiv. 1, 2, 3, &c. A.D. 58.

Felix, one day, with his wife Drusilla, who was a Jewess, sent for Paul, and desired him to explain the religion of Jesus Christ. The apostle spoke with his usual boldness; and discoursed to them concerning justice, chastity, and the last judgment: Felix being terrified, remanded him to his confinement. He afterward had Paul brought to him occasionally, as if he were disposed to receive his instructions: he detained Paul two years at Cæsarea, and was glad of this opportunity to oblige the Jews, who were extremely dissatisfied with him, on various accounts. He was recalled to Rome, A.D. 60, and many Jews going thither to complain of the extortions, and violences, he had committed in Judea, he would certainly have been executed, if his brother Pallas, who had been Claudius' slave, and was now his freed-man, had not preserved him. Felix was succeeded by Pontius Festus. Joseph. Antiq. lib. xx. cap. 7.

CLEMENT, Κλήμης: Latin: *mild, good, modest, merciful*.

CLEMENT, mentioned Phil. iv. 3. St. Paul says, "Clement's name is in the Book of Life." The generality of fathers and interpreters, conclude that this is the same Clement who succeeded in the government of the church of Rome; and that church seems to intimate the same, when in the office on St. Clement's day, it appoints this part of the Epistle to the Philippians to be read. Grotius, on the contrary, is of opinion, that the Clement mentioned by the apostle, was a priest of the church of Philippi.

Chrysostom thinks that Clement, of whom Paul speaks, was a constant fellow-traveller of this apostle. St. Ireneus, Origen, Clemens of Alexandria, and others of the ancients, assert, that Clement was a disciple of the apostles; that he had seen them, and heard their instructions. Epiphanius, Jerom, Rufinus, Bede, and some others, were of opinion, that as the apostles Peter and Paul could not be continually at Rome, but made frequent journeys to other places, yet as it was not proper Rome should be without a bishop, to supply this absence they established Linus, Anaclet, and Clement there. The constitutions inform us, that Linus was ordained by Paul. Tertallian and Epiphanius say, that Peter ordained Clement. Rufinus tells us, that this apostle chose Clement for his successor: but Epiphanius believes, that after he had been made bishop of Rome by Peter, he refused to exercise that office, till after the death of Linus and Anaclet, A.D. 91, which was the tenth of

Domitian's reign: and this is the opinion most generally received.

The church of Corinth having been disturbed by divisions, Clement wrote a large letter to the Corinthians, which is still remaining, and was so much esteemed by the ancients, that they read it publicly in many churches; and some have inclined to rank it among the canonical writings. The emperor Domitian intending to declare war against the church, a revelation of his design was made to Hermas, who was ordered to inform Clement, that he might communicate it to the churches, and exhort them to provide against the coming storm. We have no certain accounts of what happened to Clement during this persecution: we are assured, that he lived to the third year of Trajan, A.D. 100. His festival is set down by Bede, and all the Latin martyrologies, November 23; by the Greeks 24, or 25. Rufinus and pope Zozimus give him the title of martyr, and the church in its canon places him among the saints, who have sacrificed their lives for Jesus Christ.

CLEOPAS, Κλέοπας: *the whole glory, or glory altogether*; Greek; from κλέος, and πᾶς. It may also be derived from the Hebrew, חָלָפַח *chalaph*, to change.

CLEOPAS, according to Eusebius, Hist. Eccles. lib. iii. 11; and Epiphanius, Hæres. 78. cap. 7. was brother to Joseph, both being sons of Jacob. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and Joseph, or Josès. Cleopas married Mary, sister to the Blessed Virgin: so that he was uncle to Jesus Christ, and his sons were first cousins to him. Cleopas, his wife, and sons, were disciples of Jesus Christ: but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Cleopas having beheld our Saviour expire on the cross, lost all hope of seeing the kingdom of God established by him on earth.

He departed from Jerusalem the third day after our Saviour's death, i. e. on the day of his resurrection. Going to Emmaus with another disciple, they conversed in the way on what had lately passed, particularly with respect to Jesus Christ; our Saviour joined them, appearing as a traveller, and asked, on what they were discoursing? He reasoned with them, and encouraged them, convincing them from Scripture, that it was necessary the Messiah should suffer, previously to his being glorified. At Emmaus, Jesus seemed as if he inclined to go farther: but Cleopas and his companion detained him, and

made him sup with them. While they were at table, Jesus took bread, blessed it, brake it, and gave it to them; hereupon, by this action, their eyes were opened, and they knew him: but he left them, and they instantly returned to Jerusalem, Luke xxiv.

We know no farther actions of Cleopas. Usuardus and Ado say, he suffered martyrdom, and was buried in the same house where he had received Jesus Christ at his table. It is the opinion of Jerom, that Cleopas abode generally at Emmaus, and that he invited our Saviour into his own house. Some believe, that afterward a church was built there: but, supposing Cleopas to have been the brother of Joseph, and father of James, &c. it is more probable that he was a Galilean, and dwelt in some city of Galilee. The Latins honour Cleopas, September 25: the Greeks, October 13, or 30, and give him the title of apostle.

CLEOPATRA, Κλέοπατρα: *glory of the father, or of the country*; Greek; from κλέος, and πατήρ, *father, or pátra, one's country*.

Many princesses of this name, are either tacitly, or expressly mentioned in Scripture:

I. CLEOPATRA, daughter of Antiochus the Great, and wife of Ptolemy Epiphanes, king of Egypt. Antiochus the Great, designing to make himself master of Egypt, gave his daughter Cleopatra in marriage to the young king Ptolemy, hoping she would espouse his interest: but Cleopatra preferred the interest of her husband, to the unjust views of her father. We are of opinion, that this princess is described, Dan. xi. 17: "He shall be confirmed in his design of getting possession of the whole kingdom belonging to the king of the south (the king of Egypt;) he shall pretend to act uprightly with him; he shall give him his daughter (Cleopatra) in marriage, in order to destroy him: but she shall not stand on his side, neither be for him."

II. CLEOPATRA, daughter of the above Cleopatra, and Ptolemy Epiphanes. She married Ptolemy Philometor, her own brother: she is mentioned, Esther xi. 1. Apoc.

III. CLEOPATRA, daughter of Ptolemy Philometor, and the latter Cleopatra; married first Alexander Balas, king of Syria. Four years after, her father Philometor took her from Balas, with intention to give her to Demetrius Nicanor, then king of Syria: but Demetrius remaining a prisoner with the Parthians, and having married Radeguna, the daughter of Arsaces, his conqueror, Cleopatra was wedded to Antiochus Sidetes, the brother of Demetrius Nicanor. At last Demetrius Nicanor returning into Syria, and reascending the throne, Cleopatra was reconciled to him, and returned with him. This princess is

sometimes spoken of in the comments on the Maccabees. She designed to poison her son Gryphus, but he prevented her, and obliged her by his politeness and affected good manners to drink the draught she had provided for him; A.M. 3882, ante A.D. 122.

IV. CLEOPATRA, sister and wife of Ptolemy Physcon. After the death of her husband Ptolemy, she was desirous to place Alexander, the younger of her two sons, on the throne of Egypt: but the great men of that kingdom obliged her to follow the law of nature, and to make Lathyrus king; however, she so embroiled his affairs, that he was compelled to retire to Cyprus. This princess had a particular confidence in the Jews of Egypt, and gave the command of her troops to Chelcias and Ananias, who were both of this nation: she pursued her son Lathyrus into Cyprus; he went into Palestine, being invited by the inhabitants of Ptolemais to their assistance against Alexander Janneus, king of the Jews, who was then besieging them. *Vide ALEXANDER III.*

Alexander Janneus proposed to this princess, an alliance against Lathyrus; to this the queen was easily induced, and sent her army under the command of Ananias, against Ptolemais. Thither she came soon after, and having taken the city, Alexander Janneus visited her there, and brought her presents. Cleopatra, therefore, made an alliance with Janneus, in the city of Seythopolis. She died, A.M. 3916, ante A.D. 88. As she had formed a design to rid herself of her son Alexander, king of Egypt, he prevented her, and put her to death. This Alexander reigned 18 years with his mother.

V. CLEOPATRA, the last queen of Egypt, daughter of Ptolemy Auletes, sacrificed her two brothers, and her sister Arsinoe to her ambition. She had such an ascendant over Mark Antony (*vide ANTONY*) that to marry her he put away Octavia, sister of Augustus. There was an intimate friendship between her and Alexandra, mother of Mariamne, and mother-in-law to Herod the Great. *Vide ALEXANDRA.*

About the end of A.M. 3970, ante A.D. 30, Cleopatra passed through Judea, in her return from a journey she had made with Antony, to the Euphrates. Herod received her with all imaginable magnificence. She endeavoured to inspire him with love: but Herod always appeared to be insensible. He conducted her as far as Pelusium, and loaded her with presents. Soon after, the battle of Actium was fought, wherein Antony was overcome by Augustus: Antony fled to Cleopatra in Egypt, and Augustus followed him. Cleopatra killed herself by the sting of an asp, A.M. 3947; ante A.D. 26.

CLERUS, from the Greek, *cleros*, which signifies inheritance. 1 Pet. v. 3. "Neither as being lords over God's heritage, but being ensamples to the flock." Others read, "not domineering over *your* lot," and explain it as a prohibition, forbidding the exercise of too great authority over others, subject to them, the word *God's* not being expressed in the original. From this word *cleros* comes our English word *clerk*, *clergy*, &c.

I. CLOUD. When the Israelites had left Egypt, God gave them a pillar of cloud to direct their march, Exod. xiii. 21, 22. This cloud attended them from Succoth, according to Jerom, in his Epistle to Fabiola, or from Rameses, according to others, or only from Ethan, till the death of Aaron, as the Hebrews say, or to the passage over Jordan, as say the generality of commentators. This pillar was commonly in front of the army: but at Pihahiroth, when the Egyptian army approached behind them, it placed itself between Israel and the Egyptians, so that the Egyptians could not come near the Israelites all night, Exod. xiv. 19, 20.

In the morning, the cloud moving on over the sea, and following the Israelites who had passed through it, the Egyptians followed the cloud, and were drowned. This cloud from that time attended the Israelites; it was clear and bright during night, in order to give them light, but in the day it was thick and gloomy, to defend them from the excessive heats of the deserts. Exod. xiv. 19. "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them." Where we observe, that the angel and the cloud made the same motion, as it should seem, in company.

The cloud by its motions gave the signal to Israel, either to encamp, or to decamp; so that where that stayed, the people stayed, till it rose again; then they broke up their camp, and followed it till it stopped. It was called a pillar, by reason of its form, which was high and elevated, as it were a pile, or heap of fogs. Some interpreters suppose there were two clouds [Rab. Solom. et Abenezra] one to enlighten, the other to shade the camp. St. Paul says, that the pillar of cloud was a figure of baptism: it enlightened the Israelites by night, as baptism enlightens us; and it was a continual earnest of God's protection.

The Lord appeared at Sinai in the midst of a cloud, Exod. xix. 9; xxxiv. 5. and after Moses had built and consecrated the tabernacle, the cloud filled the court around it, so that neither Moses

nor the priests could enter, Exod. xl. 34, 35. The same happened at the dedication of the temple of Jerusalem by Solomon, 2 Chron. v. 13; and 1 Kings, viii. 10.

When the cloud appeared on the tent, in front of which were held the assemblies of the people in the desert, it was then believed that God was present. The motion of the cloud which rested on this tent was a sign of God's presence, Exod. xvi. 10; xxxiii. 9; Numb. xi. 25. The angel descended in the cloud, and from thence spoke to Moses, without being seen by the people, Exod. xvi. 10; Numb. xi. 25; xxi. 5. It is common in Scripture, when mentioning God's appearing, to represent him as encompassed with clouds, which serve as a chariot, and contribute to veil his dreadful majesty, Job xxii. 14; Isai. xix. 1; Matth. xvii. 5; xxiv. 30, &c. Psal. xviii. 11, 12; xevii. 2; civ. 3.

II. CLOUD is used for morning mists: "Your goodness is as a morning cloud, and as the early dew it goeth away," Hosea vi. 4; xiii. 3. Job, speaking of the chaos which covered the whole earth, says, that God had "confined the sea (or the water) as it were with a cloud, and covered it with darkness, as a child is wrapped in its blankets." The author of Ecclesiasticus, chap. xxiv. 6. uses the same expression. Isaiah prays to God to hasten the coming of the Righteous One, and to command the clouds to pour him down upon the earth, Isaiah xlv. 8. *Et nubibus pluant Justum.* The Son of God, at his second advent, is described as descending upon clouds, Matt. xxiv. 30; Luke xxi. 27; Rev. xiv. 14, 15, 16.

CLYSMA, or **Clisma**, or **Colsum**, the place where the Israelites passed the Red Sea, as is expressly shown by Eusebius, Philostorgius, Cosmas the Egyptian, a monk, and Gregory of Tours. Clysma, according to Epiphanius, was one of three ports which lay on the Red Sea. The first was Ailat, the second Berenice, and the third at the castle of Clysma. *Vide* the **MAR** belonging to **FRAGMENT**, No. 39.

CNIDUS, *Κνίδος*: according to the Vulgate, *gnidus*; *orach*; from the Greek *κνιδιον*.

COA, *καὶ* or *καὶ*: *fair* or *market*: otherwise, *hope*: otherwise, *assembly*; from *καὶ* *kara*: otherwise, *rule* and *string*; from *καὶ* *kau*. The Mas-sorites make only one word, *מקוה* *macoah*, *assembly*.

COA, is mentioned, 1 Kings, x. 28. and 2 Chron. i. 16: horses were brought to Solomon from Coa, at a certain price. The Septuagint read, *ἐκ Θεμλε*. Some by Coa, understand the city of Coa, in Arabia Felix: others, Coa a city of Egypt, and capital of the province called Cypopolitana.

The Hebrew יָבֹאוּ מִקְוֵה מִמִּצְרַיִם may be translated; "They brought horses to Solomon from Egypt, and from Michoe." Pliny, lib. vi. cap. 29. assures us, that anciently the country of the 'Trog-lodytes, near Egypt, was called Michoe. Others translate, "They brought horses, and thread [or linen yarn—Eng. trans.] spun," supposing that the Hebrew, *mikoa*, signifies thread. Jarchi supposed it to mean a string of horses, fastened from the tail of one to another; *q.* they brought horses in strings—at a settled duty or price: and this interpretation is followed by several expositors. *Vide* FRAGMENT, No. 290. Bochart, by *mikoa*, understands tribute, and translates, "They brought horses—and as to the tributes, this prince's farmers received them at certain rates."

COCK, *gallus*, a tame bird very well known. He generally crows three times in a night, at midnight, two hours before day, and at break of day.

COCK crowing, *vide* FRAGMENT, No. 263.

CŒLE-SYRIA, in Greek, *Coile-Syria*, Hollow Syria: the valley between Libanus and Antilibanus, says Strabo, lib. xvi. extending from north to south; from the entrance of Emath beyond Heliopolis, or Baal-Bec. Dionysius, the geographer, supposes it to lie between Libanus and mount Casius.

But in the larger sense, the country south of Se-leucia, to Egypt and Arabia, is called Cœle-Syria. Josephus, Antiq. lib. i. cap. 11. places the country of Ammon, in Cœle-Syria; and Stephens, the geographer, fixes the city of Gadara in it, which was east of the sea of Tiberias. I shall give a list of the cities in Cœle-Syria, according to Ptolemy: Abila, Lysanum, Saana, Inna, Damaseus, Samulis, Abida, Hippos, Capitolias, Gadara, Adra, Seythopolis, Gerasa, Pella, Dium, Gadara, Philadelphia, and Canatha. Hereby we see that it included several cities of the Peræa.

Cœle-Syria has no particular name in Scripture, but is comprised under the general one of Aram; and, perhaps, Syria of Soba, or Aram Soba, extended to Cœle-Syria; of which, notwithstanding, I do not know any good proofs: for we cannot tell where the city of Soba was, from which Aram of Soba is supposed to take its name; unless it be the same with Hobah, Gen. xiv. 15. or Chobal, as the LXX read it, whence Abyla is derived, which is at the entrance of Cœle-Syria.

COHORT; in Latin, *cohors*; in Greek, *spira*: a military term used by the Romans. A cohort was generally composed of 600 foot-soldiers: a legion consisted of ten cohorts, every cohort being composed of three maniples, and every maniple of 200; a legion, consequently, contained in all 6000 men. Others allow but 500 men to a

cohort, which would make 5000 in a legion. It is probable, that cohorts among the Romans, as companies among us, often varied as to their number.

COLHOSEH, כֹּהֵשֶׁה, καλεζε: *wholly a prophet*: otherwise, *seeing all*; from כָּל *col*, *all*, and הֵשֶׁה *cozah*, *a prophet*.

COLHOSEH, father of Shallum, Neh. iii. 15.

COLOSSÆ, Κολόσσαι: *punishment, correction*; from κολάζω, *I punish*.

COLOSSÆ, a town of Phrygia the Greater. Some believe, that St. Paul never visited this place, though he preached in Phrygia; but that the Colossians received the faith from Epaphras. Paul having been informed that false apostles at Colossæ had preached the necessity of legal observances, either by Epaphras, then prisoner with him at Rome, or by a letter from the Laodiceans, wrote that epistle to Colossæ, which we now have, wherein he insists on Jesus Christ as being the only mediator with God, and the true head of the church, &c.

The apostle was then prisoner at Rome, A.D. 62, having with him, besides Epaphras, Timotheus, Aristarchus, Marcus, Luke, Demas, and Jesus, surnamed Justus. The letter was carried to the Colossians by Tychicus, his faithful minister, and Onesimus. Several Greek copies, instead of Colossæ, read Colassæ, and some critics maintain this reading: but the Latin copies constantly read Colossæ. Some Greek, as well as Latin writers, have supposed this epistle was written to the faithful of Rhodes, a city famous for the Colossal image of the sun, which stood in its port.

COMMON, means sometimes *profane*, unclean, "To eat with common hands," without washing one's hands, Mark vii. 2, 5. "I have never eaten any thing common," says Peter, Acts x. 14, 15; but he heard a voice from heaven, saying to him, "What God hath purified, that call not thou common." Rom. xiv. 14. "There is nothing in its own nature common," or profane.

CONCUBINE, שִׁבְלִית *pilgesch*. This term in Western authors, commonly signifies, a woman, who, without being married to a man, yet lives with him as his wife: but, in the sacred writers, the word *concubine* is understood in another sense; meaning a lawful wife, but one not wedded with all the ceremonies and solemnities; a wife of a second rank, inferior to the mistress of the house. Children of concubines did not inherit their father's fortune; but their father might provide for them and make presents to them. Thus Abraham by Sarah, his wife, had Isaac, his heir: but by his two concubines, Hagar, and Keturah, he had other children, whom he did not make equal to Isaac. As polygamy was

tolerated in the East, it was common to see in every family, besides lawful wives, several concubines. Since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the abuse of admitting, and maintaining, concubines, has been condemned among Christians; notwithstanding which, clandestine marriages were long tolerated, and women so married were frequently called *concubines* by writers on the early periods of ecclesiastical history.

CONCUPISCENCE. This term is used by the apostle John, to signify an irregular love of pleasure, wealth, and honours, 1 John ii. 15: "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life." Concupiscence is the effect and cause of sin: bad desires, as well as bad actions, are forbidden; the first and principal care of every man, who would please God, is to restrain his concupiscence. The word is generally taken for a disorderly and overbearing appetite to any thing. When the Hebrews demanded of Moses change of diet, in mutinous terms, with excessive and irregular desire, God punished many of them with death, and the place of their burial was called *the graves of lust*. God prohibits the desiring with concupiscence, any thing which belongs to our neighbour. Concupiscence is generally taken in a bad sense; particularly for carnal inclinations.

To CONDEMN, declare guilty; this expression is used not only in judicial acts, but in whatever relates to them. The priests condemned lepers of impurity; *i. e.* they declared them unclean. So, Dan. i. 10. "Thou shalt condemn my head to the king;" and Job ix. 20. "My mouth shall condemn me." God shall judge me by my own words. "The righteous which are dead, shall condemn the ungodly that are living," Wisd. iv. 16.

CONEY, *vide* SHAPHAN.

CONFESSION. The public or private declaration, which any one makes of his sins. St. Matthew says, chap. iii. 6. that the Jews came to receive baptism, confessing their sins. James, v. 16. requires us to confess our sins to one another; and John says, that if we confess our sins, God is faithful and just to forgive them," 1 John, i. 9.

We see in the Acts of the Apostles, that many Gentiles who were converted, came and confessed their sins, Acts xix. 18.

CONFESSOR. The name of confessors has been given to those who confessed the name of Jesus Christ before Heathen, or persecuting judges; or those who have undergone punishment for defending the faith: if they died under their torments, they were called *martyrs*. Jesus Christ

says, he will confess before his heavenly Father, those who shall have confessed him generously before men, Matth. x. 32; and Paul commends Timothy, 1 Tim. vi. 12. *for having confessed a good confession*; *i. e.* for having, at the hazard of his life, given a glorious and steady testimony to the truth. The same apostle says, that *Jesus Christ witnessed a good confession before Pontius Pilate*, 1 Tim. vi. 13.

In the ceremony of the solemn expiation, the high-priest confessed in general his own sins, the sins of other ministers of the temple, and those of all the people. When an Israelite offered a sacrifice for sin, he put his hand on the head of the victim, and confessed his faults, Levit. iv. 1, 2, 3, 4, &c. Some interpreters believe, that he not only declared himself in general a sinner, but that he confessed in particular that sin for which he offered this sacrifice. We are assured, that the Jews, at this day, make private confession of their sins on the day of solemn expiation, by them termed *cippur*, which is said to be after this manner:—Two Jews retire into a corner of the synagogue, one bows very low before the other, with his face turned toward the north: he who performs the office of confessor, gives the penitent thirty-nine blows upon the back with a leathern strap, repeating these words: "God being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath:" And as in this verse thus recited there are but thirteen words in the Hebrew, he repeats it three times, and at each word strikes one blow; which makes thirty-nine words, and as many lashes. In the mean time, the penitent declares his sins, and at the confession of every one, beats himself upon his breast: this done, he who has performed the office of confessor, prostrates himself on the ground, and receives nine and thirty lashes from his penitent. *Vide* Deut. xxv. 3; 2 Cor. xi. 24.

CONIAH, *vide* JEHOIACHIM.

CONSCIENCE, the testimony, or secret internal judgment of the soul, approving its actions which it judges to be good, or reproaching itself with the commission of those which it judges to be evil. Conscience is a natural principle, which determines on the good or ill tendency of our actions. In Rom. xiii. 5. "Christians are required to be submissive to secular powers, *not only for fear, but also for conscience' sake*." Paul permits them also to eat at the houses of Gentiles, if invited thither, and to partake of what is served at their tables, without making particular inquiries from any scrupulosity of conscience; *asking no questions for conscience' sake*. But if any one, meaning to inform them, says, "this has been sacrificed to idols," eat not of that meat,

says he, for his sake who gave you this information; and, likewise, lest you should wound another's conscience. If he who gives you this notice be a Christian, and notwithstanding the information he gives you, you eat; he will condemn you in his heart, or will eat of it after your example, and thereby will wound his own conscience: if he be a Heathen, and he sees you eat of it, he will conceive a contempt for you and your religion, which had not power to cause you to refrain from so small a gratification.

CONSECRATE, Consecration; the offering or devoting any thing to God's worship and service. In the law, God ordained that the first-born of man and beast should be consecrated: he consecrated the race of Abraham, particularly the tribe of Levi, and more especially the family of Aaron. Consecrations depended on the good will of men, who consecrated themselves, or things, or persons depending on them, to the service of God, whether for a time only, or in perpetuity.

Joshua devoted, or set apart, the Gibeonites to the service of the tabernacle, Josh. ix. 27. David and Solomon devoted the Nethenim (who were some remains of the ancient Canaanites.) Hannah offered her son Samuel to the Lord, to serve all his life in the tabernacle. The angel who promised Zachary a son, Luke i. 15. commanded him to consecrate him to the Lord, and to take care that he observed those laws for his whole life, which the Nazarites (who were consecrated to God, though but for a time) observed during their consecration.

The Hebrews sometimes devoted fields or cattle to the Lord; after which they were no longer in their own power. [Did not Jacob do the same? Gen. xxviii. 20.] If they desired to possess them again, they were obliged to redeem them. David, and other kings, often consecrated to the Lord the arms and spoils of their enemies, or their enemies' cities, and country. *Vide ANATHEMA.*

In the New Testament, we also see consecrations. Believers are consecrated to the Lord, as a holy race, a chosen people, 1 Pet. ii. 9. Bishops and other sacred ministers are devoted more peculiarly, &c.

CONTRADICTION, or Opposition, *antilogia*. There are many *seeming* contradictions in Scripture, which interpreters and commentators have endeavoured to reconcile. It is impossible that the Holy Spirit of Truth, who is the author of the Scriptures, should contradict himself; or that there should be any real disagreement in what he delivers. But, we should consider our own little knowledge in things divine and supernatural; our ignorance of the ancient sacred language, history, and customs; the loss of many ancient

documents; the condescension of God in expressing himself often after a popular and human manner, though in reference to his divine perfections and operations: these among other things contribute to render the text of Scripture obscure, and to occasion those appearances of contradiction, which are indeed but appearances, and which originate in our own imperfect conceptions. There is nothing but truth in the sacred writings, though it be sometimes, and in some places, clearer than at others.

[Contradiction is *perfect*, *imperfect*, or *seeming*: *perfect*, when two narrators differ entirely in their affirmations; *imperfect*, when they differ in some things only, but agree in the main; *seeming*, when they use words which, till thoroughly considered and understood, appear contradictory, but which, after due consideration, bear a coincident meaning. Also, when two persons relate the same story, if each selects some circumstances which the other omits, they may *seem* to contradict each other; whereas, when all the circumstances reported by them both are assembled in their due order, the whole, so far from being contradictory, becomes complete; and each, by his distinct testimony, confirms the relation of the other. Much the same might be said of seeming contradiction of opinion, in speakers or writers; each enforcing those particulars, or that view of a subject, which appears most agreeable to his present purpose, but not thereby impugning the different particulars, or views of another whose mind leads him to a *distinct* and *different*, but not therefore *contradictory*, conception of the subject.

CONTRITION, sorrow for sin, attended with a sincere resolution of reformation. Scripture never uses this term in this sense, but has many equivalent expressions; without contrition there is no repentance, and without repentance no remission of sins: "A broken and a contrite heart, O God, thou wilt not despise," Psalm li. 17.

TO CONVERT. The literal signification of this word denotes—changing: "Thou hast turned my tears into joy," Psalm xl. 11. "Turn ye not unto idols," Lev. xix. 4. "God converted the heart of the king of the Assyrians." Turn us, O Lord, and we shall be turned," &c. It is usually applied to those who are converted from the error of their ways to seek after God.

COPONIUS, the first governor of Judea, established by Augustus, after the banishment of king Archelaus to Vienne, in France. Joseph. Antiq. lib. xvii. cap. 1, 2, 3. de Bello, lib. ii. cap. 12.

COPTÆ. The Egyptians who profess Christianity are called Copts at this day: probably from Aiguptos, or Aieuphtos, the ancient name of Egypt, and the Egyptians.

CORBAN, Mark vii. 11; or Corbona, Matth. xxvii. 6; from the Hebrew קרב *karab*, or *hekerib*, or קרבן *korban*, to *offer*, to *present*. It denotes a gift, a present made to God, or to his temple. The Jews sometimes swore by *corban*, or by such gifts as were offered to God, Matth. xxiii. 18. Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to foreigners, and particularly of *corban*; which, as Josephus informs us, was used only by the Jews, lib. i. contra Apion.

Jesus Christ, reproaching the Jews with cruelty toward their parents, says, that to excuse themselves from exercising liberality to them, they would tell them, *may what I ask of you be corban, i. e. consecrated to God; or, may all that I am able to give you be corban, i. e. devoted to God*, so that neither you nor I may employ any part of it to our use: or, *I swear by corban (or the gift made to God) that I will not assist you in any thing*. Matthew expresses, much after this manner, such a reply from children to their parents: "It is a gift by whatsoever thou mightest be profited by me," *i. e. I have already devoted to God that which you request of me*. [Is not this idea to this effect: *that succour which you request of me is already devoted to God: therefore I cannot profane it by giving it to you?*—Now this might take place in particular articles, without the son's whole property being so devoted; or it might be a pretence to put off the soliciting parent for the time; which the Jewish doctors esteemed binding, yet easily remitted.] The form of this vow is in express terms mentioned in the Talmud; and though such a vow as this is against both nature and reason, yet the Pharisees, and the Talmudists, their successors, approve it.

Those sons who declared every thing *corban* which they should contribute to the support of their father and mother, were induced to this by passion only; for had they done so through avarice, what could they have gained by devoting that to God which they refused to their parents? But without actually devoting it to God, they pretended it was already *corban* with respect to their parents, *q. d. my whole fortune as to you is corban; I can give you no share of it; I have vowed to communicate nothing of it to you*.

To facilitate the practice of these vows, so contrary to charity and religion, to confirm and increase the superstition of their people, the Jewish doctors did not require them to be pronounced in the most formal manner; it was of little consequence whether the word *corban* were mentioned, though this was most in use, provided something was said which came near it. These vows, thus imperfect in their terms, the Talmudists call *handles*; because, as it is sufficient

to lift up a vessel entirely, if we take it by the handle; so to complete a vow, it is enough to pronounce any word of it; *e. gr. may this be as the temple to me, or as the altar, or as the fire, or as the sacrifice: this vow was binding*. They permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the thing were their own, and not rather the property of their creditor.

Josephus, Antiq. lib. iv. cap. 4. remarks, that, among the Jews, men and women sometimes made themselves *corban, i. e. consecrated themselves to God, or to certain ministries in his service*. If they were afterward desirous to quit their obligation, they gave to the priest, for a man fifty, for a woman thirty shekels; or they agreed with the priest for so much as was satisfactory, according to his valuation.

Philo, de specialib. legib. speaking of those who devote themselves to God, quotes Lev. xxxii. 2, 3, 4: "He who has devoted his soul (his life, his person) to God, shall pay, for a man, from twenty years to fifty, fifty shekels, for a woman thirty. From five years to twenty a boy shall pay twenty shekels, a girl ten. From a month old to five years, five shekels for a male child, three for a female. From sixty years and above, for a man fifteen, for a woman ten shekels. If he who has made the vow be too poor, he shall present himself before the priest, and shall pay according to estimation." For what reason, says Philo, in all this, is there no consideration of the age, or wealth, &c. of those who make the vow? He answers; *first*, because the vow is of equal dignity, be the condition of those who make it what it will; *secondly*, it is not decent to value those who make vows, as we do slaves, according to their beauty, their graceful stature, or their good health; the principal reason is, that the equality of conditions, which is despised by men, is considered and esteemed by God; a fourth reason might have been added—to repel, by means of a proper fine, a trifling inconsiderate spirit—a rash spirit—in making vows without due consideration.

Moses speaks of different sorts of *corban*, or dedications by the Hebrews of part of their estates, which might be afterward redeemed, or, if it was cattle, was sanctified, Lev. xxvii. 9, 10, &c.

They who made a vow neither to eat nor drink till they had killed Paul, Acts xxiii. 12. in some sort made every thing *corban* that belonged to them; or every thing that might supply them with meat and drink.

Corbona signifies, also, the treasury of the temple, where offerings, made in money, were deposited. The Jews taking up the money which Judas had cast into the temple, after he had be-

trayed Jesus Christ, scrupled to lay it up in the treasury of the temple, because it had been the price of blood; and as such, was esteemed impure. By this word, such persons were likewise described as had devoted themselves to the service of God and his temple, Joseph. contra Apion. lib. i. There are various cases, relating to this practice, in the Mishnah, under the title Nedarim.

CORD. To put cords about one's reins, to gird one's self with a cord, was a mark of sorrow and humiliation: "God looseth the bond of kings, and girdeth their loins with a girdle," says Job, xii. 18. The servants of Benhadad, king of Syria, presented themselves before the king of Israel, *with sackcloth on their loins, and ropes on their heads*, imploring Ahab's clemency, 1 Kings, xx. 31, 32. Isaiah, iii. 24. threatens the daughters of Sion with giving them cords for girdles.

Cord is often used for inheritance: "I will give thee the land of Canaan, the cord of thine inheritance," Psalm cv. 11. Joseph hath a double cord, Ezek. xlvii. 13. a double portion; which expression originated from the custom of measuring land with a cord. So Joshua distributed to every tribe a certain number of cords, or acres. "My cords (*i. e.* my lot) are fallen in an excellent country," Psalm xvi. 6.

"The cords of hell compassed me about," 2 Sam. xxii. 5; Heb. *the cables of hell* (of the grave) alluding to the fillets bound about dead bodies: he also calls them *the bands of death*. The LXX, instead of *cables of hell*, translate it, *the pains of death*, Psalm xviii. 6.

The cords of sinners, Psalm cxix. 61. the snares with which they catch weak people. *The cords of sin*, Prov. v. 22. are the consequences of crimes and bad habits: bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves.

Baruch, vi. 43. speaks of a custom among the Babylonians: "The women, with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken." This is explained by Herodotus, lib. i. cap. 199. "the Babylonian women," says he, "have a custom of prostituting themselves once in their lives, in honour of Melytta: they stand near the temple of the goddess, with cords about their heads, as marks of their devoting themselves; they are separated from one another by lines (cords;) into these strangers enter, carry off whom they choose, and break the cords which hang about their heads."

To stretch a cord, or line, about a city, signifies, to ruin it, to destroy it entirely, to level it with

the ground. Lam. ii. 8. "The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line upon it."

The cords extended in setting up tents furnish several metaphors: "Lengthen thy cords, strengthen thy stakes." "The cords of Jerusalem shall not be broken, nor the nails which fasten them be pulled out." "Thy cords are loose, they could not well strengthen their mast." Jer. x. 20. "My tabernacle is spoiled; all my cords are broken."

COREÆ. Josephus says, Coreæ was the first town in Judea, north. It lay near the castle of Alexandrium, which was on the top of a mountain, between Coreæ and Jericho. Antiq. lib. xiii. cap. 24. lib. xiv. cap. 6. lib. xvi. cap. 2.

CORIANDEr, a small round seed; of a good scent. Moses says, that the manna which fell in the wilderness was like coriander-seed; its colour was white, Exod. xvi. 31. Numb. xi. 7.

CORINTH. Κόρινθος: *which is satisfied, or ornament, or beauty*; from the Gr. κορεΐα.

CORINTH, a celebrated city, the capital of Achaia, seated on the isthmus which separates the Peloponnesus from Attica. St. Paul came to Corinth, A.D. 52, Acts xviii. 1. This city was one of the best peopled, and most wealthy of Greece. Its situation between two seas drew hither the trade of both the East and West. Its riches produced pride, ostentation, effeminaey, and all vices, the consequences of plenty. Lasciviousness, particularly, was not only tolerated, but was, in some sort, consecrated here, by the worship of Venus, and the public prostitution of numerous attendants devoted to her. The Corinthians pretended to philosophy, politeness, and learning. Such was Corinth, when Paul arrived there. He lodged with Aquila and his wife Priscilla, who, as well as himself, made tents; thus he got a livelihood by his labour, without being burdensome to any. He preached in the Jewish synagogues, and converted some. From Corinth he wrote two Epistles to the Thessalonians, A.D. 52. Afterward, observing that the Jews of Corinth, instead of being benefited, opposed him with blasphemy, he shook his raiment, and said, "Your blood be on your own heads, I am clean; I will go unto the Gentiles." He went, therefore, and lodged with Justus, surnamed Titus, a Gentile, but one who feared God. Many of the Gentiles afterward embraced the faith. Paul suffered much here; but Jesus Christ said to him, "be not afraid, I have much people in this city." He continued eighteen months in this city, or in the neighbourhood.

He left Corinth, A.D. 54, and went to Jerusalem. About A.D. 56, he wrote his first Epistle to the

Corinthians, from Ephesus. Herein he reproves some persons who disturbed the peace of that church; he complains likewise of disorders in their assemblies; of lawsuits among them; and of a Christian who had committed incest with his mother-in-law, his father's wife. This letter produced in the Corinthians abundant sorrow, great vigilance against the vices reprov'd, and a very beneficial dread of God's anger; they repaired the scandal given, and expressed determined zeal against the crime committed, 2 Cor. vii. 9, 10, 11.

The apostle having understood the good effects his first letter produced among the Corinthians, wrote a second to them, from Macedonia, and probably from Philippi, A.D. 57. He expresses his satisfaction at their conduct, justifies himself, and comforts them: he glories in his sufferings, and exhorts them to liberality. There is great probability that St. Paul came to Corinth, toward the end of this year, A.D. 57. *Vide* Acts xx. 2; & 2 Cor. xii. 14; xiii. 1. Usher, Tillem. xlii.

CORNELIUS, centurion of a cohort, belonging to the legion surnamed Italian, Acts x. 1, &c. He was a Gentile, but one who feared God; of constant devotion, and much charity. His whole family served God. It pleased God to favour him, in a miraculous manner, with an introduction to the knowledge of the Gospel: an angel of God directed him to send for Peter, from whom to receive instructions on that important subject. This direction he obeyed; and as the apostle was beginning to relate gospel truths, the Holy Spirit fell upon him and his family, and they were added to the Christian church, as the first fruits of the Gentiles. *Vide* PETER.

USARDUS and other Latins, make Cornelius bishop of Cæsarea, in Palestine. The Apostolical Constitutions, lib. vii. cap. 46. notice a Cornelius, as bishop of this city after Zaccheus; but they do not say he was this centurion. Eusebius, bishop of that church, does not reckon him among his predecessors. We have the acts of Cornelius, but they are neither original nor authentic. Some modern Greeks make him bishop of Ilium, others of Scepsis, not far from it. The Greeks, in their menologies, consider him as a martyr. They keep his festival September 13; the Latins, February 2. Jerom says, that the house of Cornelius, at Cæsarea, was afterward changed into a church, which Sta. Paula visited with great devotion, A.D. 385.

CORNER, *angulus*, the extremity of any land, country, habit, of the beard and hair, of a people, building, table, altar, &c. "Ye shall not round the corners of your head, nor mar the

corners of thy beard," says Moses, Levit. xix. 27. Thou shalt not cut it off entirely toward the ears, at the extremity of the chin. "All Israel, all the extremities (corners) of the people, assembled at Mizpeh, Judg. xx. 2. Some understand by the extremity of the people, all the people without exception, from one end of the land to the other: others suppose, only the principal and chief. So, 1 Sam. xiv. 38. "Draw near, all ye chief (corners) of the people." Isaiah xix. 13. "They have reduced Egypt, even they who are the stay (corner) of all the tribes thereof. And, Zeph. iii. 6. "I have cut off the nations, their corners are desolate." *Vide* FRAGMENT, No. 12.

The corner sometimes signifies the most devoted place, that part of an edifice which is most in sight. Zachary speaking of Judah, after their return from captivity, says, "Out of him came forth the corner, out of him the nail," Zach. x. 4. This tribe shall afford corners, heads; it shall produce the corner-stone, the Messiah. Corner is taken likewise for the most retired place of a house: Prov. xxi. 9; xxv. 24. "It is better to dwell in a corner of the house-top, than with an angry woman in a wide house." Acts xxvi. 26. St. Paul speaking to Agrippa of our Saviour, and his resurrection, tells him, "these things were not transacted in a corner, but very publicly."

COSAM, *Κωσάν*: in the Vulgate, Casan, he that divines; from *קסם* *kasam*.

COSAM, son of Elmodam, one of our Saviour's ancestors, Luke iii. 28.

COTTON, a kind of white soft wool, found in a brown nut, which is produced by a shrub, whose leaves resemble those of the sycamore-tree. This plant puts forth abundance of beautiful yellow flowers; the ground of this flower is purple, and striped within. There is an oval bud in the middle, which grows as big as a pigeon's egg: when ripe, it turns black, and divides at top into three parts; the cotton is as white as snow, and with the heat of the sun swells to the size of a pullet's egg. There are three black berries in the bud, as big as lupines, that stick close together.

It is our opinion, that Scripture speaks of cotton under the Hebrew name, *schesch wv*, Exod. xxv. 4; in Latin, translated *byssus*. The word *xylinum*, which signifies cotton, may be derived from *schesch*, or *xes* and *linum*; and that of *gossypium*, which signifies the same thing, from the Hebrew, *agos*, a nut, and *pioth*, mouths, because the nut which produces cotton, opens itself, and protrudes the wool which it contains.

COVENANT. The word *testamentum* is often used in Latin, and *διαθήκη*, *diatheke*, in Greek,

to express the Hebrew ברית, *berith*, which signifies covenant; whence the titles Old and New Testament are used improperly to denote the Old and New Covenant.

The first covenant with the Hebrews, is that made when the Lord chose Abraham and his posterity for his people, and gave them circumcision as a mark of his covenant with them; a second covenant, or a solemn renewal of the former, was made at Sinai, comprehending all who observe the law of Moses. The new covenant, whereof Jesus Christ is the mediator and author, and which was confirmed by his blood, comprehends all who believe in him, and are in his church.

The first covenant between God and man, was made with Adam at his creation, when he was prohibited to eat the forbidden fruit, Gen. ii. 16.

A second covenant God made with man after his fall, promising not only forgiveness, provided he repented, but also a Messiah, who should redeem the human race from the death of sin, and from the second death, Rom. v. 12, 19.

A third covenant God made with Noah, when he directed him to build an ark, wherein to preserve animals and men; to repeople the world after the deluge, Gen. vi. 18.

This covenant was renewed after the waters of the deluge had ceased, and were retired, and Noah with his family had left the ark, Gen. ix. 8, &c.

These covenants were general between the patriarchs Adam and Noah, and their posterity: that which God made with Abraham, was limited, concerning that patriarch only, and his family by Isaac exclusively, Gen. xii. 1, &c. xv. 4, 5, 18.

The seal, *i. e.* confirmation of this covenant, was the circumcision of all the males in Abraham's family. The effects of this covenant appear throughout the Old Testament; the coming of the Messiah, is the consummation and end of it. The covenant of God with Adam, forms what we call the state of nature; that with Abraham explained farther under Moses, constitutes the law; that covenant ratified through the mediation of Jesus Christ, is the law of grace.

In common discourse, we usually say the Old and New Testament; the covenant between God and the posterity of Abraham, and that which he hath made with believers by Jesus Christ; because these two covenants contain eminently all the rest, which are consequences, branches, or explanations of them.

The greatest, most solemn, most excellent, most perfect of the covenants of God with men, is that made through the mediation of Jesus Christ. This eternal covenant must subsist to the end of time, the Son of God is the guarantee of it, it is confirmed with his blood, the end and

object of it is eternal life, and the constitution and laws of it, are infinitely more exalted than those of the Old Testament. *Vide* the Epistles to the Galatians, and the Hebrews.

CEREMONIES AT MAKING A COVENANT.

The prophet Jeremiah, chap. xxxiv. 18. speaks of a remarkable ceremony, not noticed in the historical books of Scripture: the Lord says, "I will give to punishment the men who have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof." At what time, and on what occasion, this covenant was sworn to, no one can tell. Probably, it was not long before this threatening was denounced, since they who had thus sworn, were still living. The custom of cutting a victim in two, of placing the several moieties upon two different altars, and making those who contracted any covenant pass between both, is well known in Scripture; and in profane authors. *Vide* Gen. xv. 9, 10, 17.

[The passage, Heb. ix. 16. which, in our translation is rendered *testament*, &c. may perhaps receive illustration, by being referred to such a ceremony, as is above described. "Now, where there is a testament, διαθήκη—a COVENANT," the death of the *testator*—διαθεμενος,—the CONFIRMER OF THE COVENANT—is necessary; for a testament—"covenant"—is of no authority while the confirmer of the testament—covenant—"is living:" *i. e.* while that beast was not slain, between whose divided parts the persons covenanting were to pass, the covenant wanted the most solemn token of its ratification. The instance of the covenant made with Abraham, may serve to confirm this sense: the burning lamp, (rather, the shekinah) passed between the separated parts. Had Abraham already passed? Or, did he afterward pass? Or, did the party proposing the covenant only pass?—hereby binding himself in the most solemn manner. Diatheke may signify not so much a covenant made between two equal contracting parties, as a proposal offered by one party for the acceptance of the other: so, let him "take hold of my covenant,"—my proposals, Isaiah lvi. 4. (but *vide* FRAGMENT, No. 277.) Hosea ii. 18; Psalm xxv. 14, &c. So, the Lord proposed to Abraham, Gen. xv. 18. to give him posterity, and to give his posterity that land, but for what could Abraham stipulate to do, or to give?—the obedience of circumcision, as a token on his part. *Vide* FRAGMENTS, Nos. 429, 430.]

COUNCIL, is occasionally taken for any kind of assembly; sometimes for that of the Sanhedrim,

at others for a convention of pastors met to regulate ecclesiastical affairs. Thus the assembly of the apostles, &c. at Jerusalem, Acts xv. 6, 7, 8, & seq. met to determine whether the yoke of the law should be imposed on Gentile converts, is commonly reputed the first council of the Christian church.

I say nothing here of other councils since that of the apostles, because they are not mentioned in Scripture. Some believe, that the apostles met in council to compose the creed. *Vide* CREED.

COUNSEL. Besides the common signification of this word, as denoting the consultations of men, it is used in Scripture for the decrees of God, the orders of his providence. God frustrates the counsels, the views, the designs of princes; but "the counsels of the Lord stand for ever," Psalm xxxiii. 11. "They have contemned the counsel of the Most High," Psalm cvii. 11; they have opposed his will. "The Jews rejected the counsel of God against themselves," Luke vii. 30; the favours of God, his designs of saving them. Jesus Christ, Isaiah ix. 6. according to the LXX, is called the angel of the great counsel, the minister, the executor of the great and admirable design of God, for the salvation of mankind.

COUNTRY, *patria*: the land where we were born; the town where we dwell. It is taken likewise for—family, Psalm xcv. 7. *Patria*, in Greek, signifies—a race, a nation.

The heavenly country denotes that residence in heaven, which is hoped for by Christians.

COURT, *atrium*; in Hebrew, *chazer* [Eng. *Hazor*.] The courts belonging to the temple of Jerusalem were three: *First*, the court of the Gentiles, because the Gentiles were allowed to enter no farther [*vide* FRAGMENT, No. 50, &c.] *Secondly*, the court of Israel, because Israelites, if pure, had a right of admission into it. *Thirdly*, that of the priests, where the altar of burnt-offerings stood, where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of the court, but could not pass a certain separation, which divided it: they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand on the head of the victim, if it were a sin-offering. *Vide* TEMPLE.

Before the temple was built, there was a court around the tabernacle; it was not large, and was formed only of pillars, and of veils hung by cords. *Vide* TABERNACLE. These courts resembled those of the Egyptian temples, around

which edifices were spacious courts with colonnades. The palaces of kings, and of great men, had extensive courts, as appears from those of Solomon, and of king Ahasuerus. *Vide* FRAGMENT, No. 50.

The evangelists speak of the high-priests court; and, Luke speaks of the strong armed man who guardeth the palace; i. e. the armed guard at a great man's door, as we see Swissee, or porters, at the gates of great men's houses.

Court is used for a city, *vide* Ezek. xlvii. 17; xlviii. 1: i. e. the cities of Ennon and Netophath. In the Hebrew, this is frequent: including all those towns, in which the word Hazer is combined, *q. d.* Hazer-Suza, the court of Suza, &c. Hazer-Shual; so Hazer-a, Hazer-im, Hazir-oth, these names of towns, signify courts. The courts of Jerusalem are put for the city itself.

COUS, or *Cos*, or *Coos*, Κῶς: from קו *ko*, thread, untied.

COOS, or *Cos*, an island in the Archipelago, opposite to Cnidus and Halicarnassus, Acts xxi. 1.

COZ, קוץ, קוץ: thorn, uneasiness, watching; from קוץ *cutz*.

COZ, father of Anub and Zobebah, 1 Chron. iv. 8.

COZBI, כוזבי: *liar*; from כוזב *cazab*, to lie: otherwise, as sliding away; from the adverb, כי *ki*, as, and זוב *zub*, to slide away.

COZBI, daughter of Zur, a prince of the Midianites: this princess, with others of her sex and age, seduced the principal Israelites by her allurements, to commit idolatry. Zimri having publicly entered her tent, in company with her, *vide* FRAGMENT, No. 243. Phinehas, son of Eleazar, followed, and thrust them both through with his sword, in the midst of their infamous embraces, Numb. xxv. 6, 15.

CRASSUS. When Marcus Crassus marched against the Parthians, he came into Judea, and took from the treasury of the temple of Jerusalem 8100 talents of gold, and 2000 talents of silver; as he intended farther to carry off the sacred vessels, and veils of the temple, the priest Eleazar, who had the keeping of them, told him, he would show him a beam of massy gold, if he would promise him on oath, to touch nothing else. Crassus swore he would not; whereupon Eleazar discovered a golden beam to him, which weighed three hundred minas, concealed in another of wood, upon which hung the richest veils of the temple. The avarice of Crassus was not satisfied; but he carried off all the gold that was in the temple. The vengeance of God punished his sacrilege: for having invaded Parthia, he perished there, with the

C R E

greater part of his army. He was celebrated for his great wealth and avarice. Dr. Prideaux tells us, from Plutarch, that after he had consecrated the tenth of his property to Hercules, had feasted all the Roman people at ten thousand tables, and had given to every Roman citizen a donation of as much corn as would last him three months, he found the remainder of his estate to be seven thousand one hundred Roman talents, which amounts to above a million and a half of our money. Prid. Connect. &c. part i. book v.

CREATOR, Creation, To create. These terms properly signify a production of something out of nothing. The Hebrew uses the verb ברא, *bara*, to form, [to regulate something, like as we sometimes use our word *to compose*] to signify creation, having no word which accurately expresses it.

CREED, or SYMBOL, is a title given particularly to the Apostles' Creed, which is, as it were, an epitome of the doctrine of Christ, and of the Christian church: a sign, a badge, a signal, by which Christians could distinguish one another. Rufinus, de Symbol. p. 529. mentions a tradition, that when the apostles were about to separate finally, they assembled together, and each communicating his thoughts concerning the principal articles of faith, they composed this symbol, as an abridgment and compendium of the Christian faith. Jerom, Epist. lxi. cap. 9. also imputes to the apostles the symbol, or creed, which passes under their name. Leo, Epist. xxvii. says, that it contains twelve articles of the twelve apostles. Some even have pretended, that each apostle contributed his article. But there is no sufficient authority for this opinion, nor any agreement among those that have advanced it.

Those who were to be baptized usually rehearsed the creed before baptism, and in some places they pronounced it publicly from the gallery of the church, in presence of all the people. Aug. Confess. lib. vi. cap. 2. It was received from the apostles without writing, and several fathers testify that it was even forbidden to write it. Aug. Serm. cexii. Hieronym Ep. lxi. Cyril. Cathet. It appears from what they relate, to have been shorter than that we now have; and, probably, it was not every where the same. Ambrose, Epist. vii. thinks, that the church of Rome long preserved it without addition. But that the creed we now use is longer than that of the ancient Romish church, appears by Rufinus, and by the copies that have come down to us.

C R O

Vide Vossius, Usher de Symbolo, Father Alexander's Dissert. Eccl. tom. i. Du Pin, &c.

CRESCENS. St. Paul, 2 Tim. iv. 10. says, "Crescens is departed to Galatia," or to Gaul, say some. Eusebius, Theodoret, Epiphanius, the Chronicon Alexandrinum, Nicephorus, and others, maintain, that Crescens preached in Gaul. Some believe, that he founded the church of Vienne, in Dauphiny; and this is a tradition of that church, but it is not very ancient; nor is it above two hundred years since Crescens was put into the litanies of that church. Crescens died, the Latins say, June 27; the Greeks say, July 30. The Apostolical Constitutions fix his apostleship in Galatia, and declare that he died there. Constit. lib. vii. cap. 46.

CRETE, Κρήτη: *carnal, or fleshy*; from the Greek, κρέας; in Hebrew, the isle of the Caphtorim, or of the Cretim, or Kerethians.

CRETE, an island now called Candia, in the Mediterranean. St. Paul sent Titus, his beloved disciple, to Crete, and writing an epistle to him, he charges him to rebuke the Cretans severely, and in strong terms, to prevent their adherence to Jewish fables, human ordinances, and legal observances: for, as he adds, the Cretans, as one of their own prophets (or poets) witnesses, "are always liars, evil beasts, slow bellies," Tit. i. 12, 13. This Cretan poet, whom the apostle quotes, is Epimenides. *Vide* CAPHTOR.

CRISPUS, chief of the Jewish synagogue at Corinth, converted and baptized by Paul, Acts xviii. 8. about A.D. 52. Some affirm, 1 Cor. i. 14. Crispus was bishop of Ægina, an island near Athens. The Greeks observe his festival, October 4.

CROSS, a kind of gibbet made of pieces of wood placed cross wise; whether crossing at right angles one at the top of the other, or in the middle, or diagonally, or fork-wise. The Greek, *stauros*, a cross, often denotes only a piece of wood fixed in the ground, by the Latins called *Palus*, or *Vallum*. Death by the cross was a punishment of the vilest slaves, *servile supplicium*: crucifixion was a mark of infamy. This punishment was so common among the Romans, that pains, afflictions, troubles, &c. were called crosses; and the verb *cruciare* was used for pains both of body and mind.

The punishment of the cross was common among the Syrians, Egyptians, Persians, Africans, Greeks, Romans, and Jews. Pharaoh's chief baker was beheaded, and his carcass fastened to a cross, Gen. xl. 19. Haman prepared a great cross whereon to hang Mordecai, Esth. vii. 10.

Joshua orders to hang the king of Ai on a cross, Josh. viii. 29.

The Jews confess, that they crucified people, but not while living; they say, they first put them to death, and then fastened them to a cross, either by the hands or neck; and many instances occur of men thus hung on a gibbet after death: but there are indisputable proofs, of their crucifying men alive. The worshippers of Baal-peor, Numb. xxv. 4. and the king of Ai, Josh. viii. 29. were hung up alive; as were the descendants of Saul, by the Gibeonites, 2 Sam. xxi. 9. Josephus, Antiq. lib. xiii. cap. 22. relates, that Alexander, king of the Jews, ordered eight hundred of his rebellious subjects to be crucified, and their wives and children to be executed before their eyes, at the feet of their crosses, while they were yet living.

The law ordained, that persons executed should not be left on the cross after sunset, because, he who is hanged is cursed by God, Deut. xxi. 22. The body of the king of Ai, crucified by Joshua's orders, was left on the cross only till evening, Josh. viii. 29, 30. The Jews believe, that the souls of those who remain on the gibbet, without burial, enjoy no peace, but wander till their bodies are buried. This also was a notion of the Greeks and Romans, as appears in Homer, *Iliad* 4. and Virgil,

Nec ripas datur horrendas & rauca fluenta
Transportare prius quam sedibus ossa quierint.

ÆNEID VI.

The cross to which our Saviour was nailed, had the form of a T, i. e. the old Samaritan *Tau*, which resembled the Greek *Tau*, not the present Hebrew. But we are not to understand this resemblance rigorously; as we have reason to conclude that our Saviour's cross, represented a line crossing another at right angles, and traversing it thus, †. So old documents, the coins of the emperor Constantine, &c. describe it. St. Jerom compares it to a bird flying, to a man swimming, or praying with his arms extended like a cross: [i. e. the head piece rose above the transverse beam.]

Sometimes the criminal was crucified on a tree, and fastened to it with cords.

Sometimes he was fastened with his head downward: thus Peter was crucified, out of respect to his master Jesus Christ, not thinking himself worthy to be fixed to a cross in the same manner as he had been. Chrysost. in Petr. & Paul. Abdias in Petro, &c. Seneca speaks of this punishment, *Alios converso capite in terram suspendere*, Consol. ad Matr. cap. 20.

Sometimes a fire was kindled at the foot of the cross, by whose smoke and flame the sufferer

might perish. The emperor Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty.

The common way of crucifying was by fastening the criminal with nails, one at each hand, and one at both his feet, or one at each foot; for this was not always the same; the ancients represent Jesus Christ, sometimes as crucified with four nails, Cyprian de Passione; *clavis sacros pedes terebrantibus*: and sometimes with three nails: Greg. Naz. carn. de Christo Patiente. Crucified persons were frequently bound with cords; this, which seems in one sense gentler, because it occasioned less pain, was, in another sense, more cruel, because the sufferer was hereby made to languish longer. *Arbori infelici recti suspendite*, Tit. Liv. lib. i. St. Andrew is said to have been thus fastened to the cross with cords; Abdias, lib. iii. Hist. Apostol.

Sometimes they used both nails and cords for fastenings. Lucan, speaking of one who had been crucified, and afterward taken down from the cross, says,

Laqueum nodosque, nocentes

Ore suo rupit.

Insertam manibus chalybem, nigramque, per artus

Stillaxit tabi saniem, virusque, coactum

Sustulit.

LUCAN, lib. vi. de Maga Thessala.

Although the condemned person was generally fixed to the cross with nails, yet sometimes it was otherwise. The martyr Pionius, when about to undergo this punishment, stripped himself, extended himself on the tree, and gave his members to the soldiers, to be fastened with nails. When they used both cords and nails, there was no difficulty in lifting up the person, together with his cross, he being sufficiently supported by the cords; and executioners concerned themselves very little about the pains and torments of a malefactor condemned thus to die.

Before they nailed him to the cross, they generally scourged him with whips, or leathern lashes, which was thought more severe, and more infamous, than scourging with cords. Sometimes little bones, or pieces of bones, were tied to these scourges, to increase the pain. Slaves, who had been guilty of a great crime, were fastened to a gibbet, or a cross; and were thus led about the city, and beaten. Our Saviour was loaded with his cross; and as he sunk under the burden, Simon, the Cyrenian, was constrained to bear it after him, and with him, Mark xv. 21; Luke xxiii. 26.

The criminal was crucified quite naked. The Saviour of the world, in all probability, was not

used more tenderly than others who suffered this punishment. Christians, out of respect and modesty, represent Jesus Christ covered decently, sometimes from his loins to his knees; but it is credible, that they had no such regard to Jesus Christ, whom they did not distinguish from a malefactor, and who voluntarily bore the shame and punishment of our sins.

Some say this cross was fifteen feet high; that the arms of it were seven or eight feet long; that the top on which the title, or sentence of Christ's condemnation was fastened, was a piece of wood added afterward, with a board, on which was written, *Jesus of Nazareth, King of the Jews*. But this is all conjecture, and rather against probability, as it should seem from circumstances, that the cross was much lower; so that a person speaking from it could easily be heard, that a foot soldier's spear could reach to the body of our Lord, and that a reed, or cane, in addition to a person's height, could reach his mouth.

Painters commonly represent the cross as lowered when our Saviour is fastened to it, and afterward to be set upright again, and the body of our Saviour raised with it: speculative persons use these considerations to aggravate the excess of pain which he endured at his crucifixion. But this opinion is not at all probable. It is common to have the gibbet first pulled down when the criminal is to be hanged upon it, in order afterward to put it up again, when the person to be executed is fastened to it? The shaking and motion of the cross, together with the weight of the body, might, without any thing else, have broken the crucified person's hands and feet, and have loosened him from the cross, with inexplicable pains. Nonnus, author of the tragedy entitled, *the Suffering Jesus*, St. Austin, and the most learned interpreters, are of opinion, that Jesus Christ was nailed to the cross, as it stood already erected, which adds to the probability of the opinion, that the cross was but low: for how, or why, should they raise him to any considerable height?

It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. St. Gregory of Tours, de Gloria Martyr. lib. i. cap. 9. intimates this, and many crosses are made in this manner. It must be confessed, that without this the criminal could not continue long nailed to the cross, while the whole weight of his body was bearing on his hands. But others assert, that there are no traces of such a footstool in those descriptions of the cross which the most ancient Greek and Latin writers have left us. But they speak of a kind of wooden

horse, upon which the sufferer was, as it were, mounted, that so his hands might not be torn asunder by the weight of his body: this was a large peg, fixed about half way up the cross, as appears in Justin, Dial. cum Tryphone; Irenæus, lib. i. cap. 46; and Tertullian, lib. ii. contra Nationes. The same is asserted by several able critics.

Sometimes those who were fastened upon the cross lived long in that condition. St. Andrew is believed to have lived three days upon it; others nine days. Eusebius, lib. vii. cap. 8. speaks of certain martyrs, in Egypt, who were kept on the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because naturally he must have lived longer, Mark xv. 44. if he had not had power to lay down his life and to take it up again. The thighs of the two thieves were broken, to hasten their death, that their bodies might not remain on the cross on the sabbath-day; and to comply with the law, which forbade the bodies to hang after sunset: but among other nations they were suffered to continue long: sometimes, till they were devoured alive by birds and beasts of prey,

—Cruxillum tollat in auras,

Viventesque oculos offerat alitibus.

PRUDENT.

Generally, after death, the bodies were devoured by wolves, dogs, and birds: or if the crosses were higher than usual, they either became a prey to the birds, or putrified, and fell to pieces. Guards were appointed, to observe that none should take them down and bury them, Lips. de Cruce, lib. ii. cap. 15, 16. The history of the Ephesian matron, and the soldier set to guard the crosses, is well known. The Roman soldiers, who had crucified Jesus Christ and the two thieves, kept guard near the crosses till the bodies were taken down.

The Hebrews do not pray for those of their nation who are hanged, or at least not publicly in the synagogue; they did not permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepulchres. Perhaps for this reason Joseph of Arimathea desired leave from Pilate to lodge the body of Jesus in his own tomb, that it might not be thrown undistinguished into the public burying-place. *Vide JESUS CHRIST, ad fin.*

Jesus Christ says, that his disciple must take up his cross and follow him: the cross is the sign of ignominy and sufferings; yet, it is, as I may say, the badge and glory of Christians. Jesus Christ is the way we are to follow: there is no attaining that glory and happiness which is promised us in the gospel, by any other means than by the cross of Christ.

CROWN, an ornament frequently mentioned in Scripture, whose use it seems was very common among the Hebrews: the high-priest wore a crown about his mitre, or the lower part of his bonnet, tied behind his head. It seems as if private priests, and even common Israelites also, wore a sort of crown: God commands Ezekiel not to take off his crown, nor assume the marks of mourning, Ezek. xxiv. 17, 23. This crown was a riband, or fillet, in Hebrew called פֶּסַע *paer*, which surrounded the head; a custom practised by others in the East, who wore on their heads merely such a fillet, or riband, which differed in colour only, and value, from the diadem of princes. When Moses commands the Israelites to bind the words of the law on their hands, and, as frontlets between their eyes, he intimates the use of crowns and bracelets among them, Deut. vi. 8. *Vide Sol. Song. Frag.* New married people of both sexes wore crowns, but richer and more beautiful than those generally used, Isaiah lxi. 10; Cant. iii. 11. It was customary to wear crowns of flowers, on festivals and other joyful occasions.

The *crozen*, *mitre*, and *diadem*, *royal fillet* and *tia-ra*, are frequently confounded. Crowns are bestowed on gods, kings, and princes, as marks of their dignity. David took the crown from the god Moloch, or Melecom, which was of gold, and enriched with jewels, and placed it on his own head, 1 Chron. xx. 2; 2 Sam. xii. 30. or rather he held it suspended over his head, for it weighed a talent: unless he took out the jewels for his own crown. *Vide FRAGMENT*, No. 282. The Amalekite who valued himself on killing Saul, brought that prince's diadem, or royal fillet, to David, 2 Sam. i. 10. The diadem was placed on the head of young king Josiah, when he was presented to the people, 2 Chron. xxiii. 11. Baruch says, the idols of the Babylonians wore golden crowns, Baruch vi. Queens, too, wore diadems, among the Persians, Esth. ii. 17. God says, he had put a crown of gold upon the head of the Jewish nation, which is represented as his spouse, Ezek. xvi. 12. Gold crowns were sent to kings and conquerors, 1 Mace. x. 20; xiii. 33.

Kings sometimes used several diadems, when they possessed several kingdoms: king Solomon having conquered Syria, made his entry into Antioch, and put two diadems on his head, that of Egypt, and that of Asia. In the Revelations, the dragon with seven heads had seven diadems, one on each head, Rev. xii. 3. and the beast which sprung out of the sea, with ten horns, had, likewise, ten diadems. Lastly, the Eternal Word, the True and Faithful One, had many diadems on his head, Rev. xix. 12.

Persons of elevated dignity wore this ornament. Haman tells king Ahasuerus, that he whom the king was pleased to honour, should have a diadem on his head, Esth. vi. 8.

On festive occasions, people wore crowns, or diadems; but there always was a difference, in form or matter, between the crowns of kings and those of private persons. The diadem of kings was generally a white fillet, bound about the forehead, the extremities whereof being tied behind the head, fell down on the neck behind. Sometimes they were made of gold tissue, adorned with jewels. That of the Jewish high-priest, which is the most ancient whereof we have any description, was a fillet of gold, placed on the forehead, and tied with a riband of azure blue; this was not put on till after the high-priest had covered his head with his bonnet.

CROWN of Thorns. Pilate's guards set a crown of thorns on the head of Jesus Christ, with intention to insult him, under the character of the king of the Jews, Matth. xxvii. 29. We cannot tell of what species it was composed; white-thorn, buck-thorn, and others have had their several advocates. *Vide THORN.*

Crowns, figuratively taken, signifies *honour*, *joy*. "Ye are my joy and my crown," says St. Paul to the Philippians, iv. 1. Crown is used likewise for reward, because conquerors in the public games were crowned with wreaths, garlands, &c.

To CRY. "The blood of Abel crieth from the ground, where it was spilt," Gen. iv. 10. "The cry of Sodom ascended up to heaven," Gen. xviii. 20. "The cries of the Israelites, oppressed by the Egyptians, rose up to the throne of God," Exod. iii. 9. "I expected that my vineyard should produce fruits of righteousness, and behold a cry," Isaiah v. 7. "If my land cry against me, and the furrows thereof complain," says Job, xxxi. 38. The emphasis of these expressions is such, that any explanation would only weaken them.

CTESIPHON, a city on the Tigris, three miles from Seleucia, the capital of that part of Assyria called Calonitis. Eusebius, Jerom, and the Chaldee interpreters thought it was where Calneh had stood, Gen. x. 10.

CUBIT, a measure used among the ancients. The Hebrews call it קֶמַח, *amma*, *q. the mother of other measures*, Gr. Πῆχυς. A cubit originally was the distance from the elbow to the extremity of the middle finger: this is the fourth part of a well-proportioned man's stature. The common cubit is eighteen inches. The Hebrew cubit, according to Bishop Cumberland, and M. Pelletier, of Rohan, is twenty-one inches; but others fix it at eighteen inches. The

Talmudists observe, that the Hebrew cubit was larger, by one quarter, than the Roman.

Lewis Capellus, and others, have asserted, that there were two sorts of cubits among the Hebrews, one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Moses, Numb. xxxv. 4. assigns to the Levites 1000 sacred cubits of land, round about their city; and in the next verse, he gives them 2000 common ones. 1 Kings, vii. 15. the two columns of brass, in Solomon's temple, are reckoned eighteen cubits high; and in 2 Chron. iii. 15. thirty-five cubits. *Vide Booz.*

Villalpandus, and several writers after him, allow the sacred cubit to exceed the common cubit only a hand's breadth. He supposes Moses to speak of the common cubit, when he describes it as the measure of a man's arm folded inward, Deut. iii. 11. and that the sacred cubit was a hand's breadth longer than this, as Ezek. xliii. 13. "These are the measures of the altar after the cubits; the cubit is a cubit and a hand's breadth."

The very learned and ingenious Dr. Arbuthnot says, that to him it seems plain, that the Jews used two sorts of cubits, a sacred one, and a profane or common one: for in Deut. iii. 11. the bed of Og is said to have been nine cubits long, and four cubits broad, after the cubits of a man. But, Ezek. xl. 5. Ezekiel's reed is said to be six cubits long, by the cubit and hand's breadth; from whence it appears, that the larger cubit, by which the reed was measured, was longer than the common one, by a hand's breadth, or three inches, &c. *Tables of Coins, Weights, and Measures, &c.*

Notwithstanding these reasons, we are persuaded, there was but one cubit among the Hebrews, from the Exodus to the Babylonish captivity; and this was the Egyptian cubit, the measure whereof was taken, some years since, from the old standards extant at Grand Cairo; and, that only after the captivity, Scripture notices two sorts of measures, to distinguish the ancient Hebrew cubit from that of Babylon, which the captives had used during their abode in that city. On this is grounded the precaution of Ezekiel, in observing, that the cubit he is speaking of is the true old cubit, larger by a hand's breadth than the common cubit.

CULON, or **Caulon**, a town of Judah, mentioned only in the Greek, Josh. xv. 60.

CUMANUS, governor of Judea after Tiberius Alexander, A.D. 51. He committed so many acts of injustice and extortion against the Jews, that they were obliged to complain to Quadratus, governor of Syria, by whose order Cumanus was sent in chains to the emperor Claudius, at

Rome, by whom he was exiled, and the government of Judea was given to Claudius Felix, brother to Pallas, Joseph. Antiq. lib. xx. cap. 5.

CUMMIN, a plant very like fennel, it produces its blossom and branches in an umbellated form. Jesus Christ reproved the Scribes and Pharisees, who, though they very carefully paid tithe of mint, anise, and cummin, yet neglected good works, and more essential obedience to God's law, Matth. xxiii. 23.

CUP. This word is taken in Scripture in a proper sense, and in a figurative sense. In a proper sense, it signifies a common cup, such as is used for drinking out of at meals; or a cup of ceremony, used at solemn and religious meals; as at the passover, when the father of the family pronounces certain blessings over the cup, and having tasted it, passes it round to the company and his whole family, who partake of it.

CUP, in a figurative sense, generally imports afflictions or punishments: "Stand up, O Jerusalem, which has drunk at the hand of the Lord the cup of his fury," says Isaiah, li. 17. And the Psalmist, lxxv. 8; "In the hand of the Lord there is a cup, the dregs thereof all the wicked of the earth shall drink them." In the same sense, men are represented as drunk with sorrow, with afflictions, with the wine of God's wrath; which expressions are consequences following this first metaphor of a *cup*. It is derived from the custom observed at entertainments for the guests to drink round, out of the same cup. Such persons as refused to drink in their turn, at feasts, were not endured: "let him drink or begone," was a kind of proverb.

CUP of Blessing, 1 Cor. x. 16. is that which was blessed in entertainments of ceremony, or solemn services, wherein the company drank round. Our Saviour, in the last supper, blessed the cup, and gave it to each of his apostles to drink, Luke xxii. 20.

CUP of Salvation, Psalm cxvi. 13. is a cup of thanksgiving, of blessing the Lord for his mercies. We see this practice in 3 Mace. vi. 27. where the Jews of Egypt, in their festivals for their deliverance, offered cups of salvation.

The Jews have at this day cups of thanksgiving, which are blessed, in their marriage ceremonies, and in entertainments made at the circumcision of their children. Some commentators believe the *cup of salvation* to be a libation of wine poured on the victim, sacrificed on thanksgiving occasions, according to the law of Moses, Exod. xxix. 40; Numb. xv. 5; xxviii. 7, 14.

CUP, in the style of Scripture, denotes, likewise, share or portion: "The Lord is the portion of my cup," because at meals each had his cup. Or, the prophet alludes to those cups which

were drank by every one in his turn: q. "I will have no share in the inheritance, the feasts, sacrifices, portions, society of the wicked; God alone is sufficient for me; he is my portion and my cup; I desire nothing farther."

For remarks concerning Joseph's cup, in proof that he did not *divine* by his cup, *vide* FRAGMENT, No. 21.

CURSES. God denounced his curse against the serpent which had seduced Eve, Gen. iii. 14, 17; against Cain, who had imbrued his hands in his brother Abel's blood, Gen. iv. 11. The Lord promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledictions are not merely imprecations, or impotent wishes; but they carry their effect with them, and are attended with all the miseries they denounce, or foretell.

We find, that holy men did sometimes prophetically curse particular persons. Noah cursed Ham, Gen. ix. 25; Jacob cursed the fury of his two sons, Levi and Simeon, Gen. xlix. 7. Moses enjoins the people of Israel to curse all violators of the law, Deut. xxvii. 15; Joshua cursed him who should undertake to rebuild Jericho, Josh. vi. 26; and history informs us, that these imprecations had their effect; as had those of our Saviour against the barren fig-tree, Mark xi. 21.

But these curses are not the effects of passion, impatience, or revenge; but they are *predictions*, and therefore, not such curses as God condemns. No one shall presume to curse his father or his mother, on pain of death, Exod. xxi. 17; nor the prince of his people, Exod. xxii. 28; nor one that is deaf, Lev. xix. 14; whether a man really deaf is meant here, or one who is absent, and therefore cannot hear what is said against him. Blasphemy, or cursing of God, is punished with death, Lev. xxiv. 10, 11. In the Gospel, Matth. v. 11. Jesus Christ pronounces blessed, those disciples who are (falsely) loaded with curses; he requires his followers to bless those who curse them; to render blessing for cursing, &c.

The Hebrews say, that Barak cursed and excommunicated one Meroz, who dwelt near the brook Kison, but who came not to assist Israel against Jabin. Wherefore Barak excommunicated him by the sound of 400 trumpets, according to Judg. v. 23: "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof." Barak himself, they say, is this angel of the Lord. Others believe it was the archangel Michael, general of the Lord's army, who cursed Meroz, the angel of the land of the Canaanites. *Vide* DEVOTING, EXCOMMUNICATION, ANATHEMA.

CUSH, כוּשׁ, *χουσι*: *Ethiopians*, or *black*.

I. CUSH, eldest son of Ham, and father of Nimrod, Gen. x. 8. The Easterns affirm Cush, the son of Canaan, and grandson of Ham, to have had a son named Habaschi, the father of the Abyssinians, whom the Persians call Black Indians. Hebrew grammarians derive Habaschah, which denotes Ethiopia, from Habouscha, which signifies a people formed of a mixture of nations, from different countries, who live together; and this is the true derivation of the word Habasch, as the country so named comprehends the Abyssinians, the Nubians, &c. Scripture knows nothing of Cush, son of Canaan, nor of Habasch, son of Cush: but only of Cush, son of Ham, whose sons were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. x. 7, 8. Part of Arabia, especially to the south, was formerly comprised under the name Ethiopia. We have no other person in Scripture of this name; but several countries are called by it. The Vulgate, LXX, and other interpreters, ancient and modern, generally translate Cush, Ethiopia: but there are many passages, wherein this translation is certainly erroneous. It is necessary, therefore, to examine the several acceptations of the word Cush, and to be well advised on that particular Cush to which any passage of Scripture refers.

II. CUSH, is the name of a country watered by the Araxes. They, who on occasion of this Cush, have translated Cush, Ethiopia, have made way for that unwarrantable opinion of the river Gihon being the Nile; but we believe, that by Cush, on the river Gihon, is meant the ancient country of the Scythians, on the Araxes. Herodotus, lib. i. cap. 201, & lib. iv. cap. 11. says, that the first habitation of these people, was on the Araxes, but being forced from thence by the Massagetæ, they passed this river, and retired into the country of the Cimmerians. Justin, lib. i. & lib. ii. makes the Phasis and Araxes as it were the limits of the Scythians south. Diodorus the Sicilian, lib. xi. says, that the Scythians, near Media, dwelt at first on the Araxes, and that the Saci and Massagetæ are branches of the Scythians. The word Cuthæi and Cutha, כּוּתָּא, whence some have derived Scythæ, or Scythæ, is the same as Cush. The Chaldees generally put the *tau*, ת, where the Hebrews use *schin*, שׁ, they say *Cut*, כּוּת, instead of *Cush* כּוּשׁ. The Cutheans, who came and inhabited Samaria, were originally from the country of the Medes, bordering on the Caspian Sea; and, consequently, they came from the Cush we are speaking of. There are sensible remains of this name still extant in this country, and in its neighbourhood, as the Quitians, the Coetheans, or Coetæ, the

Cytheans; the cities of Cotatis, Cetemane, Cythanium, Cyta, Cytaia, Cethyæum, Cethena.

III. CUSH, Josephus says, *Antiq. lib. i. cap. 7.* that the Ethiopians call themselves by this name, which also is given to them by all Asia. Jerom tells us, that the Hebrews thus called the Ethiopians, as do the LXX. Jeremiah, xlii. 23. says, "Can the Cushean change his skin?" In Ezekiel, xxix. 10. the Lord threatens "to reduce Egypt to a desert, from the tower of Syene, even unto the border of Cush," or Ethiopia; and, Isaiah, xl. 11. says, "He will recover the remnant of his people from Egypt, and from Pathros, and from Cush." All these marks agree with Ethiopia Proper, or Nubia, south of Egypt.

IV. CUSH. Bochart, *Phaleg. lib. iv. cap. 2.* has shown clearly, that there was a country called Cush, in Arabia Petrea, bordering on Egypt, which extended itself principally on the eastern shore of the Red Sea; and at its northern extremity. The proofs are these: Zipporah, the wife of Moses, who was a native of Midian, is called a Cushite, *Numb. xii. 1.* Now, Midian, as Josephus, Ptolemy, and Jerom all agree, was situated on the east of the Red Sea, in Arabia. Habakkuk, iii. 7. mentions the land of Cush, or Cushan, as synonymous with that of Midian: "I saw the tents of Cushman in affliction, and the tent-curtains of the land of Midian did tremble." Job, xxviii. 19. speaks of the topaz of Cush." Now, the topaz is found only in an island of the Red Sea, near Arabia. Isaiah, xlviii. 1. and Zephaniah, iii. 10. describe Egypt as situated beyond the rivers of Cush; which cannot be understood of the rivers of Ethiopia. King Tirhakah, 2 Kings, xix. 9. who marched to attack Sennacherib, and Zerah, who at another time invaded Judah, 2 Chron. xiv. 9. were both kings of Cush, i. e. of the country bordering on Egypt and Palestine, as all the circumstances of their histories demonstrate. Thus there are, at least, three countries named Cush, in Scripture, all of which have been confounded together by interpreters, under the general name of Ethiopia.

[This distinction is of greater importance than it may at first appear; because, by attributing to one country, called Cush, what properly belongs to another Cush, at a considerable distance from the former, much confusion ensues, and confusion too, of a nature not easily remedied. It should be, however, remembered, that all ancient writers have at least equal confusion in their descriptions of Ethiopia (Cush) and arising from the same cause—the different families of the Cushites: which by various removals inhabited these places, so widely separated from each other.]

CUSHI, קוּשִׁי, κουσι: *troublesome, importunate*; from קוּשׁ *kashah*: otherwise, *forage, chaff*:

from קוּשׁ *kash*: otherwise, *cucumber*; from קוּשׁ *kisha*: but this etymology is very dubious.

I. CUSHI, brought David news of the defeat of Absalom, 2 Sam. xviii. 21.

II. CUSHI, father of Shelamiah, Jer. xxxvi. 14.

III. CUSHI, father of the prophet Zephaniah, Zeph. i. 1.

CUSPIUS FADUS, sent after the death of Agrippa, to govern Judea, A.D. 45. As soon as he came into this province, he ordered one Ptolemy to be hanged, who had been captain of a band of robbers, and had plundered Judea with impunity. After this, being informed, that one Theudas, a sorcerer, pretended to be a prophet, and had seduced great numbers to believe, that he would stop the course of the river Jordan with a word only, and would procure them a passage through it, without being wetshod, Fadus sent a body of horse against him and his followers. Many were killed, and the rest fled. Theudas was taken, and his head cut off, *Antiq. lib. xx. cap. 2. A.D. 45.* Fadus was succeeded by Tiberias Alexander, A.D. 46.

CUTHAH, כוּתָּה, קוּתָּה: *which is broken or bruised*; from כוּתָּה *cathath*: otherwise, *combustion*. This being the name of an Oriental nation, its etymology can hardly be found in Hebrew.

CUTHAH, a province in Assyria, whose inhabitants were transplanted into Samaria by Salmaneser. The Cutheans worshipped the idol Nergal, 2 Kings, xvii. 24, 30. We are of opinion, that Cutha and Seytha are the same place, and that these Cuthites came from the land of Cush, or Cuth, Gen. ii. 13. *Vide CUSH II.*

CUTHITES, a people who dwelt beyond the Euphrates, and were from thence transplanted into Samaria, in place of the Israelites, who had before inhabited it. In our opinion, they came from the land of Cush, or Cutha, on the Araxes, their first settlement being in the cities of the Medes, subdued by Salmaneser, and his predecessors; and that the Israelites were substituted for them in those places from whence the Cuthites came. Scripture observes, that the Cuthites on their arrival in Samaria, &c. continued to worship the gods they formerly had adored beyond the Euphrates. The Lord, being hereby provoked, sent lions among them, which destroyed them. This being reported to Esarhaddon, king of Assyria, who succeeded Sennacherib, he appointed an Israelitish priest to instruct them, in that worship which was pleasing to God: but these people thought they might reconcile their old superstitions with the worship of the God of Israel.

They therefore worshipped both the Lord and their false gods together, and chose the lowest of the people for priests of the high places. They

continued this practice long; but afterward they forsook idols, and adhered to the law of Moses, as the Samaritans, their descendants, do at this day. When the Jews returned from their captivity, the Samaritans, by their deputies, desired to assist them in rebuilding the temple, telling them, that since the reign of Esarhaddon, they had constantly worshipped the Lord, Ezra iv. 1, 2. But, Zerubbabel, and Joshua, son of Jozedek, with the elders of Israel, answered, that they could not grant their request; the king of Persia having given his license to Jews only, to build a temple to the Lord. Hereby it appears, that the Cuthites hitherto had no common temple in their country; but that in each city they worshipped God, and, perhaps, idols in consecrated places, or on the high places. Josephus, *Antiq. lib. xi. cap. 8.* informs us, that they did not build a common temple on mount Gerizim, till the reign of Alexander the Great. *Vide SAMARITANS.*

CYATHUS, a cup used in the temple for libations. *Vide CUP.*

CYAMON, a place opposite to Esdraelon, Judith vii. 3. Gr. In the Latin, Chelmon; perhaps the same as Camon, placed by Eusebius in the great plain, six miles from Legio, north.

CYAXARES I. son of Phraortes, having succeeded his father in the kingdom of the Medes, levied a great army, to revenge himself on the Assyrians; having defeated them, he led his troops to the siege of Nineveh; but while he was thus employed, the Scythians from the Palus Meotis having marched round mount Caucasus, burst into Media. He made haste to defend his own country, but was defeated, and lost the empire of Upper Asia, which the Scythians possessed twenty eight years: from hence they passed into Syria and Palestine. Some believe, that during this expedition they made themselves masters of Bethsan (afterward named Scythopolis or the city of the Scythians) and plundered the temple of Venus of Askalon. *Vide ANUS.* Herodot. lib. i. Cyaxares died after forty years' reign, and was succeeded by Astyages, otherwise called Ahasuerus. Cyaxares began to reign about A.M. 3391, died about A.M. 3430.

CYAXARES II. son and successor of Astyages, king of the Medes, observing the progress of Evilmerodach, king of the Assyrians, or Belshazzar, his son, called Cyrus to his assistance, who was his nephew, son of Cambyses, king of the Persians, and Mandane, daughter of king Astyages, and, consequently, sister to Cyaxares. They jointly attacked Babylon (*vide BELSHAZZAR and BABYLON*) A.M. 3448. Xenophon says, that Cyrus left the government of Babylon to his uncle

Cyaxares, who held it only two years. This Cyaxares is otherwise called Darius the Mede.

CYDIDA, Cydis, Kadesh of Naphtali, a city of Galilee.

CYPRESSUS, or *Cupressus*, a very tall straight tree, cultivated with great difficulty; its fruit is not edible; its leaves are bitter, and the very smell and shade of it are dangerous, says Pliny, lib. xvi. cap. 33. Hence the Romans considered it as a fatal tree, and used it at funerals, and mournful ceremonies. The wood is always green, very heavy, of a good smell, never rots, nor is it liable to be worm-eaten. The cypress is distinguished into male and female: the branches of the first are somewhat horizontal, those of the female upright; from this latter are generally taken palisades for gardens, and for treillages. The fruit is round, olive coloured, and as large as nuts; it grows in separate places: the Latins call it *conus*, because of its figure. It is composed of a kind of scales, in the clefts whereof are hidden little seeds flat and angular. The cypress tree is common on mount Libanus; the Eastern writers sometimes draw comparisons from it, as a beautiful and large tree. "I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon," Ecclus. xxiv. 13. Mount Hermon made a part of Libanus. "Simon, son of Onias, the high-priest, appeared as a fair olive-tree budding forth fruit, and as a cypress-tree, which groweth up to the clouds," Ecclus. i. 10. The spouse in the Canticles says, "The beams of our house are cedar, and our rafters of cypress," Cant. i. 17. In Hebrew, *beroth*, which by many is interpreted fir; but more properly a sort of cypress, called *bruta*, *q. berultha*, having the smell and solidity of cedar, but it does not grow so tall.

CYPRIARCHES, *i. e.* governor of Cyprus. Nicanor has this title, 2 Macc. xii. 2.

CYPROS, a castle built by Herod the Great, above Jericho, in honour of his mother Cypros.

I. CYPROS, wife of Antipater, and mother of Herod, Phasael, Pheroras, Joseph, and Salome.

II. CYPROS, daughter of Herod the Great and Mariamne, the sister of Alexander and Aristobulus, and wife of Antipater, the son of Salome. This Cypros had a daughter of the same name.

III. CYPROS, daughter of Phasael, brother to Herod the Great, and Salampso, daughter of the same Herod and Mariamne. She married Agrippa the Great, and was mother of Agrippa the younger, Drusius, Berenice, Mariamne, and Drusilla.

CYPRUS, the largest island in the Mediterranean, situated between Cilicia and Syria. Its inhabitants were plunged in all manner of

luxury and debauchery: their principal deity was Venus.

The apostles, Paul and Barnabas, landed in the isle of Cyprus; Acts xiii. 4, 5, 6, &c. A.D. 44. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues; from thence they visited all the cities of the island, preaching the gospel. At Paphos, they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor: Paul struck Bar-Jesus with blindness; and the proconsul embraced Christianity. Some time after, Barnabas went again into this island with John, surnamed Mark, Acts v. 39. Barnabas is considered as the principal apostle, and first bishop of Cyprus: where it is said he was martyred, being stoned to death by the Jews of Salamis.

CYPRUS, or *Cyperus*, a shrub, in Hebrew כפר *copher*, in Latin, *cyprus*, Cant. i. 13; iv. 13. It is so common in the isle of Cyprus, that the island is thought to take its name from it. This shrub produces a very sweet flower; but those which grow in Cyprus, excel all others. Some likewise grew in the territory of Engedi, as the spouse in the Canticles, i. 13. expresses, "a bunch of cyprus, in the vineyards of Engedi," Vulg. Pliny says, the best cyprus was that of Canopus; next to it that of Askelon, in Palestine. Dioscorides says the same. Some are of opinion, that the *cyprus* and the *privet* are the same: but the cyprus is rather the *henna* of the Arabians. The Eastern people use it, with the leaves of senna, to blacken their hair. The leaves of the *cyperus odoratus*, are like those of a reed, long, thin, and hard: the stem rises to about two feet, is straight, triangular, without knots; at the top of it are the blossoms, which have several stamina collected into large buttons. The seed is hard, triangular, and covered with a black skin: the roots are long, knotty, twisted one within another, blackish, and of an agreeable smell. [Vide the plate of Al-Henna, No 1. of the plates to "Solomon's Song," in the volume of FRAGMENTS: with the note on it; for further information on this subject.]

CYRENE, קיר, קירנה: *wall*; from קיר *kir*: otherwise, *coldness*; from קר *kor*: otherwise, *meeting*; from קרא *kara*: otherwise, *a floor*; from קרת *kereth*. The true etymology of this word is foreign from the Hebrew tongue.

I. CYRENE, a city and province of Lybia Pentapolitana, between the great Syrtes and the Marcotis; at present called Cairoan, in the kingdom of Barea. From hence came Simon the Cyrenian, father of Alexander and Rufus, on whom the Roman soldiers laid a part of our Saviour's cross, Matth. xxvii. 32; Luke xxiii. 26.

There were many Jews in the province of Cyrene, great part of whom embraced the Christian religion; but others opposed it with much obstinacy. Among the most inveterate enemies of our religion, Luke reckons those of this province, who had a synagogue at Jerusalem, and excited the people against Stephen, Acts xi. 20.

After the destruction of Jerusalem by Titus, one of the ruffians, or assassins of Judea, going to Cyrene, persuaded the Jews of this city, to follow him into the desert, upon an assurance that he would demonstrate to them by signs and miracles, that God had suspended his wrath against the Jews, and that they might shortly rebuild Jerusalem. Catullus, governor of the country, marched against these people, surrounded the wood wherein they were, and cut them to pieces. He preserved Jonathan from the slaughter, and used him in discovering a pretended conspiracy, wherein he maliciously included the best men of the country.

II. CYRENE. There is mention in the Old Testament, of another province called Cyrene, different from that in Africa. We read in the Vulgate, that Tiglath-pileser transplanted the inhabitants of Damascus to Cyrene, as the prophet Amos had foretold about twenty-five years before, 2 Kings, xvi. 9; Amos i. 5; ix. 7. Not certainly to that Cyrene, near Egypt, where Tiglath-pileser had no power; but to Iberia, or Albania, where the river Kir, or Cyrus runs, which falls into the Caspian Sea. Joseph. Antiq. lib. ix. cap. 12. says, they were transported into Upper Media, which agrees with our opinion: for anciently, Media was very large.

Amos says, that the Arameans were originally of Kir; intending, probably, to include under Kir, the people beyond the Euphrates, and those of Mesopotamia, from whence the Arameans (the Syrians) in reality came, who were descended from Aram, the son of Shem. [Eng. transl. Kir.]

[CYRENIUS, governor of Syria, Luke ii. 1, 2. As very great difficulties have been raised, on the history of the taxing under Cyrenius, we shall state, at some length, our remarks on that subject; and the rather, as it appears, by history, that Cyrenius was not governor of Syria till nine or ten years after our Saviour was born. The following dates are reckoned by the year of Rome.

Cyrenius was not of a noble family; but, by early public services, he obtained the honour of the consulship of Rome, A.U. 742; and he gained a memorable victory over the Homonadenses, A.U. 747. or 748. Usher thinks he was then proconsul of Cilicia; but others think he was sent into that province as an extraordinary officer. However, having finished this war, he might be sent,

say they, into Syria, for the purposes of the enrollment to be made there, A.U. 749, which is about the time fixed by Luke; for Herod died A.U. 750, or 751. Cyrenius was appointed governor to Caius, Cæsar, A.U.C. 755. He was famous for despatching affairs of importance, in a rapid and masterly manner.

It is granted, on all hands, that Cyrenius was not properly governor of Syria, at the time of our Lord's birth, though he was *afterward*; but Saturninus was then governor. Nevertheless, for the purposes of this enrollment, Cyrenius might be associated with Saturninus; or, though now sent into Syria as an extraordinary officer, yet being afterward governor of this province, he might be best known under this title, *i.e.* "Governor Cyrenius," "Cyrenius, governor of Syria," as we call an officer during his life by the title he has borne, though now no longer bearing that commission.

We should observe on this passage, Luke ii. 1, 2, *first*, that the word *οικουμενη*, rendered *all the world*, sometimes signifies only the whole of a country, region, or district, as perhaps, Acts xi. 28. and certainly, Luke xxi. 26. But the expression, *all the country*, is peculiarly proper here, because Galilee, as well as Judea, was included; and perhaps all places where there were Jews.

Secondly, that the word *απογραφη*, rendered *taxing*, should have been rendered *enrollment*; as a taxation did not always really follow such enrollment, though such enrollment was generally the prelude to a taxation. The difficulty of this passage lies in the word *πρωτη*, "*first*;" because there actually was a taxation, ten or eleven years afterward, which, as a decisive mark of subjection to the Roman power, was very mortifying to the Jewish nation. And to this taxation Gamaliel alludes, Acts v. 37. "Judas, of Galilee (*vide* JUDAS GAULONITES) rose up in the days of the taxing," when mobs, and riots, &c. were very frequent, under pretence of liberty.

Dr. Prideaux thought he had found traces of a Roman census, or universal assessment, or enrollment, in the second census of Augustus; and that the time occupied in making it, before it came to Judea, accounts for the difference between the dates when the decree was issued, *ante* A.D. 8; and the period of its execution, at Jesus' birth, *ante* A.D. 3, or 4; observing, that a census of the same kind, made by William the Conqueror, in England (*Domesday Booke*) was six years in making. Dr. Lardner, however, objects, that the census of Augustus was of Roman citizens *only*; whereas this of Luke is not

so restricted; but evidently implies Jewish subjects, and of every town.

Justin Martyr, in his first apology, says to the emperor and senate, "You may [of the birth of Jesus, in Bethlehem] assure yourselves, from the census made in the time of Cyrenius, your first procurator in Judea;" and this description of Cyrenius, as we shall see, deserves notice. Clement of Alexandria, Origen, and Tertullian appeal to this census of Cyrenius. The emperor Julian the Apostate says, "The Jesus whom you extol, was one of Cæsar's subjects. If you make a doubt of it, I will prove it, by and by, though it may as well be done now: for you say yourselves, that *he was enrolled with his father and mother*, in the time of Cyrenius." Apud Cyril. lib. vi.

Assisted by this information, we may combine the narrative of St. Luke into the following order; which, probably, is not far from its true import.

In those days, Cæsar Augustus issued a decree [he being displeased at some parts of Herod's conduct, and meaning he should feel his dependency on the Roman empire] *that the whole land of Judea should be enrolled*, as well persons as possessions, in order that the true state of the inhabitants, their families, and their value in property of every kind, might be known and recorded. Accordingly, *all were enrolled*, but the taxation did not immediately follow this enrollment, because Augustus was again reconciled to Herod (which accounts for Josephus' silence on an assessment not carried into effect.) *And this enrollment was made when Cyrenius the censor* (afterward better known under the title of Governor Cyrenius) *was first sent into Judea*, Joseph. de Bello Jud. lib. vii. p. 792. [Your first procurator in Judea, says Justin Martyr, above quoted;] or, more exactly, *this was the first assessment* [or enrollment] *of Cyrenius, governor of Syria. And all went to be enrolled, each to his own city*; and as the emperor's order was urgent, and Cyrenius was known to be a man for despatching business, *even Mary, though far advanced in her pregnancy, went with Joseph* [but I rather think, Mary had some small landed estate, or houses, perhaps, of inheritance, for which her *personal* appearance was necessary, to justify its value, under this enrollment] *and while they waited for their turn, to be enrolled, Mary was delivered of Jesus*; and Jesus was enrolled, with Mary and Joseph, as Julian says expressly, in the quotation given above.

I. We ought, on this subject, to reflect, 1. that the circumstance of an officer being sent from Rome, with an extraordinary commission, to

enroll and assess the subjects of a king, implied, most determinately, that such king was dependent on the Roman emperor, and demonstrates beyond denial, in this case, that the sceptre was departed from Judah. 2. Add this occurrence to the alarm of Herod on the inquiry of the Magi respecting the place where the Messiah should be born; for surely Herod was now in a temper, sufficiently exasperated, not merely to slay the infants of Bethlehem, but for every cruelty. 3. After such an occurrence, well might all Jerusalem be alarmed with Herod, Matth. ii. 3. and the priests, &c. study caution in their answers to him. 4. This occurrence would quicken the attention of all who looked for temporal redemption in Israel, &c. as it could not but be extremely mortifying to every Jewish national feeling.

II. We see the overruling providence of God, which appointed, that at the time of Christ's birth, there should be a *public, authentic, and general* production of titles, pedigrees, &c. which, throughout the Jewish nation, and its dependencies, should prove beyond a doubt the descent of Jesus from the house and direct family line of David; and that this should be proved and admitted, *judicially*, on such a scrutinizing occasion. 2. This occurrence brought about the birth of the Messiah, at the very place appointed, by prophecy, long before, notwithstanding the usual residence of Joseph and Mary was at Nazareth, which is called, *THEIR OWN CITY*, Luke ii. 39. *i. e.* where Joseph's property was settled, and his connections in business, &c. were formed.

III. Among so much confusion, and such heart-burning as this enrollment must of necessity occasion, the slaughter of the infants might be passed over without much noise. *Query*, Did Herod represent *publicly* (whatever he knew *privately*) that Bethlehem was a turbulent, disaffected place, and must be punished for disloyalty, &c. &c. shown by it on occasion of this enrollment?

CYRUS, כורש *as miserable*; from the adverb כִּי *ki*, *as*, and יָרַשׁ *jarash*, *miserable*, or *heir*: otherwise, *belly*; from כֶּרֶשׁ *keresh*. This is a Persian name, whose etymology cannot be derived from the Hebrew. We are assured, that in Persian, the word *coresh* signifies *the sun*. Ctesias, Plut. in Artaxerx. & Alii.

CYRUS, son of Cambyzes, the Persian, and Mandane, daughter of Astyages, king of the Medes. Astyages, dreamed, says Justin, lib. i. Herodot. lib. i. cap. 107. that a vine issued from his daughter's womb, whose branches covered

all Asia. The soothsayers told him, that this signified the future power and greatness of a child who should be born of his daughter; and that the same child should deprive him of his kingdom. Astyages, to prevent the effects of this prediction, instead of marrying his daughter to some powerful prince, gave her to Cambyzes, a person of mean condition. Moreover, so soon as he understood that his daughter was pregnant, he commanded Harpagus, one of his officers, to kill the infant the moment it was born. Harpagus fearing the resentment of Mandane, preserved the child, and gave it to the king's chief shepherd, to be exposed to wild beasts. This man's wife, touched with the beauty of young Cyrus, persuaded her husband to preserve the young prince, and thus Cyrus was brought up among the king's shepherds.

One day as the young shepherds were playing together, Cyrus was chosen king, and having treated with too much authority one of his little play-fellows, the child's parents complained to Astyages. This prince sent for Cyrus, and seeing him, observed something great in his air, and some features of his daughter Mandane. After particular inquiry into the matter, he discovered, that in reality he was his grand-son. Harpagus, who had preserved him, was punished with the death of his own son; and Astyages concluded, that the royalty which the soothsayers had promised to young Cyrus, was that which he had lately exercised among the shepherds' children. When Cyrus was grown up, Harpagus discovered to him the secret of his birth: encouraged him to come into Media, and promised him forces, in order to depose Astyages. Cyrus engaged the Persians to take arms against the Medes, marched at their head against Astyages, defeated him, and possessed himself of Media: after many other wars, he sat down before Babylon and took it, after a long siege. This is a summary account of Cyrus, from Herodotus and Justin: but the learned own, that this recital is so blended with fables, that it is very hard to distinguish truth from falsehood.

Xenophon has given us a very different history of Cyrus: but there is no more certainty in this history of Xenophon, according to the judgment of several critics, than in those of Herodotus, Ctesias, and Trogus.

[It is possible that these different histories may refer to different persons, though of the same name: which might originally occasion a confusion among the native historians; and this confusion has been greatly augmented by the misunderstanding of foreigners, the Greeks, through whom

we have received our information on these points of history.]

Xenophon says, Astyages married his daughter Mandane to Cambyses, king of Persia, son to Achemenes, king of that nation. Cyrus was born in the king his father's court, and was educated with every care: when he was about twelve years old, his grandfather Astyages sent for him to court, with his mother Mandane. Some time after, the king of Assyria's son invading Media, Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus distinguished himself in this war, and defeated the Assyrians. Cambyses afterward recalled him, that he might have him near his own person; and Astyages dying, his son Cyaxares, uncle by the mother's side to Cyrus, succeeded him in the kingdom of Media.

Cyrus, at the age of thirty, was made general of the Persian troops, by his father Cambyses, and was sent, at the head of 30,000 men, to assist his uncle Cyaxares, whom the king of Babylon, with his allies, were preparing to attack; Cyaxares and Cyrus prevented them, attacked them, and dispersed them.

After this, Cyrus carried the war into the countries beyond the river Halys, subdued Cappadocia, marched against Cræsus, king of Lydia, beat him, and besieged him in Sardis, his capital; after fourteen days, Cræsus was obliged to surrender.

Cyrus having reduced almost all Asia, repassed the Euphrates, and made war against the Assyrians; he marched to Babylon, and laid siege to the city, which the inhabitants were little concerned at, because Babylon was a place of great strength, and stored with provisions for twenty years. Cyrus encompassed the whole city with a ditch, and towers and redoubts: but after lying long before it, observing no progress made in the siege, he drained the Euphrates in many places, directing its waters into large marshes, near Babylon; so that the river being much diminished, Cyrus entered by night into the city with his army, through the doors which were inlets for the water. Thus Babylon was taken without much trouble.

Cyrus prepared a palace there for his uncle Cyaxares, and returned to his father and mother in Persia; some time after, he married his cousin, the only daughter and heiress of Cyaxares' dominions, and went with her to Babylon; he engaged again in several wars, and subdued all the nations between Syria and the Red Sea.

He died at seventy years of age, after a reign of thirty years. Authors differ concerning his

death. Herodotus, lib. i. cap. 224; Justin, lib. i. cap. 8; and Valerius Maximus, lib. ix. cap. 10; relate, that he died in war against the Scythians; that falling into an ambush which the Scythian queen Thomyris had laid for him, she ordered his head to be cut off, and cast into a vessel full of blood, with this expression: "Thou that hast always thirsted after human blood, now glut thyself with it." Diodorus the Sicilian, lib. ii. Bib. says, that he was taken in an engagement, and hanged. Ctesias says, that he died of a wound received in his thigh. John Malala, of Antioch, cites a spurious piece of Pythagorus the Samian, which declares, that he was killed in fight with the people of Samos. In Xenophon's account, he is said to die peaceably on his bed, amidst his friends and servants. This is certain, that in Alexander's time his monument was shown at Pasagarda, in Persia, as is witnessed by Plutarch, Quintus Curtius, Arrian, and, lastly, Aristobulus, an eye-witness, cited in Strabo.

It seems, then, that we are but imperfectly acquainted with the history of this great prince, the founder of the Persian, and destroyer of the Chaldean empire. We learn few particulars respecting him from Scripture; but they are more certain than any others. Daniel in the famous vision, chap. viii. 3. 20. wherein God showed him the ruin of several great empires, which preceded the birth of the Messiah, represents Cyrus as "a ram which had two horns, both high, but one rose higher than the other, and the higher came up last. This ram pushed westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great;"—the two horns signify the two empires which Cyrus united in his person: that of the Medes, and that of the Persians. In another place, Daniel compares Cyrus to a bear, with three ribs in its mouth, to which it was said, "arise, devour much flesh."

Cyrus succeeded Cambyses in the kingdom of Persia, and Darius the Mede (by Xenophon, called Cyaxares, and Astyages in the Greek of Daniel, xiii. 65. also) in the kingdom of the Medes, and the empire of Babylon. He was monarch, as he speaks of *all the world*, Ezra i. 1, 2; 2 Chron. xxxvi. 22, 23. when he permitted the Jews to return into their own country, A.M. 3466; *ante* A.D. 538. He always had a particular regard for Daniel, and kept him in his great employments. The prophets foretold the coming of Cyrus: Isaiah xlv. 28. particularly declares his name, above

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a century before he was born. Josephus says, *Antiq. lib. ii. cap. 2.* that the Jews of Babylon showed this passage to Cyrus; and that, in the edict which he granted for their return, Cyrus acknowledged, that he received the empire of the world from the God of Israel; and the same God had described him by name, in the writings of the prophets; and foretold that he should build a temple to him at Jerusalem.

Cyrus was a Persian by his father, Cambyzes, and a Mede by his mother, Mandane: for which reason, in an oracle, cited by Herodotus, *lib. i. cap. 33, 91.* he is called a mule: "Be afraid," said the oracle to Cræsus, "when the Medes shall be commanded by a mule." And Nebuchadnezzar, some time before his death, said to the Babylonians, "I foretell a misfortune, which

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none of your gods will be able to avert: a Persian mule shall come against you, who, with the help of their gods, shall bring you into bondage," Megasthenes, *apud Euseb. Præpar. lib. ix. cap. 41.* It seems as if Isaiah intended to describe the same thing, when foretelling Cyrus' march against Babylon, he says, that he saw a man riding in a chariot, drawn by a camel and an ass, *Isaiah xxi. 7, 9.*

The taking of Babylon, by Cyrus, is clearly told in the prophets, *1 Chron. xiii. xiv. xxi. xli. xlii. xlv. Jeremiah l. li. Dan. vii. viii.* We fix the birth of Cyrus to A.M. 3405.

The eastern people call Cyrus, Kiresch; and say, one of his wives was a Jewess, from whence they account for his favour to the Jews; *d'Herbelot Bib. Orient. p. 170, & 1005.*

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DABBASHETH, דבשה, *flowing with honey*; from דבש, *dabash*: otherwise, *causing infamy*, from דבה *dibbah*, *infamy*, *ill reputation*, and שות *shuth*, *to impose*, *to put*.

DABBASHETH, at own of Zebulun, Josh. xix. 2.

DABERATH, דברה, δαβαράθ, *word, thing*; from דבר *debir*: otherwise, *a bee*, or *submissive and obedient*; from דברה *diberah*, or *Deborah*.

DABERATH, Joshua, chap. xix. 12. mentions Daberath, a town of Zebulun, or on its borders, but, see chap. xxi. 28. in the tribe of Issachar; which tribe ceded this town to the Levites, Josephus, de Bello, lib. ii. cap. 26. & de vita sua, calls it Dabaritta, or Darabitta, in the great plain at the extremity of Galilee and Samaria; perhaps it is Dabira, which St. Jerom places toward mount Tabor, in the canton of Diocæsarea. Maundrell speaks of Debora at the foot of mount Tabor.

DADAN, second son of Raamah, Gen. x. 7. The LXX, Vulg. & Heb. read Dadan; but Gen. x. 4. instead of Dodanim, they read Rhodanim; and, Ezek. xvii. 15. instead of Dedan they read *sons of the Rhodians*. Josephus, in Gen. x. 4. did not read Dodanim, nor does he mention this name. In that chapter, instead of Dadan he reads Judah, whom he describes as father of certain Jews in the west of Ethiopia: nevertheless the true reading, Gen. x. 7. is Dadan. I cannot well tell whether Dedan and Dedanim, Isaiah xxi. 13; Jeremiah xxv. 23; xlix. 8; Ezekiel xxv. 19; xxvii. 15, 20; xxxviii. 13. is the Dodanim of Gen. x. 4. descendants of Japheth; or the Dadan of ver. 7. descendant of Ham; or whether Dedan be not rather a descendant of Dadan, son of Joeshan, and grandson of Abraham and Keturah. Arias Montanus places the descendants of Dadan in the Palmyrene, where we find the mountain Aladan, or Alladadan. Bochart places Dadan in Arabia Felix, west of Raamah. This country is still called Dadena, and the capital of it is called Dadan.

DADAN, son of Joeshan, and grandson of Abraham and Keturah. Dadan was father of the Letushites, Ashurites, and Leummites, Gen. xxv. 3. He dwelt in Edom, where Jeremiah,

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xxv. 23. places the city of Dedan. Ezekiel, xxvii. 20. speaks of Dedan, whose natives traded at Tyre, with those of Shebah, Eden, Ashur, and Chilmad. From whence we conclude, that one or both of the Dadans dwelt near the people of Ashur and Eden.

DAGON, דגן, *corn*, or *a fish*; from דג *dag*, *a fish*.

DAGON, Dog, or Docus, a fortress in the plain of Jericho, where Ptolemy, son of Abubus, dwelt, and where he treacherously killed his father-in-law Simon Maccabeus, with Mattathias and Judas his two sons, 1 Macc. xvi. 11. John Hircanus, son of Simon, besieged Ptolemy his brother-in-law in Dagon; but Josephus, Antiq. lib. xiii. cap. 15. relates, that when Hircanus assaulted the fortress, Ptolemy placed his mother and two brothers on the walls, and ordered them to be scourged cruelly, threatening to put them to death, if he continued his attack. His compassion for his mother's sufferings prolonged the siege; and the sabbatical year coming on, Hircanus was obliged to raise it. Ptolemy fled to Zeno, tyrant of Philadelphia, having first slain the mother and two brothers of Hircanus. This seems to contradict the Maccabees, which declares, that Ptolemy murdered Mattathias and Judas, with their father Simon, in the room of entertainment, where they supped.

DAGON, god of the Philistines. It is our opinion that Dagon was represented like a woman, with the lower parts of a fish,

(Definit in piscem mulier formosa superne;

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like a Triton or Syren. The great Etymologium says, that Dagon was Saturn; others say, he was Jupiter, others say Venus, whom the Egyptians worshipped under the form of a fish; because in Typhon's war against the gods, Venus concealed herself under this shape. Ovid Met. lib. v. fab. 5. Diodorus Siculus says, lib. ii. p. 65. sen. 92. that at Askelon the goddess Derceto, or Atergatis, was worshipped under the figure of a woman, with the lower parts of a fish: and Lucian, de Dea Syr. describes that goddess, or Venus, as being adored under this form.

There is an ancient fable, says an eminent author, that *Ωδωνης*, *Oannes*, a creature half man and half fish, rose out of the Red Sea, and came to Babylon, where he taught men several arts, and then returned again to the sea. Apollodorus reports, that four such *Oannes*, in several ages, had arisen out of the Red Sea, and that the name of one of them was *Ωδώνων*, *Odacon*: whence the learned Selden derives *Dagon*: whom see at large on this matter, *De Syris Syntag.* ii. cap. 3. *Vide* FRAGMENT, No. 160. and PLATES.

Scripture shews pretty clearly, that the statue of *Dagon* was human, at least the upper part of it, 1 Sam. v. 4, 5. A temple of *Dagon* at Gaza was pulled down by Samson, *Judg.* xvi. 23, & seq. In another at Azoth the Philistines deposited the ark of God, 1 Sam. v. 1, 2, 3. A city in Judah was called Beth-*Dagon*, i. e. the house of *Dagon*, Josh. xv. 41. and another on the frontiers of Asher, Josh. xix. 27. Eusebius speaks of a town called Caphar-*Dagon*, the Field of *Dagon*, between Jamnia and Diospolis. Philo Biblius in his translation of Sanchoniathon, apud Euseb. præpar. Evan. lib. i. says, that *Dagon* means *Siton*, the god of wheat. *Dagon* does indeed signify wheat, in the Hebrew; but, who is this god of wheat? probably *Ceres*, the goddess of plenty; the Hebrews have no feminine names to signify goddesses: and *Elia* informs us, that among the names of *Ceres*, *Sito* was one. *Ceres* was "the goddess of wheat," in her character of the inventress and protectress of agriculture.

We find her likewise delineated with fish around her on some medals, as those of Syracuse. *Mont. Antiquité expliquée*, tom. i. tab. xlv. fig. 8, 9. In Philo Biblius, *Dagon* is brother to *Saturn*, as in Greek authors, *Ceres* is sister to *Saturn*. *Ceres* enjoyed the embraces of her brother, according to the Greeks; *Atergatis* is sister to *Saturn*, according to Philo Biblius.

Lastly, *Ceres* is sometimes described with the attributes of *Isis*, the goddess of fertility among the Egyptians. Berosus, speaking of *Oannes*, says, he had the body and head of a fish; and above the head of the fish he had a human head, and below the tail of the fish, he had human feet. This, say they, is the true figure of *Dagon*; who had different names in different countries. An Egyptian medal represents half the body of a woman with a cornucopia in her hands, the tail of a fish bent behind, and feet like those of a crocodile, or a sea calf. *Vaillant*, *Appendic. hist. Ptolemæorum*. The Rabbins speak only by conjecture on this subject, and figure.

There was a very deep pond near *Askelon* filled with fish, consecrated to *Derceto*, from which the inhabitants of the town abstained, through superstitious belief that *Venus* having cast her-

self into this pond, was there metamorphosed into a fish. *Diodor. Sic. Bibl. lib. ii.*

Salmasius in *Solinus*, is of opinion, that *Dagon* is the same as *Ceto*, a great fish. *Ceto* the sea monster, to which *Andromeda* was exposed at *Joppa*, and *Derceto* the goddess of the *Askelonites*, are the same deity. *Selden*, *de Diis*, *Syntagm.* ii. cap. 3. thinks *Atergatis* to be the same as *Dagon*, and derived from the Hebrew *Adir-Dagan*, "magnificent fish." *Diana*, the Persian, or *Venus*, was, they say, changed into a fish by throwing herself into the waters of *Babylon*, as *Manilius* says,

Cum Babylonias submersa profugit in undas.

DALETH, ד, the fourth letter in the Hebrew alphabet, from which the Greek *delta* Δ is derived.

DALMANUTHA, *Δαλμανυθα*, a bucket; from דל דלי, a bucket; or, exhaustion, leanness, branch.

DALMANUTHA. St. Mark says, chap. viii. 10. that *Jesus Christ* came to *Dalmanutha*. St. Matthew says, chap. xv. 39. that our Saviour went to *Mageda*, and many MSS. of Mark read thus: but the Greek of St. Matthew is *Magdala*. The Syriac, Arabic, and several old Greek copies read *Magdan*. The question is, where were *Magedan* and *Dalmanutha* situated? *Brocard*, *Descriptio Terræ Sanetæ*, thought *Magedan* or *Medan* was a source of the *Jordan* called *Dan*, at the foot of mount *Libanus*. About the lake *Phiala*, which is the true source of the *Jordan*, great numbers of *Saracens*, *Arabians*, and *Parthians*, kept a fair, and dwelt there, invited by the beauty of the situation, and the convenience of trade: for which reason it was called *Medan*; in Arabic, the fair. *Vide* *Reland. Palæst.* tom. i. cap. 41. p. 265. *Hegesippus*, p. 108. calls this place *Melda* or *Meldan*, which he interprets the fair, or market. Of *Meldan* may be made *Delmana*, or *Delmanata*, or *Delmanutha*. Thus *Medan*, *Magedan*, *Delmana*, and *Delmanutha*, will be the same: *Eusebius* and *St. Jerom* place *Magedan* about *Gerasa*, beyond *Jordan*, saying that this district was still called *Magedene*. Now *Gerasa* was east of the sea of *Tiberias*, and consequently beyond it from *India*. *Cellarius* and *Lightfoot* prefer reading *Magdala* instead of *Magedan*: placing *Magdala* in the neighbourhood of *Gadara* and *Tiberias*, east of the lake *Genesareth*; and supposing *Dalmanutha* to be near the city of *Magdala*. Since what we have found relating to *Medan*, or the fair held near *Phiala*, we prefer the opinion which places *Dalmanutha* in that situation.

DALMATIA, *Δαλματια*, deceitful lamps, or vain brightness; from δαλός, a lamp, &c. and ματαία, vain.

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DALMATIA, part of Illyria, on the gulph of Venice. 2 Tim. iv. 10.

DALPHON, דלפון: *a drip, or water that falls from a house-top*; from דלף *dalaph*: *he that regards the poor*; from דלל *dalal*, *poor, afflicted*, and פנה *panah*, *to behold, or regard*.

DAMA, דמי, Heb. *tzebi*, an antelope, or gazelle.

DAMARIS, Δάμαρις, *little woman*; from δάμαρ.

DAMARIS, has been thought by some to be wife of Dionysius the Areopagite, converted by St. Paul, at Athens, Acts xvii. 34. We know nothing of her life. It is said she lived at Athens with Dionysius. The Greek calendar commemorates her October 4. Chrysost. de Sacerd. tom. iv. cap. 7. Aster homil. 8.

DAMASCUS, דומשק, *Domeshech*, δαμασκός. *A sack full of blood*; from דם *dam*, *blood*, and שק *shack*, *a sack*: *similitude of burning, or of the kiss, or of the pot, or of the sack*: from דמה *damah*, *resemblance, &c.* [The city in the plain, or levels.]

DAMASCUS, a celebrated city in Syria, which was long the capital of a kingdom of Damascus, or Aram of Damascus, or Syria of Damascus. It was a city in the time of Abraham; some of the ancients say, that patriarch reigned there immediately after Damaseus its founder, Justin 36. Scripture says nothing more of this city till David's time; when Hadad, king of Damascus, sending troops to Hadadezer, king of Zobah, David defeated both kings, and subdued their country. A.M. 2092; ante A.D. 1912. Josephus says, this Hadad was the first who took the title of king in this city.

Toward the end of Solomon's reign, God stirred up Rezin, the son of Eliadah, who restored the kingdom of Damascus, and shook off the yoke of the Jewish kings. Asa, king of Judah, implored the help of Benhadad, son of Tabrimon, king of Damascus, against Baasha, king of Israel, and engaged him by subsidies to invade his enemy's territories. After this time the kings of Damascus were generally called Benhadad: [which perhaps they assumed as a surname.]

Jeroboam II. king of Israel, regained the old superiority of Israel over the kings of Syria. He conquered Damascus and Hamath, the two principal cities of Syria: 2 Kings, xiv. 25, &c. but, after the death of Jeroboam II. the Syrians re-established their monarchy. Rezin took upon him the title of king of Damascus; entered into a confederacy with Pekah, usurper of the kingdom of Israel, and in conjunction with him made great havoc in the territories of Jotham and Ahaz, kings of Judah, 2 Kings, xvi. 5, &c. Ahaz, being sensible that he was not strong enough to resist them, sent to Tiglath-pileser, king of Assyria, and desired his assistance. This prince, in order to relieve him, invaded the

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dominions of Rezin, took Damaseus, destroyed it, killed Rezin, and sent the Syrians his subjects into captivity beyond the Euphrates, according to the predictions of the prophets, Isaiah and Amos, 2 Kings, xv. 29; Isa. vii. 4, 8; viii. 4; x. 9; xxii. 1, 2, 3; Amos i. 3.

However, after a time, Damascus recovered from these misfortunes. We believe, that Sennacherib took this city, when he marched against Hezekiah, Isa. ix. 9, &c. Holofernes also took it, Judith ii. 17. Ezekiel speaks of it as flourishing, chap. xxvii. 18. Jeremiah threatens it with the attacks of Nebuchadnezzar, Jerem. xxv. 9, 10; xxvii. 8; xlix. 23, 24. After the return from the captivity, Zachary, chap. ix. 1. foretold several calamities which should befall it, and which in all probability did befall it, when it was conquered by the generals of Alexander the Great. The Romans took it about A.M. 3939, when Pompey made war against Tigranes, and sent Metullus and Lælius thither, who seized it. Joseph. Antiq. lib. xiv. cap. 4.

Damascus remained under the Roman government till it fell into the hands of the Arabians. Obodas, father of Aretas, king of Arabia, whom St. Paul mentions, was master of Damascus in the reign of Augustus: but was not independent; being subject to the Romans, Joseph. Antiq. lib. xvi. cap. 15. Aretas, whose officer was governor at Damascus, when St. Paul came thither, quarrelled with the Romans; and was then at war with them. A.D. 37.

The Arabians call this city Damaseh, or Demeschk, or Scham, which is also their name for the province. They generally believe, that this city derived its name from Dameschek Eliezer, Abraham's steward; and that Abraham was its founder: Bibl. Orient. p. 282, 772, &c. Yet some Arabian historians pretend that it was founded and named by Demeschak, son of Canaan, son to Ham, and grandson to Noah.

The Persian geographer says, that the field or plain of Damascus, between Libanus and Anti-Libanus, called by the Arabians, Ganthah, is one of the four paradises of the East. In 1 Chron. xviii. 5, 6. Damascus is called *Darmaschek*, דרמשק instead of דמשק *Damashek*. Damascus was a metropolitan see under the patriarch of Antioch; at present the Greek patriarch of Antioch resides there. Notwithstanding all the revolutions which have happened to it, Damascus is still one of the most considerable cities in Syria.

DAMMIM, דמים, or *Ephes-dammim*, which is of blood, or bloody; from דם *dam*: otherwise, that keeps silence; from דום *dum*.

DAN, דן, *judgment, or the judge*; from דן *dajan*, or דן *dun*, *to judge*.

DAN, fifth son of Jacob, being his eldest by Bilhah, Rachel's handmaid, Gen. xxx. 4, 5, 6.

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Dan had but one son, named Hushim, Gen. xlv. 23. notwithstanding which, when the Israelites went out of Egypt, this tribe contained 62,700 men, Numb. i. 38. Jacob blessed Dan in these words, Gen. xlix. 16, 17. *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bite the horse's heels, so that his rider shall fall backward:* meaning, that though this tribe was not the most powerful, or the most celebrated in Israel, it would, notwithstanding, produce one, who should be the prince of his people; which prediction was accomplished in Samson, who was descended from Dan.

The tribe of Dan possessed a very fat, and fertile soil, between the tribe of Judah east, and the country of the Philistines west: but the limits of their land were narrow, because it was only part of the territories of Judah divided from the rest. In what manner they proceeded, and their success in enlarging their territories, may be seen, Judges, chap. xviii.

DAN, a town at the northern extremity of Israel, in the tribe of Naphtali. *From Dan to Beersheba*, denotes the two extremities of the land of promise. Dan was the northern city, and Beersheba was the southern. Dan was seated at the foot of Mount Libanus, on the spring of Dan or Jordan. Several authors have thought, that the river Jordan, took its name from the Hebrew, *Jor*, a spring, and *Dan*, a town near its source. Euseb. in *Δαν & Βηθσαμπε*. Hieronym. in Ezek. xlviii. Philostorg. hist. lib. vii. cap. 3. xliii. See JORDAN. Dan lay four miles from Paneas, toward Tyre. Some have confounded it with Paneas, because Dan was near that city. Jeroboam, the son of Nebat, set up one of his golden calves in Dan. 1 Kings, xii. 29.

DANIEL, דניאל: *judgment of God*; from *dan*, and *el*, *God*: or *God is my judge*.

DANIEL, a prophet, descended from the royal family of David; he was carried captive to Babylon, when very young, in the fourth year of Jehoiakim, king of Judah, A.M. 3398; ante A.D. 606. He was chosen with his three companions Hananiah, Mishael, and Azariah, to continue in Nebuchadnezzar's court; and he received a suitable education, making great progress in all the sciences of the Chaldeans, but declining to pollute himself, by eating provision from the king's table.

If we may believe the Apocrypha, the first occasion on which Daniel discovered his wisdom, was the deliverance of Susanna, Dan. xiii. Apoc. See SUSANNA. Not long after, Nebuchadnezzar having dreamed of a large statue, composed of several metals, which was beat to pieces by a stone, believing this dream to be prophetic, he was very solicitous to have it explained; but

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having lost the recollection of it, he insisted that the Magi should not only interpret, but should recall it; this being impossible, they were condemned to death. Daniel recovered, and explained the dream; and was thereupon established governor of the province of Babylon, and chief of the Magi.

Another time Nebuchadnezzar having dreamed of a large tree, cut down, yet so that its root remained in the earth, Daniel explained it of the king himself, whose fate it prefigured.

Nebuchadnezzar was succeeded by Evilmerodach, under whose reign Daniel maintained his credit. Belshazzar succeeded Evilmerodach. In the reign of this prince Daniel had a vision of four beasts, which represented the four great empires of—the Chaldeans—the Persians—the Greeks—and—the Romans, or rather, the Seleucidæ and Lagidæ, Dan. vii. He foresaw also the persecutions of the Jews under Antiochus Epiphanes; the vengeance of God upon him; and the victories of the Maccabees. In the following chapter, Daniel saw in vision a ram and a he goat—the he goat denoted Alexander the Great, and the ram denoted Darius Codomannus, the last king of Persia—the ram was overcome; and the he goat became irresistibly powerful. The prophet describes also the successors of Alexander.

Belshazzar being killed, that very night wherein he had profaned the sacred vessels of God's temple, Darius the Mede, his great uncle by the mother's side, succeeded him. Dan. v. 1, &c. A.M. 3445; ante A.D. 559. This prince promoted Daniel above all his governors, and designed to give him the general administration of his kingdom; this state of favour exciting envy in the grandees, they engaged the king to make an edict, forbidding every man, during a time, to solicit any thing from God or man, except from the king. Nevertheless, Daniel continued his prayers to God regularly three times a day, setting his face toward Jerusalem; his enemies, glad of this disobedience, informed the king; who was obliged to order him to be thrown into the lion's den. The next day early, Darius went thither, and finding Daniel safe, commanded him to be taken out; and his accusers, with their wives and families, to be thrown to the lions.

Daniel having read in Jeremiah, that seventy years would be accomplished in the desolation of Jerusalem, he prayed and fasted, to receive the explanation of this period of time: after his devotion, the angel Gabriel appeared to him, and revealed something of much greater importance, even the death and sacrifice of the Messiah; which was to happen after seventy weeks of years.

In the third year of Cyrus' reign in Persia, which coincides with the first year of Darius at Babylon, Daniel had another remarkable vision, wherein the angel Gabriel discovered to him in a manner almost as clear as if he had related an history, what was to happen in Persia, after Cyrus: A.M. 3448; ante A.D. 556. Dan. x.—*viz.* The coming of Alexander the Great, the overthrow of the Persian empire, the Greek dominion in Asia, the continued wars between the kingdoms of Syria and Egypt, the persecutions by Antiochus Epiphanes, the destruction of this persecuting prince, and the victory and happiness of the saints.

After the death of Darius the Mede, Cyrus ascended the throne of the Persians and Medes. Daniel continued to enjoy great authority in his dominions.

The reputation of Daniel was so great, even in his life-time, that it became a proverb; *Thou art wiser than Daniel*, says Ezekiel, chap. xxviii. 3. ironically to the king of Tyre, and in chap. xiv. 14, 20. God says, *Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness.* Josephus tells us, Antiq. lib. x. cap. 12. that God bestowed many favours on Daniel, and advanced him to the rank of the most considerable prophets. He enjoyed the good graces of the princes whom he served, and the affection of the people, to his death; and his reputation was immortal. Formerly, some of the Jews shewed an inclination to exclude Daniel from among the prophets; but their dislike to this prophet proceeded from hence only, *viz.* that his predictions were too clear and too express for Jesus Christ, and that he fixes the time of his coming too precisely.

It is believed that Daniel died in Chaldea, being probably detained there by his great employments in the Persian empire. St. Epiphanius says he died at Babylon; and this sentiment is followed by the generality of historians. Others think he died at Shushan, or Susa. Benjamin of Tudela relates, that his monument was shown at Chuzestan, which is the ancient Susa. Josephus says, Antiq. lib. x. cap. ult. that in his time there was at Ecbatane, the capital of Media, a tower of admirable structure, said to have been built by Daniel. *Vide* BARIS. The kings of Persia and Media were buried in it, and the guard of it was committed to a priest of Jewish extraction.

Among Daniel's writings, some have at all times been esteemed canonical; others have been contested. Whatever is written in Hebrew, or Chaldee, (for some parts of his works are in Chaldee mixed with Hebrew) is generally acknowledged as canonical both by Jews and Christians. But there has been great opposition to

those parts which are extant in Greek only. In St. Jerom's time, the Jews were divided; some admitted the whole history of Susanna, others rejected it; some received one part, and rejected another. Josephus has said nothing concerning the story of Susanna, nor that of Bel and the Dragon.

The twelve first chapters of Daniel are written partly in Hebrew, partly in Chaldee; the Apocryphal Daniel is in Greek. He writes Hebrew, where he delivers a simple narrative; but he relates in Chaldee, his conversations with the Magi, also Nebuchadnezzar's edict, published after Daniel had interpreted his dream of the golden image. This shews the extreme accuracy of this prophet, who relates the very words of those persons whom he introduces as speaking. The Greek which we have of Daniel, is Theodotion's; that of the LXX has been long lost. *Vide* Hieronym. Præfat. in Dan.

Porphyry pretended, that the prophecies which we receive as Daniel's, were falsely ascribed to him. This celebrated enemy of our religion observed so much clearness in these prophecies, that he wanted to consider them as histories of past events. But, that Daniel lived at Babylon long before Antiochus Epiphanes, and there wrote the prophecies which go under his name, cannot reasonably be contested.

The chronology of Daniel we dispose thus:

| | | |
|--|---|-----------|
| He was brought to Babylon, | - | A.M. 3398 |
| At the age perhaps of twelve years. | | |
| The history of Susanna might happen in | - | 3401 |
| Nebuchadnezzar's dream of a great statue | | 3402 |
| That of a great tree cut down to the root | | 3434 |
| Nebuchadnezzar became insane in | - | 3435 |
| He reascended the throne in | - | 3443 |
| The same year the history of the golden statue might happen. | | |
| Daniel had the vision of the four beasts in the beginning of Belshazzar's reign | | 3446 |
| That of the ram and the he goat in | - | 3448 |
| The visions of Daniel, chap. ix. x. xi. xii. we refer to the beginning of the reign of Darius the Mede | - | 3449 |
| The history of Bel and the Dragon to the reign of Cyrus, about | - | 3468 |
| The time of Daniel's death is not known. | | |

The Rabbins, who are out of humour with Daniel, because his prophecies are too evident proofs that Jesus Christ is the Messiah, and that the time of his coming, who is the desire of all nations, is passed; maintain that Daniel ought not to be ranked among the prophets for two reasons; *first*, because he did not live in the Holy Land, out of which the spirit of prophecy, say they, does not reside; *secondly*, because he spent his life in a court, in honour and pleasure; very

differently from the customary modes of life of the other prophets. Some add, that he was, personally, an eunuch, for which opinion they quote the words of Isaiah to Hezekiah; 2 Kings, xx. 18. *And of thy sons, shall they take away, and they shall be eunuchs, in the palace of the king of Babylon.* Now the law excludes eunuchs from the congregation of the Lord, Deut. xxiii. 1.

Abenezra, and most of the Rabbins, clear him from this last defect, but the others remain; and many of them place his writings among the Hagiographa, as of much less authority than the canonical scriptures. They add another spiteful remark against this prophet: that while Shadrach, Meshech, and Abednego resisted the impious orders of the king of Babylon, and were thrown into the fiery furnace, Daniel went into Egypt; what to do? to look for hogs, which he conveyed by stealth out of the country, [*i. e.* he might conduct an Egyptian caravan of Gentiles; by the Rabbins called hogs:—or, he might be employed in the service of his prince, in that, or in some other province of his empire.]

Some have believed that Daniel accompanied Ezra into Judea; and the eastern people declare, that he was sent back thither by Bahaman, the son of Asfendias, king of Persia. They add, that he returned to Persia, and died at Susa.

Others are of opinion, that he dwelt at Babylon or Susa, and never returned to Judea: his great age, his employments, and the necessity of his protection to his brethren in their captivity, might probably excuse him: a very great proportion of the Jewish nation did not think it convenient to leave Chaldea, where they had long lived in repose.

II. DANIEL, son of David and Abigail, 1 Chron. iii. 1. See ABIGAIL.

III. DANIEL, of Ithamar's family, returned from Babylon, Ezra viii. 2.

DANNAH, דַּנְיָהּ, δὲννα, judgment, or the judge; from dan. The LXX read Renna, ד for ר.

DANNAH, a town in Judah, Josh. xv. 49.

DAPHNE, Δάφνη, a laurel.

DAPHNE. Josephus speaks of a fountain Daphne, which increased the waters of Jordan. St. Jerom and the Chaldee read likewise the fountain of Daphne, Numb. xxxiv. 11. the Hebrew reads only the fountain.

II. DAPHNE, a grove, or suburb, near Antioch, the capital of Syria; about forty furlongs, or a league and a half distant from it. This grove was celebrated for its fine water, its wood, and its temple, which was a sanctuary: the high-priest Onias III. retired to this place of refuge; but was prevailed on to quit it; and was massacred. 2 Macc. iv. 33. A.M. 3834; ante A.D. 170.

The oracle of Daphne, as Sozomen, Theodoret, and St. John Chrysostom tell us, was silent in the reign of the emperor Julian; moreover, his brother Gallus, a Christian, resolving to purge this place of superstition, ordered the body of St. Babylas, who had been bishop of this city, and suffered martyrdom there an hundred years before, under the emperor Decius, to be removed from Antioch to Daphne; from which time, the devil, as had been expected, ceased to deliver oracles in this place. But Julian designing to make war against the Persians, some time afterward came to Daphne, to consult the oracle; he sacrificed a great number of victims, but all the answer he received from the oracle, was, that the presence of Babylas made it impossible to utter any thing. The emperor, in great passion, commanded the body of this holy bishop to be removed elsewhere; but the lightning fell upon the temple of Apollo, reduced the altar and statue to ashes, and ruined almost the whole edifice. The churches of St. Michael and St. Euphemius were afterward built at Daphne, by direction of the emperor Zeno.

DARA, דָּרָא, δῶρα, generation, or house of the shepherd, or of the companion; from דור dor or dur, generation, or house, and רוה rohe, a companion or shepherd: otherwise, race of wickedness; from רע rah.

DARA, son of Zerah, of Judah, 1 Chron. ii. 6.

DARCMOONIM, דִּרְכֵּמוֹנִים, Ezra ii. 69. Nehemiah vii. 70, 71, 72. this word is generally translated drachms; which was a coin current among the Greeks, worth about seven pence. Vide ADARCONIM. An Hebrew drachm, in the opinion of Dr. Prideaux, is nine pence. The Attic drachm, he supposes, might be equivalent in value to the Hebrew in Judea; what is wanted in weight being made up in fineness, and in its ready currency in all countries. See Prideaux's Connection, &c. vol. i. preface.

DARDA, דָּרְדָּא, generation, or habitation of knowledge; from דור dor or dor, to dwell, or beget, and ידע yadah, knowledge.

DARDA, an eminent musician, a Levite, son of Mahol, famous for his wisdom. 1 Kings, iv. 31.

DARIUS, דָּרִיּוּשׁ, he that inquires and informs himself; from דרש darash.

I. DARIUS. There are several princes of this name in history: we shall confine ourselves to four only, who are noticed in Scripture.

DARIUS the Mede, spoken of in Daniel, chap. v. 31; ix. 1; xi. 1, &c. son of Astyages, king of the Medes, and brother to Mandane, mother of Cyrus, and Amyit the mother of Evilmerodach, and grandmother to Belshazzar: thus Darius the Mede, was uncle by the mother's side to Evil-

merodach and to Cyrus. The Hebrew generally calls him Dariavesh or Darius. The LXX call him Artaxerxes, Dan. vii. but, in chap. xiii. 65. they call him Astyages. Xenophon throughout speaks of him under the name of Cyaxares. He succeeded Belshazzar, king of Babylon, his nephew's son, his sister's grandson, A.M. 3442; ante A.D. 554. Daniel does not acquaint us of any previous war between them; but the prophets Isaiah and Jeremiah supply this deficiency; whether they mean the wars between Darius the Mede and the Babylonians, or that which Cyrus declared against them. Isa. xiii. xiv. xlv. xlvii. Jer. l. li.

Darius having acquired the throne of Babylon, appointed an hundred and twenty of the principal lords in his kingdom to govern the different provinces of his dominions, Dan. vi. 1, 2. Over these he set three, whereof Daniel was one, to whom they were to be accountable. By this Darius, Daniel was exposed in the lion's den. *Vide DANIEL.*

Darius the Mede died at Babylon about A.M. 3456; ante A.D. 544. He was succeeded by Cyrus.

II. DARIUS the Mede. See CYAXARES.

III. DARIUS, son of Hystaspes, was one of the seven who killed the impostor Smerdis, and the Magi, who had usurped the kingdom of Persia. These conspirators agreed among themselves, that he should be acknowledged as king, whose horse first saluted the rising sun with his neighing. Being informed of this, the groom of Darius, the evening before they were to meet for this purpose, carried his master's horse with a mare for his paramour, to the place of rendezvous. The next morning the seven conspirators met there, at sunrise. Darius' horse enlivened with what had lately passed there, began to neigh: whereupon the six lords, his competitors, dismounted, and prostrating themselves, invested him with the royal authority: Justin. lib. iii. Herodot. lib. iii. A.M. 3488; ante A.D. 521.

Darius married first, Atossa, the daughter of Cyrus. Herodotus, lib. vii. cap. 3. says, he had four sons by her, and that for a long time she had a great share in the government; for which reason it is thought she was not Vashti, who was soon divorced by this prince. He married besides, Aristone, for whom he had a particular tenderness, and to whom he erected a statue of hammered gold, Herodot. lib. vii. cap. 69. She has been thought to be the same as Esther. He married likewise the princess Parmis, daughter to Smerdis, son of Cyrus; and Phedima, daughter of Othanes; and Phralagune, the only daughter of Atarnes, brother to Darius. One of these was probably the Vashti of the book of Esther. Esther became his wife, about A.M. 3383; ante A.D. 514.

In the second year of this prince's reign, A.M.

3385, the Jews encouraged by the exhortations of Haggai and Zachary, resumed the rebuilding of the temple, which had been suspended since the time of Cyrus. Their enemies informed Darius, who permitted them to complete it, Ezra vi. 12, 14. Haman, son of Hammedatha, desiring the death of the Jews, Darius at first consented, but afterward understanding the injustice of his request, he ordered Haman to be hanged upon the gallows which he had prepared for Mordecai, A.M. 3496.

This prince recovered Babylon after a siege of twenty months. This city, which had been formerly the capital of the East, revolted from Persia, taking advantage of the revolutions there, first at the death of Cambyses, afterward on the massacre of the Magi. The Babylonians employed four years in preparations, and when they thought their city furnished with provisions for several years, they raised the standard of rebellion: Herodot. lib. iii. Justin. lib. i. cap. 10. Polyæn. lib. vii.

Darius levied an army in great haste, and besieged Babylon. The Babylonians shut themselves up within their walls, whose height and thickness secured them from assault; and as they had nothing to fear but famine, they assembled the women and children, and strangled them, each reserving only his most beloved wife, and one servant. Thus the words of Isaiah were verified, chap. xlvii. 7, 8, 9. *Thou saidst, O Babylon, I shall be always mistress; and thou hast considered carefully what was to befall thee in the end. Hear now, O delicious city, thou that dwellest without fear, and sayest in thine heart; I am, and no other is like me: I shall not be a widow, nor shall I experience any loss of children; these two evils shall fall suddenly upon thee in one day, both widowhood, and loss of children, &c.*

Some believe, that the Jews were either expelled by the Babylonians, as being too much in the interest of king Darius; or that they quitted that city, when they saw the people determined to rebel, in obedience to what the prophets had frequently admonished them. *Go forth from Babylon, said Isaiah, xlviii. 20. flee from the Chaldeans. Jeremiah says, l. 8. remove out of the midst of Babylon, and go forth out of the land of the Chaldeans; for lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country, who shall take it, and Chaldea shall be a spoil. Also, chap. li. 6, 7, 8, 9. Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad; she is suddenly fallen and destroyed, &c. Lastly, Zachary almost at the*

same time, *i. e.* about the fifth year of Darius says, *Flee from the land of the north; deliver thyself, O Sion, that dwellest with the daughter of Babylon*: Zach. ii. 6, 7.

Darius, son of Hystaspes, lay twenty months before Babylon, without making any considerable progress. Zopyrus, one of Darius' generals, got possession of it by stratagem.

Darius ordered the hundred gates of brass to be taken away, according to Jeremiah's prediction, chap. li. 58. *Thus saith the Lord, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain.* This is related in Herodotus, lib. iii. Darius pulled down the walls of Babylon from two hundred cubits in height to fifty, and carried off all the gates, which Cyrus, when he took the city, had not done. He commanded three thousand of the most mutinous to be crucified; but pardoned the rest: and to prevent Babylon from continuing a desert, he brought fifty thousand women from neighbouring provinces to supply the place of those who had been massacred.

This prince, who favoured the Jews, had married Esther, had advanced Mordecai, and who consequently must have had some knowledge of the true God, toward the end of his life patronized the errors of the Magi, who were worshippers of fire. Zoroaster coming to his court at Susa, so effectually insinuated himself and his opinions, that Darius embraced them; with his courtiers and nobility: and this continued the prevailing religion in Persia, till the establishment of Mahometism. Hyde Relig. vet. Persarum, cap. 24, 25, 26.

Zoroaster attempted afterward to engage Argasp, king of the oriental Scythians, a zealous Sabian, to embrace his religion, by Darius' authority.

The Scythian king, enraged at the design of imposing arbitrarily on him, in a matter of this nature, invaded Bactria, beat the troops of Darius, killed Zoroaster, with his priests, to the number of fourscore, and demolished his temples. Darius attacked the Scythians before they could retreat, made a great slaughter of them, drove them out of the country, and rebuilt the temples, particularly that of Balch, which was, as it were, the metropolis of the Magian religion. Darius restored it with extraordinary grandeur and magnificence, and out of gratitude it was called afterward, The Temple of Darius Hystaspes. He is said to have assumed the title of Master of the Magians, and to have required that this title should be engraven on his tomb. Porphyry. de abstinentia. Vide ESTHER.

IV. DARIUS CODOMANNUS, was of the royal family of Persia, but very remote from the crown, and in a low condition, when Bagoas the eunuch,

who had procured the destruction of two kings, Ochus and Arses, placed him on the throne. Diodor. Sic. lib. xvii. His true name was Codoman, he did not take that of Darius till he was king. He was descended from Darius Nothus, whose son Ostanes was father to Arsames, who begat Codomannus. He was at first no more than Astande, courier, or at best post-master-general to the emperor Ochus: (says Plutarch, *de fortuna Alexand. & in vita ejusdem.*) But one day when he was at this prince's army, one of their enemies challenged the bravest of the Persians. Codomannus offered himself for the combat, overcame the challenger, and was made governor of Armenia. From hence Bagoas placed him on the throne of Persia. Diodor. lib. xvii. Justin. lib. x. cap. 3.

Bagoas soon perceived, that Darius was not disposed to leave the government to him, and be content with the bare title of king: he resolved therefore to get rid of him by poison. But Darius having intelligence of his design, obliged him to drink it off himself, and thereby secured the quiet possession of the crown: Diodor. lib. xvii. History represents Darius as one of the handsomest, best made men, in the Persian empire; and at the same time the bravest, most generous, most gentle, and most merciful.

Alexander the Great being chosen by Greece to command the army marching against the Persians, he entered Asia at the head of 30,000 foot and 5000 horse, and engaging Darius at the passage of the Granicus, whose army was five times more numerous than his, he obtained a signal victory over him: he defeated him a second time at Issus. Darius three several times made proposals of peace to him: but seeing there were no hopes of it, he levied a new army (200,000,) which he led toward Nineveh. Thither Alexander followed him; the battle between them was fought near a little village called Gangamales; Darius was beat; and fled toward Media, in hopes of raising another army.

At Ecbatane, the capital of Media, he gathered the broken remains of his forces, and some new levies. Alexander having wintered at Babylon and Persepolis, took the field in search of Darius, who quitted Ecbatane, designing to retreat into Bactria; but he changed his resolution, stopt short, and determined to hazard a battle, though his army at this time consisted only of 40,000 men. While preparing for this conflict, Bessus, governor of Bactria, and Nabazanes, a grandee of Persia, seized Darius, loaded him with chains, forced him into a covered chariot, and fled, carrying him with them toward Bactria, purposing, if Alexander pursued them, to purchase their peace by delivering him up; if not, to kill him, seize the crown, and renew the war.

Eight days after their departure, Alexander arrived at Ecbatane, and set out in pursuit of them, which

he continued for eleven days; at last he stopt at Rages in Media, despairing to overtake Darius: from thence he went into Parthia, where he learned what had happened to that unfortunate prince. After a precipitate march of many days he at length overtook the traitors, who seeing themselves pressed, endeavoured to compel Darius to get on horseback, and save himself with them; but he refusing, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander came up, who could not forbear weeping at so sad a spectacle. He covered Darius with his own cloak, and sent him to Sisymbria his wife, that she might bury him in the tombs of the kings of Persia.

Thus were verified the prophecies of Daniel, chap. viii. who had foretold the destruction of the Persian monarchy, under the idea of a ram, butting with its horns westward, northward, and southward; nothing could resist him: but a goat which had a very large horn between his eyes, (*i. e.* Alexander the Great) coming from the west, overrun the world without touching the earth; springing forward with impetuosity, he ran against the ram with all his force, attacked him with fury, struck him, broke his two horns, and trampled him under foot, without any one's being able to rescue the ram. Nothing can be added to the clearness of these prophecies.

Darius reigned but six years, from A.M. 3668 to 3674; *ante* A.D. 330.

DARKNESS. Obscurity. *Darkness was on the face of the deep*, Gen. i. *i. e.* chaos was immersed in thick darkness, because light was withheld from it. The most terrible darkness was that brought on Egypt as a plague; it was so thick as to be, as it were, palpable; so horrible, that no one durst stir out of his place; and so lasting, that it endured three days and three nights, Exod. x. 21, 22; Wisd. xvii. 1, 3, 4, &c.

The darkness at our Saviour's death, began at the sixth hour, *i. e.* noon; and ended at the third hour, *i. e.* three o'clock in the afternoon. Thus it lasted almost the whole time of our Saviour's being on the cross; compare Matthew xxvii. 45. with John xix. 14. and Mark xv. 25. Origen, Maldonatus, Erasmus, Vatablus, and others were of opinion, that this darkness covered Judea only, which is sometimes expressed by the *whole earth*; *i. e.* land, or *country*. Chrysostom, Euthymius, Theophylact, &c. thought it extended over a hemisphere. Origen says, it was caused by a thick mist, which precluded the sight of the sun. N. B. The moon being at full, a natural eclipse of the sun was impossible. Some have

thought it was occasioned by a comet, which might be the fact; and is far from incredible.

Julius Africanus, Eusebius, and Jerom, in their several chronicles, refer that eclipse of the sun which Phlegon mentions, to our Saviour's death. That author says, it was the greatest eclipse ever seen, since at noon day the stars were discernible in the heavens. It happened in the fourth year of the 102 Olympiad, which is that of Jesus Christ's death. Tertullian, Apolog. cap. 21. refers the Heathen to their public archives for an account of that darkness which happened at noon on the day of Jesus Christ's death. The author called Dionysius the Areopagite says, Ep. 7. ad Polycarp. that being in Egypt, and seeing the eclipse at that time, against all the rules of astronomy, Allophanes, who then studied with him, cried out, *These, my dear Dionysius, are supernatural and divine changes.* Suidas, in Dionys. makes Dionysius himself say on this occasion: *God either suffers, or compassionates one who is suffering.*

DARKNESS, is sometimes put for death: Job x. 22. Ps. cvii. 10. *The land of darkness, the grave.*

II. **DARKNESS** denotes misfortunes and calamities. *A day of darkness*, Esth. xi. 8. an unhappy day. *Let that day be darkness, let darkness stain it*, Job iii. 4, 5. let it be reckoned among the unfortunate days. *I am encompassed with darkness. I will cover the heavens with darkness. The sun shall be turned into darkness, and the moon into blood, &c.* These expressions signify very great calamities, personal and political.

III. **DARKNESS**, in a moral sense, denotes sin. *The children of light*, in opposition to the *children of darkness*. The righteous in opposition to the wicked, *Ye were once darkness, but now are ye light*, Ephes. v. 8, 11. *God hath called us out of darkness, &c.* 1 Pet. ii. 9. from idolatry, &c. to Christianity.

IV. **DARKNESS**, the kingdom of Satan, the *angel of darkness*, 2 Cor. xi. 14. *The works of darkness*, works of the devil, sin, infamous actions.

DARKON, דרוקן, *purchase of generation, or of habitation*; from קנה *kanah*, to buy, to possess, and דור *dor*, or *dur*, generation, or habitation: according to the Syriac, a dragon.

DARKON, a Jew, who returned from Babylon, Nehem. vii. 58.

DAROMA, Darom, in Hebrew the south. Eusebius and Jerom frequently use this word to denote the south of Judah. The district of Daroma from north to south extends from the city of Eleutheropolis, toward Arabia Petrea about twenty miles; and from east to west from the Dead Sea to Gerara and Beersheba. See Reland. Palæst. lib. i. cap. 32. p. 185, 186.

DATHAN, דַּתָּן, *luxes* or *rites*; from דַּת *dath*.

DATHAN, son of Eliab, one who conspired with Korah, Abiram, and On, against Moses and Aaron. Dathan and his accomplices were swallowed up in an earthquake, Numb. xvi. 1—31. Psalm cv. 17. About A.M. 2552; *ante* A.D. 1452.

DATHEMA, Δαθημα, or Δαθημα, *preparation of the law*; from דַּת *dath*, a *law*, and מָנָה *manah*, *preparation*; otherwise, *present*, or *gift of the law*; from מָנַח *manach*, or *mincha*, a *present*.

DATHEMA, or Dathman, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against Timotheus, till Judas Maccabeus came to their relief. Joseph. Antiq. lib. xii. cap. 11. See the history, Macc. v. 9. The true situation of this fortress is not known to us.

DAVID, דָּוִד, *well beloved, dear*; from דָּוָד *dud*, to *love*, to *cherish*.

DAVID, son of Jesse, of the tribe of Judah, and town of Bethlehem. After the rejection of Saul, the first king of Israel, as to the descent of the crown in his family, the Lord sent Samuel to Bethlehem, to anoint a son of Jesse as the future king. Samuel coming to Jesse, Jesse produced his seven sons one after another; but he who was to reign was not among them. David therefore was sent for, who was about fifteen years of age, and Samuel conferred on him an unction in the midst of his brethren. After which, David returned to his ordinary occupation, of feeding his father's flocks. We fix the birth of David to A.M. 2919, and his anointing by Samuel to 2934; *ante* A.D. 1066. 1 Sam. xvi. 15, 16.

Some time after, Saul falling into a dismal state of melancholy, was advised to send for David, who by playing on some musical instrument, might relieve him. David was characterized as a *mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord was with him*. David therefore must have acquired this reputation between the age of fifteen, when he was anointed, and two or three and twenty, his age at this time. David acquitted himself so well before Saul, that the king appointed him his armour-bearer: [an office perhaps somewhat like our *aid-du-camp* to the king, but probably of no great advantage except when in actual service: probably Saul had several such honorary officers.] David returned to his father's house, when Saul grew better. Some years after, the Philistines encamped at Azekah and Shocoh. Goliath, a giant in their army, of extraordinary strength, insulted Israel by a challenge. In the year A.M. 3942; *ante* A.D. 1062. David was then two or three and twenty.

At this time, Jesse sent David to the camp, where

he had three sons, to inquire after their welfare. David, hearing how this giant had defied Israel, declared he would encounter him. This declaration being reported to the king, he sent for him, and told him, he was too young to attack such a man. But David answered, by relating instances of his success against wild beasts: and as such he regarded this giant.

Saul admiring David's courage, would have accoutred him in his own armour: but David declined it as too heavy, and impeding his free motion. But with his sling and five well chosen stones he marched against Goliath, who, advancing and observing him to be a youth of a beautiful and fresh complexion, despised him. David, undismayed, slung a stone at him, which struck him in the middle of his forehead so violently, that he fell on the ground: David ran immediately upon him, drew Goliath's sword, and cut off his head. The Philistines seeing their hero killed, fled, and were pursued by the Hebrews.

When Saul saw David coming against this Philistine, he inquired of Abner who he was? Abner answered, he did not know. This appears very strange, considering that Saul had seen David in his own house, where he played before him on his harp, and had appointed him armour-bearer. Either David's face, voice, and air, must have been changed since that time, or Saul, during his gloomy insanity, had acquired false ideas of David's person: or after his recovery he had forgot him. [It does not appear that David had ever been a regular attendant on the person of Saul: nor whether he *often* played before Saul: nor under what circumstances of dress and place, &c. Was Saul like insane persons among us kept private in some dark apartment? Did David play in a separate apartment, &c. Any of these ideas answer this difficulty. It does not appear that even Jonathan had seen David, at least not *familiarly* before.] Abner presented David to the king, with the head and sword of Goliath in his hands. From this instant, Jonathan, son of Saul, conceived a great affection for David, which continued ever after.

When Saul and David returned from this expedition, the women of Israel met them, singing, 'Saul has killed his thousands, and David his ten thousands;' which so enraged Saul against David, that from this time he looked on him with an evil eye: yet he kept him about his person, and gave him the command of some troops; but refused to give him his daughter in marriage, though he had promised her to the man who should kill Goliath, 1 Sam. xvii. 25.

The next day Saul being returned home, his distemper seized him, and David played on the harp before him. Saul had a spear in his hand,

with which he attempted twice to kill David, but he avoided the blow : which increased Saul's aversion to him.

Michal, Saul's second daughter, entertaining kind thoughts of David ; her father, pleased at this information, caused it to be hinted to him, that to merit the honour of becoming the king's son-in-law, he required no great gifts, dowry, or presents, but an hundred foreskins of the Philistines : his design in this was, to have David fall by their hands. David, with his people, killed two hundred Philistines, and brought their foreskins to the king. Saul therefore could no longer refuse him his daughter ; but he did not lay aside the intention of his destruction. His distemper again possessing Saul, David again played on the harp before him ; the king endeavoured to pierce him with his lance, darting it at him, but he avoided the blow, and fled, 1 Sam. xix. A.M. 2944 ; *ante* A.D. 1060.

David having thus repeatedly escaped from Saul's malice, went to Samuel at Ramah, and related what had passed ; and they went together to Naioth. David not thinking himself secure at Naioth, secretly visited Jonathan, who encouraged him ; and promised to discover Saul's real disposition, distinct from his disease, toward him. This proving to be altogether inimical to David, the two friends renewed protestations of perpetual friendship ; and David retired to the high-priest Abimelech at Nob, to whom he pretended, that the king had sent him off in haste, 1 Sam. xxi. Abimelech gave him Goliath's sword, which was deposited in the tabernacle, and some of the shew-bread, taken the day before from the golden table.

David believing himself not safe in Saul's territories, retired to Achish king of Gath, but being there soon known, he was preserved, either by counterfeiting madness, as some think ; or by a real epilepsy, as others suppose. From hence he went to Adullam, where his relations and others resorted to him, so that he was at the head of about four hundred men. The prophet Gad advised his return into the land of Judah, where Abiathar the priest joined him, bringing the priestly ornaments. The Philistines having invaded the threshing floors of Keilah, David speedily dispersed them. Saul understanding that David was at Keilah, marched against him ; but David retreated to the desert of Maon : Saul pursued him ; but on information at this moment, that the Philistines had invaded the land, he desisted from his pursuit.

David being delivered from this danger, retired to the wilderness of Engedi, whither Saul soon followed him with 3000 men : but going into a

cave on some natural necessity, David, who lay there concealed with his people, cut off the skirt of his robe, without his perceiving it, and suffered him to go out without injury. When Saul was got to some distance, David went out, cried after him, remonstrated his innocence, and shewed the skirt of Saul's robe. Saul, touched with what he said, shed tears, and acknowledged David's integrity : but made him swear not to exterminate his family, when he should be advanced to the throne : 1 Sam. xxiv. A.M. 2946, *ante* A.D. 1058.

David in the wilderness of Maon, protected the flocks of Nabal, not only from his own people, but from the thievish tribes of wandering Arabs, who seize as prey all they can find : for this service he solicited a present from Nabal, but meeting a denial, his anger prompted him to destroy him, and his family. With this resolution he set forward ; but Abigail, Nabal's wife, made David presents, and stopt his indignation ; for which David was very thankful to God. Nabal died, and David married Abigail.

The Ziphites knowing that David lay concealed in the hill of Hachilah, informed Saul, who marched with 3000 men against him : 1 Sam. xxvi. But David by night getting into Saul's tent, took his spear, and cruise of water, and went away, without discovery. When on the other side of the hill, he called to Abner, and reprimanded him as a bad sentinel, but told him the king was safe.

After this, Achish, king of Gath, 1 Sam. xxvii. gave David Ziklag for an habitation ; from whence he made several excursions on the Amalekites, and on the people of Geshur and Gezri ; killing all he fought with, to prevent any discovery where he had been : but he brought all the cattle to Achish, reporting that they were from the south of Judah, &c. Achish made no scruple of carrying David with him to war against Saul : but the other princes of the Philistines prevailed with Achish to dismiss him, a dismissal very agreeable to David. A.M. 2949 ; *ante* A.D. 1055. 1 Sam. xxviii. xxix.

David returning to Ziklag, after a march of three days, discovered that the Amalekites in revenge of his incursions, during his absence, had pillaged it, burned it, and carried off all the property and all the persons. David and his people pursued them, attacked them, cut them in pieces, and recovered all their booty.

In the battle fought by the Philistines and Hebrews, on mount Gilboa, Saul was overpowered, and slain in the engagement with Jonathan his son : 1 Sam. xxxi. Three days after, an Amalekite brought the news to David, boasted that he had assisted

Saul in despatching himself, and presented him Saul's diadem and bracelet. David and all his people lamented the death of Saul, and the defeat of Israel. David composed a mournful song in honour of Saul and Jonathan; and ordered this Amalekite to be slain, who boasted that he had laid hands on the Lord's anointed.

David by God's direction advanced to Hebron, where the tribe of Judah acknowledged him as their king, 2 Sam. ii. Ishbosheth, son of Saul, reigned at Mahanaim beyond Jordan, over the other tribes. Ishbosheth having reprimanded Abner, his general, he visited David, and promised to make him master of all Israel; but was treacherously killed by Joab, at the gate of Hebron. David was extremely displeased with this action, but Joab had so much influence over the soldiers, that he could not avenge it; but contented himself with declaring publicly his detestation of it, and with making a magnificent funeral for Abner, A.M. 2956, *ante* A.D. 1048.

Ishbosheth being assassinated soon after, David punished the murderers, and was proclaimed king over all Israel. He expelled the Jebusites from Jerusalem, and there settled his residence. The Philistines came twice and encamped near Jerusalem; but were defeated by him. Some years after, he removed the ark of the Lord from Kirjath-jearim to Jerusalem, but on the death of Uzzah, David left it near the city in the house of Obed-edom: but he brought it soon after to his own palace. Michal rallied him for dancing, as she thought, in an indecent manner before it, but David reproved her with equal humility and zeal.

David enjoying peace, formed the design of building a temple to the Lord; the prophet Nathan applauded his intention: but the night following, God discovered to this prophet, that this honour was reserved for David's son; because David had shed blood. Nevertheless, David prepared gold, silver, copper, iron, and wood, for that edifice.

After this, David fought the Philistines, 2 Sam. viii. and freed Israel from these enemies; also from the Moabites, whom he treated with a severity, for which we are not well acquainted with the motives, nor indeed with the circumstances. He subdued likewise all Syria; made an expedition as far as the Euphrates, and conquered the eastern Edomites in the valley of Salt.

Nahash king of the Ammonites being dead, David sent compliments of condolence to his son and successor. But the great men about that king, persuaded him, that David sent them as spies to observe his forces, designing war against him. The credulous young prince affronted the am-

bassadors, and David sent Joab his general, against Nahash, by whom the Ammonites were routed, together with the Syrians. The next year, A.M. 2968, *ante* A.D. 1037, David marched in person against the Ammonites, who had received succours from the Syrians beyond the Euphrates: these were entirely dispersed: but David the year following resolved to subdue Rabbah, the capital of the Ammonites. He sent Joab with the army while he continued at Jerusalem.

David rising one day from his bed after reposing at noon, and walking on his terrace, saw Bathsheba bathing herself in a place belonging to her house: she was the wife of Uriah the Hittite, at that time with Joab, 2 Sam. xi. David sent for her, and lay with her; shortly after she sent intelligence, that she was with child: to conceal his crime, and secure her honour, he sent for Uriah, and persuaded him to pass the night at home with his wife; but he not complying, David sent him with letters to Joab, commanding him so to manage, that Uriah might be killed by the Ammonites: these orders were executed. When David was informed of this, he married Bathsheba, and took her home. This misdeed was extremely displeasing to God: all Israel was scandalized at it; and the very strangers took occasion of blaspheming the name of the Lord, 2 Sam. xii. 14.

Nathan, by God's appointment, visited David, and under a parable of a rich man, who had taken from a poor man, the only ewe-lamb he had, obliged David to condemn himself, 2 Sam. xii. Nathan foretold that his house should be filled with blood, and his wives abused in the sight of the world, as a punishment for his crime: and that the child born of this adultery should die: as it did accordingly, a few days after, A.M. 2971; *ante* A.D. 1033.

Joab having reduced Rabbah to extremities, invited David to come and take it: David went, took the city and plundered it; ordering the people to be subjected to the most cruel labours. This was probably before he was brought to repentance on account of his criminal connection with Bathsheba.

As the beginning of his predicted punishment, Ammon having ravished Tamar, was slain by Absalom, Absalom fled, but after two years, was brought back by Joab's management; nevertheless, he soon abused his father's indulgence, and aspired to the royal dignity; A.M. 2980, *ante* A.D. 1024. He went to Hebron with a company of people, and there was acknowledged king. David fled from Jerusalem designing to go beyond Jordan; Hushai the Archite intended to

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accompany him; but David told him he would be more serviceable in the city, by pretending to adhere to Absalom, and by defeating the counsels of Ahitophel.

David had scarce passed mount Olivet, when Ziba the servant of Mephibosheth, a son of Saul, met him, with a couple of asses loaded with provisions, which he presented to the king, 2 Sam. xvi. David asked, why Mephibosheth did not come? Ziba replied, that he continued at Jerusalem, saying, *To day shall the house of Israel restore to me the kingdom of my father.* David too credulously, in his confusion of mind, gave the crafty Ziba the whole inheritance of his master.

David being arrived near Bahurim, Shimei loaded him with curses; But David endured all with patience, which shewed his remorse for his past iniquity. Absalom followed David to Mahanaim, and a battle ensued, wherein Absalom's army was defeated, and he hanging by the hair on a tree, was run through the body and slain by Joab.

The news of his death overwhelmed the king with sorrow, but Joab representing to him how much his interests would suffer by it, he shewed himself publicly to the people, and began his return to Jerusalem. The tribe of Judah met him; but Sheba son of Bichri, sounded the trumpet, saying, *We have no part in David, nor inheritance in the son of Jesse,* 2 Sam. xx. Israel followed Sheba; but Judah adhered to David, and Sheba was afterward slain in Abila.

The land being afflicted by a famine of three years continuance, the oracle remembered David of the blood of the Gibeonites unjustly shed by Saul. David therefore asked the Gibeonites, what satisfaction they required? They demanded seven of Saul's sons, to be hanged up in Gibeah. With this David complied, A.M. 2983, *ante* A.D. 1021. 2 Sam. xxi.

Some years after, David having proudly and obstinately commanded the people to be numbered, the Lord sent the prophet Gad to him, to offer him the choice of three scourges; either—that the land should be afflicted with a famine during seven years, or that he should fly three months before his enemies, or that a pestilence should rage during three days. David chose the latter: 70,000 persons died; yet the sentence was not executed with full rigour. David as an act of thanksgiving, erected an altar in the threshing-floor of Araunah, where, some are of opinion, that the temple was afterward built, A.M. 2987; *ante* A.D. 1017, 2 Sam. xxiv.

The king being old, could scarce receive any warmth: a young woman therefore, named Abishag, was brought to him, laid with him,

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and attended him, but continued a virgin. At this time, Adonijah, his fourth son, set up the equipage of a king, and formed a party. Nathan, who knew the promises of David in favour of Solomon, acquainted Bathsheba with it, who claiming those promises, David gave orders that Solomon should be mounted on his own mule, conducted to Gihon, and there anointed king.

David, now near his end, sent for Solomon, put into his hands the plans and models of the temple, with the gold and silver prepared for it; charged him to be constantly faithful to God, not to let Joab go unpunished, and to punish Shimei. He died, aged 71, A.M. 2990; *ante* A.D. 1013. He reigned seven years and a half at Hebron, and thirty-three at Jerusalem, in all forty years.

Josephus, Antiq. lib. vii. cap. ult. relates, that Solomon deposited abundance of riches in David's monument, and that 1300 years after, the high-priest Hircanus being besieged in Jerusalem by Antiochus Pius, opened David's monument, took out 3000 talents, and gave Antiochus part of them. He adds, that many years after, Herod the Great searched this monument, and took great sums out of it.

In the memoirs published in Arabic by M. le Jay, in his Polyglot, we read of a report, that Hircanus, when besieged by king Antiochus Sidetes, opened a treasure chamber, which belonged to some of David's descendants, and that after he had taken a large sum out of it, he still left a great deal in it, and sealed it up again. This is very different from Josephus' account: but is probably the foundation of it.

David's monument was much respected by the Jews. St. Peter, Acts ii. 29. tells them, it was still with them. Dio in Vita Adriani, informs us, that part of this Mausoleum fell down in the emperor Adrian's reign. St. Jerom relates, that he often went to pray at this holy prophet's sepulchre, Ep. ad Marcellam. Modern travellers describe monuments, dug in the rock, said to be those made for the kings of Judah. They are doubtless ancient, but it would be difficult to distinguish David's from the rest. Maundrell describes particularly these famous grottos, called the sepulchres of the kings: but for what reason they go by that name, is, he says, hard to resolve; for it is certain, none of the kings either of Jerusalem or Judah were buried there; the scriptures assigning other places for their sepulchres. *Vide* the MAP of JERUSALEM.

DAY. The day is distinguished into *natural*, *astronomical*, *civil*, and *artificial*. There is another distinction of the day, which may be termed *prophetical*; the prophets being the only persons

who call years, days; whereof there is an example in the explanation which is given of Daniel's seventy weeks.

The *natural* day, is one revolution of the sun. The *astronomical* day, is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil* day is that, whose beginning and end is determined by the custom of any nation.

The Hebrews began their day in the evening. *From even unto even shall ye celebrate your Sabbath*, Lev. xxiii. 32. The Roman church does the same in ecclesiastical offices, but not in regard to the rest from labour, observed on festivals. The Babylonians reckoned their days from sunrising; as do the inhabitants of Nuremberg at this day: the Italians from sunset: astronomers from noon; Roman catholics from midnight.

The artificial day is the time of the sun's continuance above the horizon, which is unequal according to different seasons, by reason of the obliquity of the sphere. The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in summer, the twelfth hour, as all the others were, was longer than in winter. See *HOURS*.

To-DAY, does not only signify the particular day on which we are speaking, but any indefinite time: as we say, the people of the present day, or time, &c.

DEACON, Greek, *Διάκονος*, *Diaconos*, *Minister*, *Servant*, [ATTENDANT.] This word is used in church language to denote those who assist either the bishop or priest, or, in the service of the poor. For the institution of deacons, see Acts vi. 1. The seven first deacons were, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas: they were presented to the apostles, and ordained by prayer, and imposition of hands.

St. Paul, 1 Tim. iii. 8, 12. requires that a deacon should be chaste, sincere, and blameless; neither a great drinker, nor given to filthy lucre; that he should hold the mystery of the faith in a pure conscience; should be well approved before admission; should be the husband of one wife, and should rule well his own house and family, &c.

DEACONESS, such women were called *deaconesses*, [ATTENDANTS] who served the church in those offices, which the deacons could not with propriety exercise themselves; such as, keeping the doors of that part of the church where the women sat: for they were not seated promiscuously with the men, but had separate places in the church: *deaconesses* assisted the women to undress and dress at baptism. They privately

instructed those of their own sex, and visited others imprisoned for the faith. They were of mature and advanced age, when chosen; of good manners, and reputation. They were in primitive times appointed to this office, with the imposition of hands. Concil. Laodic. cap. 11. St. Paul, Rom. xvi. speaks of Phœbe, *deaconess* of the church at the port of Cenchrea, which was a haven to Corinth.

DEAD. It is our opinion, that the Hebrews by this name sometimes understood the false god Adonis: Deut. xiv. 1. *Vide* ADONIS; BAAL-PEOR; REPAST.

DEAD. It was natural that the Hebrews should have great consideration for the dead, since they believed the soul's immortality, and a resurrection of the body. They esteemed it the greatest misfortune to be deprived of burial, and made it a point of duty to bury the dead, Tob. i. 20; ii. 10; vi. 18. and to leave something on their graves to be eaten by the poor. When an Israelite died in any house or tent, all persons, and furniture in it, contracted a pollution, which continued seven days, Numb. xix. 14, 15, 16. All who touched the body of one who died, or was killed, in the open fields; all who touched his bones, or his grave, were impure seven days. To expiate this pollution, they formerly took the ashes of a red heifer sacrificed by the high-priest, on the day of solemn expiation, Numb. xix. 3, 4, 5, 6. these they threw into a vessel of water: a person who was clean then dipt a bunch of hyssop in the water, and sprinkled with it the furniture, the chamber and the persons. This ceremony was performed on the third and seventh day. It was further required that the polluted person should bathe his whole body, and wash his clothes on the seventh day.

The Rabbins tell us, that no uncleanness was contracted at funerals, unless the dead person was an Israelite; for the Gentiles, say they, pollute those who come near them while living, but after death, their carcasses communicate no impurity: whereas the Israelites, while living, exhale a pure smell, which sanctifies those who come near them; but after death, their soul and the holy spirit having forsaken them, they communicate pollution. Since the destruction of the temple, and the sacrifice of the red heifer has ceased, the Jews no longer look on themselves as polluted by a dead body. See Leo of Modena of the ceremonies of the Jews, p. 1. cap. 8.

[Nevertheless, I am assured by a Jew priest, (who says he is descended from Aaron) that himself and family constantly observe the prohibition; and always quit the house in which a death is expected, or avoid entering one where a death has recently happened.]

All present where any person has just expired, tear their clothes, according to the ancient custom of the Hebrews; but only their extremities about the breadth of their hand, and this more out of ceremony, than sorrow. It is an old custom with them to pour all the water in the house, &c. into the street. The Rabbins say, that the destroying angel washes in this water the sword with which he killed the sick person, whereby the water becomes poison: after this they put the body on a sheet spread on the pavement, turn his thumb inward to his hand, and light a wax taper at his feet, or head; they wash it, put a shirt on it, and over the shirt a garment of fine linen, which he wore on the day of solemn expiation; then his *taled*, which is a piece of square cloth with tufts. Lastly, they put a white cap on his head, and shut him up in his coffin.

[It appears to have been a custom anciently in Palestine, to embalm the bodies of persons of distinction, and fortune: but this was never general. St. John remarks, that our Saviour was wrapt in linen clothes, and rubbed with perfumes, *as the manner of the Jews is to bury*, John xix. 29. We read, that either with, or near, the bodies of some kings of Judah, abundance of spices was burnt, 2 Chron. xxi. 19. but we cannot affirm that this was a custom, Jer. xxxiv. 5.]

After the body has been exposed, the relations meet to accompany it to the ground. They carry it feet foremost, according to the prescription of the Rabbins. Anciently they had women hired to cry, and persons who played on doleful instruments, and who walked in procession. The Rabbins say, that an Israelite was enjoined to have two of these musicians at his wife's obsequies, besides the women hired to cry. Persons who met the funeral procession, in civility joined the company, and mingled their groans. To this our Saviour seems to allude, Luke vii. 32. *We have mourned to you, and ye have not wept.* And St. Paul—*weep with those that weep, and rejoice with those who rejoice*, Rom. xii. 15.

At the place of burial, the coffin is set down on the ground; then if the deceased be of rank, some one makes his encomium: after which, they walk ten times about the grave, repeating a long prayer, beginning *God is the rock, his way is perfect*, &c. Deut. xxxii. 4. Then the body is let down into the grave, its face turned toward heaven; the nearest relations throw the earth upon it, and the grave is filled. When they depart from the spot, they walk backward, and pulling up some grass three several times, they throw it behind their backs, repeating, *They shall flourish like the grass of the earth.* They

believe that the bodies of the Jews are conveyed through subterraneous passages to Palestine; this they call *the rolling of the dead, or the rolling of the caves*. They hope to rise again and enjoy a state of bliss in that country. They do not believe the soul to be received into the place of rest, before the body is reduced to dust; but that for a year after his decease, it often visits its body in the grave.

DEATH. Adam having eaten of the forbidden fruit, incurred the penalty of death, for himself, and his posterity. Had he continued obedient, in all likelihood he had not died, and the fruit of the tree of life was probably meant to have preserved him in a happy state of constant health; perhaps too, after a long life, God might have translated him, by some easy mutation, into a life absolutely immortal.

Death was brought into the world, by the envy and malice of the devil: Wisd. iii. 24. and the sin of Adam introduced the death of all his descendants. *By one man sin came into the world, and death by sin*, Rom. v. 12. St. Austin distinguishes two sorts of immortality, a greater and a lesser: the greater and more perfect immortality consists in an impossibility of dying, which is the happy state of God and of angels; the lesser immortality consists in a possibility of not dying; such Adam enjoyed in innocency; and from this lesser degree of immortality he might have arrived at the greater degree, which is that of the blessed after the resurrection. He was therefore driven out of Paradise after his guilt, lest he should eat the fruit of the tree of life. The Socinians pretend, that Adam was created mortal, and that sin produced no change in his condition in this particular; and for this they affirm, that they have the authority of the Rabbins. But the Rabbins evidently maintain, that if our first parents had persevered in innocence, they had lived always. Manasseh-Ben-Israel, in the middle of the last century, asserted, that the immortality of the first man is founded on Scripture, and that many famous Rabbins who are cited by him, are of this opinion. He shews that this immortality of Adam agrees with reason, since there was no inward cause in him which might produce death, and that he had nothing to fear from external causes, living in a delicious and agreeable place, where every thing was subject to him, while the fruit on which he was to feed, increased his strength, and preserved his health.

Jesus Christ by his death hath subdued the power of death, and hath merited for us a *blessed* immortality. Not that the soul, mortal before, has been by him made immortal, or that he has merited for us the favour of not dying; for he has not changed the nature of our soul, nor

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exempted us from the necessity of dying; but he hath given us the life of grace in this world, and hath merited an *happy* immortality for us in the future world; provided the merits of his death are applied by faith.

Death is taken in Scripture, 1. for the separation of body, and soul, the *first death*; 2. for the *second death*, that of eternal damnation. 3. For any great danger, or imminent risk of death. 4. For the plague and contagious diseases. 5. For poison, and great calamity. *The gates of death*, signify the grave; *instruments of death*, dangerous and deadly weapons; *bonds or snares of death*, snares intended to produce death; *a son of death*, one who deserves death, or is condemned to death; *the dust of death*, the state of the body in the grave, &c.

DEBIR, דביר, δαβαρ, *oracle, discourse, word, thing*. The name of a place, Josh. xv. 17. Heb. דברא.

I. DEBIR, or Kirjath-sepher (*the city of letters*) or Kirjath-arba, a city of Judah, near Hebron. Its first inhabitants were giants of the race of Anak. Joshua took it, and slew its king, Josh. x. 39; xii. 13. Debir fell by lot to Caleb; Othniel first entering the place, Caleb gave him his daughter Achsah, Josh. xv. 15, 16. Debir belonged to the Levites, Josh. xxi. 15; 1 Chron. vi. 58.

II. DEBIR, a town of Gad, beyond Jordan, Josh. xiii. 26.

III. DEBIR, king of Eglon, slain by Joshua, x. 3.

IV. DEBIR, a city of Benjamin, which had belonged to Judah, Josh. xv. 17.

DEBORAH, דבורה, *word, thing; otherwise, bee; from דברת Deborah*.

I. DEBORAH, a prophetess, the wife of Lapidoth, who judged the Israelites, and dwelt under a palm-tree between Rama and Bethel: Judg. iv. 4, 5. She sent for Barak, directed him to attack Sisera, and promised him victory; but Barak refused to go, unless Deborah went with him. She went, but told him, that the success of this expedition would be imputed to a woman, and not to him. See **BARAK**. After the victory, Deborah and Barak composed a fine thanksgiving song, which is preserved, Judges, chap. iv. A.M. 2719; ante A.D. 1285.

II. DEBORAH, Rebecca's nurse, who accompanied Jacob, and was buried at the foot of Bethel, under an oak, for this reason called the oak of weeping, Gen. xxxv. 8. A.M. 2266; ante A.D. 1738.

DECALOGUE, the ten principal commandments, Exod. xx. 1, &c. from the Greek *deca* ten, *logos*, word; by a similar name, *q. d. the ten words*, the Jews call these ten precepts.

DECAPOLIS, Δεκάπολις, from the Greek, δέκα, ten, and πόλις, a city.

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DECAPOLIS, a country in Palestine, which contained ten principal cities, some on this, some on the other side, of Jordan. According to Pliny, they were, 1. Scythopolis; 2. Philadelphia; 3. Raphanæ; 4. Gadara; 5. Hippos; 6. Dion; 7. Pella; 8. Gerasa; 9. Canatha; 10. Damascus. Others reckon them otherwise, as Pliny observes, in loc.

DEDAN, דדן, *their breasts, or their friendship, or their uncle, &c.* from דד *dud*, or דוד *dud*: or, a judge; from דין *din*.

DEDAN, a people of Arabia. See **DADAN**.

DEDICATION, a religious ceremony, whereby any place, temple, altar, or vessel, is declared to be consecrated to the worship of God. Moses dedicated the tabernacle built in the wilderness, Exod. xl. Numb. vii. and the vessels set apart for divine service. Solomon dedicated the temple which he erected, 1 Kings, viii. The Israelites returned from the Babylonish captivity, dedicated their new temple, and on the day of this dedication sacrificed a great number of victims, Ezra vi. 16, 17. The Maccabees having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar, 1 Maec. iv. 52, 53, 54, &c. This is believed to be the dedication which the Jews celebrated in winter, at which our Lord was present, John x. 22. The temple rebuilt by Herod was dedicated with great solemnity; and in order to make this festival more august, Herod appointed it on the anniversary of his accession to the crown. Now this was toward the end of A.M. 3964; ante A.D. 40; and the temple which he built was dedicated the end of his 32d year, four years before the true birth of Jesus Christ. Some think it probable this was the dedication mentioned John x. 22. *Vide ENCENIA*.

Not only sacred places were thus dedicated, but cities, their walls, and their gates: and even the houses of private persons. When Nehemiah had finished the walls and gates of Jerusalem, he dedicated them, Nehem. xii. 27. The title of Psalm xix. implies, that it was sung at the dedication of David's house. Moses ordered proclamation to be made on the day of battle at the head of the army, *What man is there that hath built a new house, and hath not dedicated it? let him return, &c.* Deut. xx. 5. This dedication was performed, principally, according to the Rabbins, by pronouncing a certain blessing, while some particular words of the law written on parchment, rolled up in a cane, or hollow stick, were fastened on the door-post. *Vide MEZULLOTH*.

Hence the custom of dedicating churches, oratories, chapels, &c. at their opening, &c.

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DEEP. See **ABYSS**.

DEER, Fallow, ■ wild beast, of a middle size, between the stag and the roe-buck; its horns turn inward; the main horn and branches are large and flat, not round. The deer is naturally very timorous: it was a clean beast, and good for food; young deer were particularly esteemed for their delicacy, &c. They are noticed in the Canticles, Proverbs, and Isaiah, as beautiful, lovely creatures, and very swift. The Hebrew *Tzeb* or *Tzebi*, צב or צבי, is taken for the roe-buck or deer. [Gazelle, or Antelope.]

I. DEGREES, *vide* **PSALM**, *ad fin.*

II. DEGREES, *vide* **DIAL**, **HOUR**.

DEHAVE, דהוה, דהאוו, Syriac, ■ person of the country of the Havites.

DEHAVITES, a people mentioned, **Ezra** iv. 9. The people of Ava; perhaps they were inhabitants of that part of Assyria which was watered by the river Diaba. See 2 **Kings**, xvii. 24.

DELAIAH, דליה, δαλέα, the poor, or the exhausting of the Lord; from דלל *dalal*, and יה *jah*, the Lord; otherwise, the branch of the vine; from דליות *daliath*: or *who is made lean*; from דל *dal*, made lean.

I. DELAIAH, 1 **Chron.** iii. 24. son of Eliænai, of David's family.

II. DELAIAH, a counsellor of king Jehoiakim, who opposed his burning the prophet Jeremiah's book, which Baruch had written. **Jer.** xxxvi. 25.

III. DELAIAH, of the race of the priests, 1 **Chron.** xxix. 18.

DELILAH, דלילה, poor, small, or head of hair; from דלה *dalah*: or bucket.

DELILAH, a strumpet who dwelt in the valley of Sorek, belonging to the tribe of Dan, near the land of the Philistines. Samson doating on her, abandoned himself to her; and, as some say, married her, **Judg.** xvi. 4. The princes of the Philistines came to her, and by bribes prevailed on her to betray Samson; he eluded her first demands, but at length she succeeded, and reduced his strength to weakness, by cutting off his hair. *Vide* **SAMSON**, and **FRAGMENT**, No. 25.

DELOS, Δῆλος, *shewn and manifested*; Gr. δηλώω, *I demonstrate*.

DELUCE. Not only that terrible inundation whereby God destroyed mankind, and animals, is in Scripture called *diluvium*, or deluge, but likewise all inundations, or collections of extraordinary waters. The Psalmist speaking of a violent tempest, denotes it by the word deluge, **Ps.** xxviii. 10. And, **Ps.** xxxi. 6. says, that a deluge of water shall not come near the righteous. But we understand principally by the word *deluge*,—that universal flood which happened in the time of Noah, wherein, as St. Peter says,

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there were but eight persons saved. Moses' account of this matter may be seen, **Gen.** vi. *Vide* **ARK**, **NOAH**.

We confine ourselves here to the deluge, its causes, circumstances, universality, and effects. The sins of mankind were the causes of the deluge; but, why was this punishment chosen rather than any other? This we know not; but if God had employed any other means of extirpating sinners, human curiosity would have formed other questions as little reasonable as this.

Commentators agree to place the year of the deluge, A.M. 1656; but they find difficulties as to the month wherein it began. Several of the fathers were of opinion, that it began and ended in the spring of the year; understanding the second month mentioned by Moses, of the second in the ecclesiastical year, beginning at Nisan (March, O. S.) about the vernal equinox. Among other proofs, they borrow one from the dove's bringing back an olive-leaf to Noah, which was, they say, a tender shoot of that year. We believe, however, with the most learned chronologists, that the sacred author designed the second month in the civil year, which answered partly to October and partly to November: so that the deluge began in autumn.

CALENDAR OF THE MELANCHOLY YEAR, A.M. 1656.

ACCORDING TO M. BASNAGE: ANT. JUD. TOM. II. P. 399.

Month.

I. September. Methuselah died, aged 969 years.

II. October. Noah and his family entered the ark.

III. November. The fountains of the great deep broke open.

IV. December 26. The rain began; continued forty days and nights.

V. January. The earth buried under the waters.

VI. February. Rain continued.

VII. March. The waters at their height till the 27th. when they began to abate.

VIII. April 17. The ark rested on mount Ararat, in Armenia.

IX. May. Waiting the retiring of the waters.

X. June 1. The tops of the mountains appeared.

XI. July 11. Noah let go ■ raven, which did not return.

18. He let go a dove, which returned.

25. The dove being sent a second time, brought back the olive-branch.

XII. August 2. The dove sent out ■ third time, returned no more.

A.M. 1657.

I. September 4. The dry land appeared.

II. October 27. Noah went out of the ark.

The question concerning the universality of the deluge, is very serious and important. Some learned men have denied it, and have pretended that to maintain it, were an absurdity; that the universality of the deluge is contrary, both to the divine power and the divine goodness; that it may be geometrically demonstrated, that were all the clouds in the air reduced to water, that water would not cover the superficies of the earth, to the height of a foot and an half; and that all the water in the rivers and the sea, if spread over the earth, would never reach the tops of the mountains, unless rarified in an extraordinary manner, and then it could not support the weight of the ark; that all the air which encompasses the earth if condensed into water, would not make above thirty-one feet of water, which would be very far from enough to cover the surface of the earth and the mountains to fifty cubits above their tops.

All this, say they, seems contrary to reason, as what follows is contrary to nature. Rain does not fall upon eminences above 600 paces high: it does not descend from a greater height, and rain, if formed higher, would immediately be frozen by the cold that prevails in those upper regions: whence then came the water to cover the tops of those mountains that rise above this region? Will any one say, that the rain found a way back again? How could the plants be preserved so long under water? How could the animals that came out of the ark, disperse themselves throughout the whole world? Besides, all the earth was not peopled at that time: why then should the deluge be universal? Was it not sufficient if it reached those countries which were inhabited? How were beasts brought from the extremities of the world, and collected into the ark?

These are the principal objections against the universality of the deluge. Isaac Vossius proposed them in his dissertation, *de Ætate Mundi*, &c. This opinion was examined while F. John Mabillon was at Rome, A.D. 1685. And the counsellors of the congregation de l'*Indice* having done him the honour to advise with him concerning it, he offered reasons against the opinions of Vossius, and others in his excuse.

The universality of the deluge, says Vossius, is impossible and unnecessary; was it not sufficient to deluge those countries where there were men?—But, who told Vossius that the world was not then fully peopled? For, according to the LXX, whose chronology is supported by him, the world was above 2,200 years old. Supposing a partial deluge only, what necessity was there to build, at great expense, a prodigious ark? to bring all sorts of animals into it for

preservation? to oblige eight persons to enter into it? &c. Was it not more easy to have directed these people, &c. to travel into those countries which the deluge was not to reach?

How could the waters continue above the mountains of Armenia, without spreading into the neighbouring countries? How should the ark float many months on a mountain of water, without sliding down the declivity of it? Now Vossius himself confesses, that supposing a partial deluge, this would be the situation of the ark. He says, that if the deluge extended throughout the world, the plants and trees would have died: but that according to his own system they did not die, since Noah, and the animals, when they quitted the ark, settled in those very countries, which, by his confession, the deluge overflowed. Now if the plants and trees in this country did not die, why should they die elsewhere? And if Noah stored this country afresh with them, supposing they did die, why might not the same be done elsewhere? If the waters of the deluge, destroyed the trees and plants where they reached, whence came the shoot of the olive-tree, which the dove brought to Noah? There is an infinite fertility of nature in the production and reproduction of plants; we know of many wonderful preservations of seeds, not only under the water, but in the earth, and out of the earth, for many years; we know that water, with respect to plants, is a principle infinitely more proper to preserve them, than to destroy them: that many plants grow under water, and that all vegetables require moisture to enable them to germinate; trunks of trees have been known to grow green again, and become fruitful, after having been ten or eleven years plucked up by the roots.

Add to this, that the waters of the deluge covered the whole surface of the earth, not more than about an hundred and ten days: so that the length of time during which the seeds and plants continued under water, was far short of a year. The difficulty of bringing beasts of all kinds to Noah, is not so great as may be imagined. The number of beasts created in the beginning, might not be very many. If the various tribes of mankind proceeded from one man and one woman, why may not the various kinds of animals proceed from one pair of each kind? The differences between the most unlike sorts of dogs and horses, is not greater than that between the different nations of men, of whom some are white, and others black; some are of an olive colour, others red.

Besides, of every species of animals some individuals might inhabit the country about Paradise; in which country Noah might reside, perhaps

not far from Armenia, and there is little doubt, but that Noah's ark was built in Mesopotamia, toward Chaldea. If there be any animals, that through long habit, which becomes a second nature, cannot *now* live in this part of the world, (which however I think very difficult to prove) it does not follow that there were any such in Noah's time. If men or beasts were suddenly conveyed from the extremely heated regions of Africa, to the coldest parts of the North, it is credible, they would perish; but the case is greatly altered, if they remove by insensible degrees to those places, or if they were bred there; and if *now* some creatures are found only in particular countries, we are not to infer, that there never were any of the same kind elsewhere. We know well, that formerly beasts of several species, were numerous in countries, where at present none of the kind inhabits, as the Hippopotami in Egypt; wolves and beavers, in England; and even several kinds of birds, as the crane, stork, &c. which formerly bred in England, where they are now unknown, though they still breed in Holland.

But the strongest objection against the universality of the deluge is, the quantity of water requisite to cover the whole earth, to the height of fifteen cubits above the mountains.

It has been believed, that if all the air in the atmosphere around our globe, were condensed into water, it would not yield above two and thirty feet depth of water over all the earth; this calculation is founded on experiments made to prove the gravity of the air. Nevertheless, these experiments are contradicted by other experiments, which give us leave to question, at least, the precision of this inference, because, there is a prodigious extent of atmosphere above that which can reasonably be supposed to have any influence on the barometer, or on any instrument which we can construct for the purpose of ascertaining the weight of the air.

At the creation the terrestrial globe was surrounded with water, the whole of which might not be exhaled into the atmosphere, but of which a part might run into reservoirs below the surface of the globe.

But wherever these primitive waters might be deposited, and whatever might become of them, certainly they were not annihilated; and it was as easy for God to restore them into the state of fluidity at the deluge, as in the beginning to rarify them into air or vapours; or to appoint them other (inferior, or superior) situations.

Moses relates, Gen. vii. 11, 12. *That the fountains of the great deep were broken up, as well as that the windows of heaven were opened; as if he meant to describe a rising of waters from be-*

neath the earth, no less than a falling of waters from above upon it.

But supposing the ark to be raised fifteen cubits above the highest mountains, how could the men and creatures in it, live and breathe amidst the cold, and the extreme tenuity, of the air, in that middle region? we offer two things in reply to this:

First, it is indeed colder, and the air is sharper on the tops of the highest mountains, than in the plains, but people do not die there from those causes.

Secondly, the middle region of the air in respect to temperature, is more or less elevated, according to the greater or lesser heat of the sun. During winter it is much nearer the earth than in summer; or, to speak more properly, the cold which rises into the middle region of the air during the summer, descends to the lower region during winter. Thus, supposing the deluge to be universal, it is evident, that the middle region of the air must have risen higher above the earth and waters, during the long winter of that calamity; consequently, the men and beasts enclosed in the ark, breathed nearly, or altogether the same air as they would have ordinarily breathed, a thousand or twelve hundred paces lower, *i. e.* on the surface of the earth.

We do not pretend by these arguments to prove, that the universal deluge was produced without a miracle; in what manner soever it might be effected: and we confess, this terrible event does involve, whether considered as universal, or as partial, very great difficulties. For, if we design, by allowing a particular deluge only, to silence libertines, we offer violence to the text, since Moses and all the sacred authors, who mention it, express so distinctly the universality of it?

Dr. Thomas Burnet, in his *Telluris Theoria Sacra*, London 1681, pretended to explain physically, how the deluge was produced. He supposes the earth was in its beginning, round, smooth, and even throughout; without mountains or vallies; that the centre of the earth contained a great abyss of water; that the earth by sinking in many places, and by rising in others, in consequence of different shocks and of divers earthquakes, opened a passage for the internal waters, which issued impetuously from the centre where they had been enclosed, and spread over all the earth; that, in the beginning, the axis of the earth was parallel with the axis of the world, moving directly under the equator, and producing a perpetual equinox; and that in the first world there were neither seas, nor rain, nor rainbow.

[Dr. Burnet's system is undoubtedly liable to great objections, but they arise rather from the ex-

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tremes to which he pushed his suppositions, than from the general idea itself; if instead of saying the earth was uniformly level, he had admitted hills and vallies, though not such high mountains as at present; if he had admitted lakes or small seas, but not such oceans as at present; much might have been said in support of it. For it is every way credible, that the state of the globe before the deluge was very different from what it is at present; but to shew in what those differences might consist, requires, besides a lively fancy, a correct judgment, and much scientific information.]

Dr. Woodward thought that the whole mass of the earth being dissolved by the waters of the deluge, a new earth was afterward formed, composed of different beds, or layers, of terrestrial matter which had floated in this fluid: that these layers were disposed one over the other, almost according to their different gravities; so that plants or animals, and particularly shell-fish, which were not dissolved like others, remained enclosed by mineral and fossile materials, which preserved them entire, or at least have retained impressions of them: and these are what we now call *fossils*.

By this hypothesis he explains the shells found in places very remote from the sea, the elephant's teeth, the bones of animals, the petrified fishes, and other things found on the tops of mountains, &c. In his work are many very curious facts and observations relating to the *deluge*; [and this author ranked among the first who by inquiring into the actual appearances of nature, produce proofs of this great event still remaining in sufficient abundance. He opened those memorials of evidence which have since been enlarged by others. Mr. WHITEHURST has lately trod in the same path.]

The Mussulmen, Pagans, Chinese, and Americans, have traditions of the *deluge*: but each relates it after his own manner. Josephus, contra Apion. lib. i. cites Berosus, who on the testimony of ancient documents describes the deluge, much like Moses: and gives also the history of Noah, of the ark, and of the mountains where it rested. Abydenus, apud Euseb. Præpar. lib. ix. cap. 12. relates, that one Sesistrus was informed by Saturn of a *deluge* which was to drown all the earth; that Sesistrus having embarked in a covered vessel, sent forth birds to learn in what condition the earth was; and that these birds returned three times. Alexander Polyhistor, relates the same story with Abydenus, adding, that the four-footed beasts, the creeping things, and birds of the air, were preserved in this vessel. Lucian, in his book de Dea Syria, says, that mankind, having given themselves up to vices, the earth

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was drowned with a deluge, so that none but Deucalion remained upon it, he having taken shelter in a vessel, with his family, and the animals. Apollodorus, Ovid, and many others have discoursed of Deucalion's deluge; but have intermixed many circumstances, which agree only with that of Noah. Apollodor. Bibl. lib. i. cap. 1. Ovid. Metam. lib. i. v. 270, &c. For the Indian history of the deluge, *vide* FRAGMENT, No. 20.

DEMAs, Δημας, *Popular*; from the Greek, δῆμος: otherwise, *corpulent*.

I. DEMAS, mentioned by St. Paul, was of Thessalonica: he was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment. But some years afterward, (about A.D. 65.) he forsook him to follow a more secular life, and withdrew to Thessalonica, his native city, 2 Tim. iv. 10. Epiphanius, Hæres 51. informs us, that he renounced the faith, and embraced the heresy of Cerinthus, who held Jesus Christ to be a mere man. Dorotheus, in his Synopsis, says, that he became a priest to idols at Thessalonica. Others affirm, that he recovered after his fall; Estius conjectures, that St. Ignatius to the Magnesians, speaks of him, as *their bishop worthy of God*. But this is grounded only on a false supposition, that the second epistle to Timothy was written during Paul's first imprisonment at Rome, and before the epistles to the Colossians and to Philemon.

DEMETRIUS, Δημήτριος, *belonging to Ceres*; from Δημήτηρ.

DEMETRIUS SOTER, king of Syria, reigned twelve years, from A.M. 3842 to 3854, *ante* A.D. 150. He was son of Seleucus IV. surnamed Philopator; but being an hostage at Rome, when his father died, his uncle Antiochus Epiphanes, who in the interim arrived in Syria, procured himself to be acknowledged king, and reigned eleven years; after him his son Antiochus Eupator, reigned two years. At length Demetrius Soter regained his father's throne. He is often mentioned in the books of the Maccabees.

II. DEMETRIUS NICANOR, or Nicator, son of Demetrius Soter; in the beginning of the war against Balas, he was sent by his father into the isle of Cindus, to secure him against accidents, Justin. lib. xxxv. cap. 2. After the death of his father, he continued waiting for an opportunity to recover his kingdom. Five years after the death of Demetrius, A.M. 3856, *ante* A.D. 148, young Nicanor passed into Cilicia with troops. Soon afterward Apollonius, governor of Cœle-Syria, joined him; and as Jonathan Maccabeus persisted in his alliance with Balas, Apollonius made war against him, but with little success. 1 Macc. x. 76—89. In the mean time Balas' affairs

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became worse and worse, and Nicanor strengthened himself more and more in Syria: till at length (by the assistance of Ptolemy Philometor, his father-in-law) he recovered the throne of his ancestors. When seated in security he became voluptuous and contemptible. Diodotus or Tryphon expelled him, settled Antiochus, son of Alexander Balas, on the throne in his stead, at length murdered Antiochus, and seized the throne himself, but he became odious to the soldiery, who eventually abandoned him.

Jonathan Maccabeus, solicited by Tryphon, abandoned the party of Demetrius, and espoused that of young Antiochus Theos, who permitted him to attack those cities of Phœnicia and Syria, which held out for Demetrius. Tryphon had a little before treacherously killed Judas Maccabeus, who was one of the most powerful supports of that young prince. Simon, Jonathan's brother and successor, abhorring his cruelty, sent a crown to Demetrius Nicanor, acknowledged him for king, and entreated him to exempt the Jews from tribute. This prince, banished as it were, to Seleucia, in a corner of his dominions, readily consented, so that A.M. 3861, ante A.D. 142, the Jews were entirely freed from subjection to the Gentiles.

Demetrius resolved to make war against the Parthians; but was treacherously taken, and delivered to the king of Parthia, who treated him with honour, and gave his own daughter in marriage. Cleopatra, his first wife, whom he had left at Seleucia with his children, seeing him engaged in another marriage, offered the kingdom of Syria to Antiochus Sidetes, brother to Demetrius, if he would make her his wife. Antiochus consented, and coming into Syria, assumed the title of king, and wrote to Simon Maccabeus desiring his friendship. He reigned nine years, from A.M. 3865 to 3874. To get his brother Demetrius from the Parthians, he declared war against them; but after much success, he at last perished; Demetrius returned into Syria, and was again placed on the throne. He reigned four years after this, and was killed, A.M. 3878, ante A.D. 126. He was succeeded by his eldest son Seleucus, to whom he left a dangerous rival in the person of Alexander, surnamed Zebina.

III. DEMETRIUS, surnamed Eucerus or Eukairus, son of Antiochus Gryphus, is not mentioned in the sacred writings; but, Josephus says he made war against Alexander Jannæus king of the Jews, at the desire of his own subjects, with 4000 foot and 3000 horse, and encamped at Sichem. Alexander marched against him at the head of 2000 Jews, and 6000 foreign soldiers. Alexander was conquered, and obliged to fly to the neighbouring mountains. The Jews compassionating the

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misfortunes of their king, resorted to him from all parts, so that he soon had a body of 6000 men: and Demetrius retired. Eucerus was established in the kingdom by Ptolemy Lathyrus, A.M. 3912. He was taken and delivered some years afterward to Mithridates; king of Parthia, who treated him honourably. Demetrius died at his court. Joseph. Antiq. lib. xiii. cap. 22.

IV. DEMETRIUS, ■ goldsmith of Ephesus, who made niches, or little chapels, for Diana of Ephesus, which he sold to foreigners, Acts xix. 24. This man observing the progress of the gospel, not in Ephesus only, but in all Asia, assembled his fellow craftsmen; and represented that, by this new doctrine, not only their trade would suffer, but the worship of the great Diana of Ephesus was in danger of being entirely forsaken. This produced an uproar and confusion in the city; till at length the town-clerk appeased the tumult, by firmness and persuasion. Vide FRAGMENT, No. 127.

V. DEMETRIUS, mentioned by St. John as a virtuous Christian. Some believe him to be the Demetrius of the former article, who had renounced Heathenism to embrace Christianity. But this opinion wants proof. 3 John 12.

DEMON, or *Dæmon*, *Δαίμων*, knowing, learned. Good and bad angels, but generally bad angels, are called in Greek and Latin, *Demons* or *Dæmones*. The Hebrews express *Dæmon* by *Serpent*; *Satan*, or *Tempter*; *Scheddim*, or destroyer; *Shirim*, goats or hairy; and in Greek authors we find *Dæmones*, or *Diabolus*, i. e. *Calumniators*, or *impure spirits*, &c.

The apocryphal book of Enoch, and some passages of the Lxx, wherein it is said, "the sons of God saw the daughters of men, and took them wives, from whom the giants descended:" misled several of the ancient fathers, to assert that angels and demons had certain subtle bodies, and particular passions which consist only with material substance: but the opinion commonly followed, is, that angels good and bad, are immaterial spirits, all created at the same time and with the same excellences; that some of them, kept not their first state, but left their own habitation, and were precipitated into hell; but the rest, continuing faithful, were confirmed in grace and glory, Jude 6.

The Rabbins are divided in their opinions concerning demons. Some maintain, that they are spiritual, that God had not leisure to give them bodies because the Sabbath began at that very instant when he was going to form such for them. Others pretend that they are corporeal, of different sexes, capable of generation, and subject to death.

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The Jews represent evil angels at the left hand of God's throne, to receive his orders, while the good angels are at his right hand ready to execute his will. *Excerpta Gemarræ apud Hottinger. p. 124. Vide ANGELS, VIII.*

Lactantius, lib. ii. cap. 14. believed there were two sorts of demons, celestial and terrestrial: the celestial are the fallen angels, who engaged in impure amours. The terrestrial are their issue, and these are authors of all the evils committed on earth.

The Greeks, in the council of Florence, maintained, that angels who before their fall were spiritual, became afterward, in some degree, material and carnal; whence proceeded their inclination for bodies, as instanced in those who are possessed, and in the legion of devils who entered the herd of swine. *Matth. viii. 28, 30.*

There are three opinions remarkable, in authors who have written on the fall of angels: some attribute the cause of it—1. to their pride and presumption: others—2. to their envy of man: others—3. to their irregular love of women. Many join the two first causes, 1. the pride of Lucifer in his own perfections, the glory whereof he did not refer to God; and, 2. his envy of man, whom he saw like a little god stationed over the works of the Lord. This last opinion is almost the only one received at present.

Many of the ancients allotted to every man an evil angel, continually tempting him to evil, and a good angel continually inclining him to good. The Jews have the same sentiment at this day; and the same may be remarked in the ancient philosophers. Origen thinks that every vice has its presiding evil angel, the demon of avarice, the demon of fornication, the demon of pride, &c. *Homil. in Luc.*

We commonly hold that the devils are in hell, where they suffer the punishment of their rebellion. But the ancient fathers placed, *vide also Ephes. vi. 12.* the devils in the air; and St. Jerom says, it was the common opinion of the doctors in the church, that the air between heaven and earth is filled with evil spirits. St. Augustin, and others of the fathers, believed that the demons fell from the highest and purest region of the air into that near the earth, which is but darkness in comparison to the serenity and clearness of the other.

The request of the devils to our Saviour, not to send them into the deep, but to permit them to enter the herd of swine, intimates that these evil spirits found some enjoyment while on earth; and their fear of torment *before the time*, shews, that the time of their extreme punishment was not yet come. *Matth. viii. 29. Luke viii. 31.*

D E N

When our Saviour pronounces sentence against the wicked, *Matth. xxv. 44.* he says, *Depart ye cursed into everlasting fire, prepared for the devil and his angels.* This fire therefore was only prepared for the devil, who did not as yet suffer the pain of it. But we are not to suppose that devils suffer nothing at present; grief, despair, and rage to see themselves fallen from happiness, banished to infinite and eternal misery, must be a very great punishment. Venerable Bede, in *Jacob. iii.* compares the present state of devils to that of one sick of a fever, who, however he may change his place, or his posture, carries his fever with him: and this is the common opinion of divines.

That the devil formerly affected divine honours, and that whole nations were so far blinded as to pay them, cannot be questioned. *They sacrificed to devils, not to God, whom they knew not. Deut. xxxii. 17.* And again, *They sacrificed their sons and their daughters unto devils. Psalm cvi. 17.* And Baruch, *Ye provoked him that made you, by sacrificing to devils, and not to God. Baruch iv. 7.* I confess, notwithstanding, that the Hebrews never, that I know, paid any worship to the devil, in our sense of this word, as understanding by it Satan, the fallen angel: or the head of the fallen angels.

The heathens worshipped Pluto, or Hades, the god of hell, and other infernal deities, manes, furies, &c. But the Greeks and Romans had not the same idea of the devil (or Satan) as we have.

The Persians, who acknowledged two principles, one good, Oromazes, the other bad, Arimanes, offered to the first, sacrifices of thanksgiving, and to the second, sacrifices to avert misfortunes. They took an herb called Omomi, which they bruised in a mortar, invoking the god of hell and darkness: they mingled with it the blood of a wolf, and carried this composition to a place where the rays of the sun never entered; here they threw it down. *Plutarch. de Iside & Osiride.* It is said, that certain people of America pay superstitious worship to the devil, *i. e.* the evil principle, under whose government they suppose this earth to be.

Josephus, *de Bello, lib. vii. cap. 25.* tells us, that the demons which possess certain persons, and sometimes kill them, are the souls of the wicked.

DENARIUS, a Roman coin, worth four sesterces, generally valued at seven pence three farthings, English. In the New Testament, it is taken for a piece of money, in general; or a *shekel*, which was the common coin among the Hebrews, before they were subjected to the Romans. *Mark xii. 15,* and *Luke xx. 24.* calls that Denarius, which *Matthew, xxi. 19.* calls *numisma census*, the piece of money paid in Judea to the Romans as

■ capitation. The Rabbins by the word *Denarius* generally understand a quarter of a shekel, about seven pence English. See Dr. Arbuthnot of the *Denarius*, who discourses of it at large, with his usual accuracy and learning. *Tables of Ancient Coins, &c.* p. 15.

DERBE, Δέρβη, Hebrew דרבן, *darban*, a *sting*.

DERBE, a city of Lycaonia, whither St. Paul and Barnabas retreated after having been expelled from Iconium, Acts xiv. 6. A.D. 41. Gaius, host to St. Paul, and to St. John the evangelist, was a native of Derbe, Acts xx. 4.

DESERT, ἔρημος, The Hebrews, by מדרב, *Midbar*, "desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful, and had good pastures; Scripture speaks of the beauty of the desert, Ps. lxiv. 13; Jer. ix. 10; Joel i. 20. Scripture names several deserts in the Holy Land; and there was scarce a town without a desert belonging to it, [*i. e.* uncultivated places, for woods and pastures; like our English commons: Common lands.] *Reland. Palæst. cap. i. p. 375.*

ARABIA, *Desert of*, wherein the Israelites sojourned forty years after leaving Egypt, is particularly called the *Desert*. The Mahometans reduce these forty years to forty days. One of their poets, ridiculing the Jews, says they are always wandering in the Desert.

ARNON, or **AMON**, *desert of, in the wilderness*, Numb. xxi. 13. Arnon is a brook which runs along the desert of Gilead, or the frontiers of Arabia Deserta.

DIBLAH, *desert of, in the land of Moab*. Jerem. xlviii. 22.

EDOM, *desert of*. We cannot determine its extent, or limits; as Edom extended far into Arabia.

EGYPT, *desert of*, Ezekiel xx. 36. seems to denote the desert, wherein the Hebrews sojourned after quitting Egypt. Tobit, viii. 3. speaks of the deserts of upper Egypt, probably of the Thebais.

JUDEA, *desert of*, where John the Baptist preached, about Jericho: Matth. iii. 1.

KADESH, *desert of*, about Kadesh Barnea, in the south of Judah, and in Arabia Petrea.

MAON, *desert of*, 1 Kings, xxiii. 24. in the country, and perhaps near the capital, of the Maonians, or Meonians, in Arabia Petrea, at the extremity of Judah.

PALMYRA, *desert of*. Solomon built Palmyra, in the desert, between the Euphrates and the rivers Orontes and Chrysorroas.

PARAN, *desert of*, was in Arabia Petrea, near the city of Paran. Ishmael dwelt in this wilderness, Gen. xxi. 11. Habakkuk says, iii. 3. that the

Lord appeared to his people in the mountains of Paran. The Hebrews remained long in this desert. See **PARAN**.

SHUR, *desert of*, lies north of the Red Sea. Hagar wandered in this wilderness. Israel, after passing the Red Sea, came into the desert of Shur. Here was, in all probability, a city of this name.

SIN, *desert of*. There are two deserts of this name in Scripture; the first, written with a *Samach*, סין, Exod. xvi. 1. lies between Elim and Mount Sinai. The second, written with a *Tzade*, צין, *Tzin*, Exod. ix. 2. is near Kadesh Barnea; this town was in the Desert of Sin, or 'Tzin, Numb. xxxiii. 12; xx. 1.

SINAI, *desert of*, adjacent to Mount Sinai. The people encamped here a long time, and received most of their laws here.

TEKOAH, *desert of*, **BOSOR**, *desert of*, **GIBEON**, *desert of, i. e.* the uncultivated places, or commons, near those cities. See their articles.

ZIPH, *desert of*, whither David fled from Saul. See **ZIPH**.

The **DESERT** absolutely speaking, signifies frequently, the deserts of Arabia, between Jordan and the mountains of Gilead, and the river Euphrates: Exod. xxiii. 31. God promised the children of Israel all the land between the wilderness and the river, *i. e.* all the country from the mountains of Gilead to the Euphrates. In Deut. xi. 24. he promises them all between Libanus, the desert, the Euphrates, and the Mediterranean.

DESSAU, Δεσάς, *fat*; from the Greek, δαῖς; or *ashes*, from the Hebrew *dashan*. The Hebrew דשא *dasha*, signifies *to bud, to put forth*.

DESSAU, a town, or castle, near to which the Israelites lodged themselves, under Judas Maccabeus; 2 Macc. xiv. 16. The situation of it we know not.

DEUEL, or *duel*, דעואל ראגאל. *Knowledge, or science of God*; from ידע *jadah*, *to know*, and אל *el*, *God*. The Septuagint read *Raguel*, ר resh, instead of ד *daleth*.

DEUEL, of Gad, father of Eliasaph, Numb. vii. 47.

DEVIL. See **DEMON**, **DIABOLUS**, and **ANGEL**.

DEVOTING. The most ancient instance, and indeed the only instance of devoting, strictly speaking, in SS. is that which Balak king of Moab would have had Balaam use against Israel, Numb. xxii. 6.

Josephus has furnished us with another, *Antiq. lib. xiv. cap. 4. & de Bell. lib. i. cap. 5.* During the disputes in Judea between the two brothers Hircanus and Aristobulus, for the high-priesthood and dominion over the Jews, Aristobulus with his people being shut up in the temple by Hircanus, who occupied Jerusalem with his party; the latter sent for one Onias, who was reputed a

great saint, and was reported to have obtained rain in a time of drought by his prayers; and they imagined that his curses would draw down the vengeance of heaven upon Aristobulus.

Onias long resisted their importunities; at length, finding they incessantly tormented him, he lifted up his hands to heaven, in the midst of the army, saying, *O Lord God, who art governor of the universe, since they who are with us, are thy people, and they who are besieged are thy priests, hearken not unto the prayers of either the one or the other against the opposite party.* They who invited him, enraged at finding their expectation frustrated, stoned him on the spot, and cruelly murdered him.

Several devotings of another sort are noticed in sacred history, as, when any people, city, country, or family was devoted, for instance, the Canaanites and Amalekites; the town of Hormah, the family of Achan, the city of Jericho. On these occasions they generally destroyed every thing contained in these provinces and cities.

The heathen who admitted a plurality of gods, and who believed them to be subordinate in power one to another, used enchantments and devotings to bring mischief on their enemies. They sometimes called forth the tutelary deities of cities, to deprive their enemies of their protection and defence. It is said, that for fear of this, the Syrians chained the statue of Apollo to the altar of Hercules, the tutelar deity of their city, lest he should forsake them, Q. Curt. lib. iv.

The Romans, says Maerob. Saturnal. lib. iii. cap. 9. being persuaded that every city had its tutelary deities, when attacking a city, used certain verses to call forth its gods, believing it impossible otherwise to take the town; and even when they might take a place, they thought it would be a great crime to take the gods captive with it; for this reason the Romans concealed the real name of their cities very closely, it being different from what they generally called them, they concealed likewise the name of the tutelary gods of their cities. Pliny informs us, that the secret name of Rome was Valentia, and that Valerius Soranus was severely punished for revealing it, Plin. lib. iii. cap. 5. Solin. cap. 2. Plutarch, Problem 2.

The form used by the Romans in calling forth the tutelary god of a city was as follows: "If it be god or goddess under whose guard are the city and people of Carthage, I beseech thee, O great God, who hast taken this town and people under thy tuition, I conjure and entreat thee, graciously to abandon the city and people of Carthage, to forsake all their dwellings, temples and sacred places, to cast them off, to inspire them with fear, terror, and forgetfulness, and to retire to Rome among our people; let our habita-

tions, our temples, our sacred things, and our city be more agreeable to thee; demonstrate to us that thou art my protector, the protector of the Roman people, and of my soldiers. If thou dost this, I engage myself by a solemn vow to found temples and institute games in honour of thee." Maerob. Sat. lib. iii. cap. 9. We see the evocation of the gods of Veia, in Livy, Decad. i. lib. v.

Of the devoting hostile armies, or besieged places, we have an example in Macrobius, Saturn, lib. iii. cap. 9. "Dis-Pater (this was Pluto) Jupiter, ye Manes, or by what other name ye will be called, I earnestly beseech you to spread fear and terror in the army I shall mention to you, and throughout the city of Carthage. May ye look upon all as devoted and accursed, may ye deprive them of light, and remove at a distance from this country all those who shall bear arms against us, and shall attack our legions and our armies; may all their armies, fields, cities, heads, and lives, be comprised within this wish, as far as they may be comprised in it by the most solemn devoting. Wherefore I devote them, I charge them with all the mischief that may happen to myself, to our magistrates, to the Roman people, to our armies, and our legions; that ye may preserve me myself, and those who employ me, the empire's legions, and our army, which is concerned in this war. If you please to do these things, as I know and understand them, I promise you, O earth, mother of all things, and you great Jupiter, a sacrifice of three black sheep."

DEUTERONOMY, Δευτερονόμιον, the second law, or repetition of the law.

DEUTERONOMY. The fifth book of Moses. The Greeks gave it this name, signifying the second law, or a repetition of the law, because Moses herein recapitulates what he had ordained in the preceding books. The Hebrews call it *elle haddebarim*, which are the first words of this book. Some Rabbins call it Mishnah, the second law; others, the book of reprehensions, by reason of the reproaches which occur in chap. i. viii. ix. xxviii. xxx. xxxii. This book contains the history of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure from Egypt: i. e. about six weeks.

Some have questioned whether this book were written by Moses, because it mentions his death, and the author speaks of the land beyond Jordan, like one who writes on this side, west of that river. (Vide AARON IX.) We allow that the relation of Moses' death was added to this book; but the word עבר *Heber*, translated *beyond Jordan*, may likewise be translated *on this side*. [Rather *along side* of the place to which it refers.]

In the book of Deuteronomy, Moses addresses the people, reciting what had passed since their coming out of Egypt. He states to them the laws of God which he had received at Sinai, which he explains, and adds some others; he also exhorts the people to obedience; and declares, that Joshua was appointed by God to succeed him. He wrote down this transaction, committed the writing to the Levites and elders, and charged them to read it every seven years, in a general assembly of the people, at the feast of tabernacles, Deut. xxxi. 9, 10—14. It includes also his last song, to which is added the history of his death, &c.

DEW. Dews in Palestine are very plentiful; like a small shower of rain every morning. Gideon filled a basin with the dew which fell on a fleece of wool, Judg. vi. 38. Isaac blessing Jacob, wished him the dew of heaven which fattens the fields, Gen. xxvii. 28. In those warm countries, and where it rains but seldom, the night-dews supply the want of showers.

Isaiah, xviii. 4. speaks of rain as if it were a dew, *like a cloud of dew in the heat of harvest*. He says also, chap. xxvi. 19. that the dew which God causes to fall on his people, is a bright dew; *ros lucis ros tuus*: a dew which revives, enlightens, and restores liberty to thy captives. Speaking of the captivity of Babylon, he compares his captive people to withered and dying grass; which the dew refreshes and strengthens. Others [with Eng. Tr.] translate, "thy dew is as the dew of herbs." See Hosea vi. 4; xiii. 3; xiv. 5; Micah v. 7.

DIABOLUS, *Διάβολος*, an accuser, a calumniator; from the Greek verb *διαβάλλω*, to accuse.

DIABOLUS. From *diabalos*, a calumniator. We rarely meet with this word in the Old Testament. Sometimes it answers to the Hebrew, *belial*: sometimes to *Satan*. The first signifies a libertine; the second, an adversary, or an accuser.

We have spoken in the article **DEMONS**, of the fall of Lucifer. The Eblis of the Mahometans is the same with our Lucifer. The name Eblis comes pretty near that of Diabolus. The Mussulmen call him likewise Azazel, which is the Scripture name for the 'scape-goat; and is probably the Azazel, of the book of Enoch. They maintain, that Eblis was called by this name, which signifies *refractory*, [which is pretty near the meaning of *Belial*, to which it seems to be related] because, having received orders to prostrate himself before Adam, he would not comply, under pretence that being of the superior nature of fire, he ought not to bend the knee to Adam, who was formed only of earth. They say the angels were created many thousand years before Adam, and that the fire whereof they were composed, is of a much greater activ-

ity than ordinary fire; and of the nature of lightning.

Diabolus signifies sometimes the devil, as Wisd. ii. 24. "Through envy of the devil came death into the world." Sometimes an accuser, an adversary who prosecutes before the judges; as Psalm cix. 6. "Let his accuser be at his right hand, and when he is judged, let him be condemned." Ecclus. xxi. 30. "When the wicked curseth his adversary, he curseth himself." He drew this enemy upon himself by his own bad conduct; had he been wise, he would have had no enemy. Others understand it of the devil: he who curseth the devil, who tempts him, and seduces him into sin, should complain only of himself; of his own will, and wickedness, his own promptitude to transgress.

DIADEM. See **CROWN**.

DIADEMA, *Διαδήμα*, a diadem; from the Greek preposition *διά*, and the verb *δέω*, *ligo*.

DIAL, is not mentioned in Scripture before the reign of Ahaz, A.M. 3262; ante A.D. 726, and we do not clearly ascertain, that, even after his reign, the Jews generally divided their time by hours; but continued to reckon it after their former manner. The word *hour* occurs first in Tobit; Tobit and Tobias continued prostrate *three hours*, says the Vulgate, which likewise is the reading of the Chaldee. This may confirm the opinion of those who maintain, that the invention of dials came from beyond the Euphrates, Herod. lib. ii. cap. 109. But others believe, that this invention came from the Phœnicians, and that the first traces of it are discoverable in what Homer says

Νῆσος τίς Συρίη κικλήσκειται (ἔῖπεν Ἀγκύρις)
Ὀρτυγίης καὶ θυπερθεν, ὅθι τρόποι Ἡελίοιο.

ODYSS. XV. v. 402.

of an island called Syria, lying above Ortygia, where the revolutions of the sun are observed: i.e. in this island they see the returns of the sun; the solstices. As the Phœnicians are thought to have inhabited this island of Syria, it is presumed, that they left there this monument of their skill in astronomy. *Vide Hours*. About three hundred years after Homer, Pherecydes, in the same island, set up a sun-dial to distinguish the hours, Laert. in Pherecyd. The Greeks confess that Anaximander first divided time by hours, and introduced sun-dials, among them, Laert. lib. ii. vide & Suidam & Euseb. Præpar. lib. x. Usher fixes the death of Anaximander to A.M. 3457; ante A.D. 547, under the reign of Cyrus, and during the captivity of Babylon. As this philosopher travelled into Chaldea, he might bring with him from thence the dial and the needle which were both in use there. Pliny gives the honour of this invention to Anaximenes, by mistake confounding the dis-

triple with the master : for, as M. Basnage observes, it is more reasonable to think Pliny was mistaken than Diogenes Laertius ; or that this name is an erroneous reading.

To return to the *dial* of Ahaz, for the account the Scripture gives of it, see 2 Kings, xx. 1, 2, &c. This was about twelve years after the death of Ahaz, A.M. 3291.

Interpreters differ concerning the form of this dial of Ahaz : St. Cyril of Alexandria, and St. Jerom believed, Cyrill. in Isai. lib. iii. t. 4 ; Hieron. in Isai. xxviii. it was a staircase so disposed, that the sun showed the hours upon it by the shadow : the generality of expositors have followed this notion. Others, as Pagn. Munst. Sanct. Vatab. believe, it was a pillar erected in the middle of a very level and smooth pavement, upon which the hours were engraved. The lines marked on this pavement are, according to these authors, what the Scripture calls *degrees*. Grotius describes it thus, after Rabbi Elias Chomer. It was a concave hemisphere, in the midst whereof was a globe, the shadow of which fell upon several lines, engraved in the concavity of the hemisphere : these lines, say they, were eight and twenty in number. This description comes pretty near to that kind of dial, which the Greeks called *Scapha*, a boat, or *hemispherion*, the invention whereof Vitruvius attributes to a Chaldean, whose name was Berosus, Vitruv. lib. ix. cap. 9.

As to the retrogradation of the shadow on this dial, and the manner of it, whether the sun did really go backward, or whether the reflection of his rays was occasioned by some cloud formed suddenly, which produced this effect supernaturally, is what opinions are very much divided about. [Most probably the latter : or, a peculiar refraction in the atmosphere, *pro tempore*.]

The RETROGRADATION of the sun on the dial of Ahaz, requires a serious examination. Some authors, as Pereira and Spinoso, believe this retrogradation was not real, but apparent only, and in people's opinion ; that the change which happened was only in the shadow, which fell on Ahaz's dial, and not in the motion of the sun, which luminary continued in progressive motion as usual, but the solar rays being deflected in an extraordinary manner by the opposition of a cloud, or some other way, they produced the change, or retrogradatory motion, of the place of the shadow in Ahaz's dial.

Whether the ten degrees denoted so many hours, we are not able to decide : there might be many degrees for one hour. Scripture does not say, that this day was longer than any other. If the miracle consisted in changing the determination of the sun's rays to a particular point, and for a short time, the day was not longer than ordinary ; even supposing the sun to have stopped in

its course, it does not follow that the day was ten hours longer than other days, because it is not certain, that every degree denoted an hour. The reader may likewise, if he pleases, consult M. Basnage's History of the Jews, tom. vi. p. 213. and M. Benoit's Letters at the end of the same tome, wherein he shows, that the retrogradation of the sun prolonged the day not above two thirds of an hour. *Vide* the PLATE, and FRAGMENTS, Nos. 2, and 102. Also WATCHES, No. 263.

DIANA, Ἄρτεμις ; this as a Latin word may signify *luminous*. The Greek ἄρτεμις, imports *perfect*.

DIANA, a celebrated goddess of the Heathen, honoured especially at Ephesus. She was one of the twelve superior Deities ; called likewise Hebe, Trivia, and Hecate. In the heavens she was the moon, on earth Diana, in hell Hecate. She was invoked by women in child-birth under the name of Lucina. She was painted with a crescent on her head, a bow in her hand, and dressed in a hunting habit. She passed for a virgin. Bees were consecrated to her.

Diana of Ephesus was otherwise represented. Her statue was covered with breasts, sometimes from head to foot ; sometimes her bosom only and her belly, all below was a kind of pedestal, adorned with heads of stags, dogs, oxen, &c. The breasts were an emblem of her fertility, as sustaining men and beasts. *Vide* Plate to FRAGMENT, No. 127.

Diana was said to be daughter of Jupiter and Latoia, and twin sister to Apollo. She was worshipped in Palestine in the times of Isaiah and Jeremiah under the name of Meni, the goddess of months, the moon. Likewise as the *queen of heaven* ; cakes were offered to her on terraces on the tops of houses, at the corners of the streets, or doors of houses. *The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven*, says Jeremiah, vii. 18 ; xi. 13 ; xlv. 17, 18 ; Ezek. xvi. 24. *Vide* MENI, MOON, ASTARTE, ASHTAROTH.

DIBLAIM, דִּבְלַיִם, δειβλημ, *heaps, or frails, of figs*.

DIBLAIM, father of Gomer, wife of the prophet Hosea. Hos. i. 8.

DIBLATHA, דִּבְלָתָה, a *frail of figs*.

DIBLATHA, Deblathaim, or Helmon-Deblathaim, a town beyond Jordan, at the foot of mount Nebo or Pisgah. Jer. xlviii. 22.

DIBON, דִּבּוֹן, understanding, abundance of knowledge, or of building ; from בָּנָה *banah*, to build, or בִּינָה *binah*, to understand : according to the Syriac, *gliding away*.

DIBON, דִּבּוֹן, δῖβων, Hebrew, *Dimon* : full of blood ; from דָּם *dam* : otherwise, *dung* ; from דָּמָן *domen*.

DIBON, a city given to the tribe of Gad by Moses, afterward yielded to Reuben, Numb. xxii. 3, 33, 34; Josh. xiii. 9. Eusebius says, Dibon was a large town on the river Arnon. Probably Dibon-Gad, Numb. xxxiii. 45. an encampment of the Hebrews. St. Jerom says, it was called indifferently Dibon or Dimon.

II. DIBON, in Judah, the same perhaps as Debir, or Kirjath-Sepher, Nehem. xi. 25. The LXX call that place Dibon, which in Hebrew is Debir. Joshua xiii. 26.

DIBON-GAD, דיבון גאד, *abundance of sons happy and powerful*; from דד *dad*, *abundance, or fortunate*; and בן *ben*, *a son*, and from גאד *gad*, *great, powerful*: otherwise, *happy, or great understanding, or edifice*; from בינה *binah*, *to understand*, or בנה *banah*, *to build*: otherwise, *abundance of sons armed or dressed*. [*q. Dibon of Gad?*]

DIBRI, דברי, from דבר, δαβρι, *my word*.

DIBRI, the father of Shelomith, of Dan. Levit. xxiv. 11, 12, 13.

DIDRACHMA, διδραχμα, Matth. xvii. 23. A Greek word, signifying a piece of money in value two drachms; about fourteen pence English. The Jews were by the law obliged, every person, to pay two drachms, *i. e.* half a shekel, to the temple. To pay this our Lord sent Peter to catch a fish, which had probably just swallowed such a coin. See CAPITATION.

DIDYMUS, *i. e.* a twin. This is the signification of the Hebrew, or Syriac, word Thomas. See THOMAS. John xi. 16; xx. 24.

DIGIT, אצבע, Hebrew, *Etzbah*.

DIGIT, is a measure containing $\frac{67}{7}$ of an inch. There are four digits in a palm, and six palms in a cubit: a cubit is twenty-one inches.

DIKLAH, דקלה, *his diminution*; from דק *dek*, and ה *ah*, *his*: or rather *decla*, *a palm, or palm-tree*.

DIKLAH, seventh son of Joktan. His descendants are placed either in Arabia Felix, which abounds in palm-trees, called Dikla in Chaldea and Syriac; or in Assyria, where is the town of Degla, [and the river Tigris, or Dikkel.]

DILEAN, דלען, δαλλεαν, *poor, afflicted*; from דלל *datal*: or *of the poor*; from דלל *poor*, and ענה *onah*, *to answer, to sing, to afflict*.

DIMNAH, דמנה, *murder, silence*; from דם *dam*: otherwise, *his resemblance*; from דם *dam*, and נה *na*, *his*: otherwise, *dung*; from דמן *domen*.

DIMNAH, a city of Zebulun, Josh. xxi. 35. Given to the Levites of Merari's family.

DIMONA, a town in the south of Judah, Josh. xv. 22.

DIMONAH, דימונה, *dung*; from דמן *domen*: otherwise, *present, or number abounding*; from די *dai*, *abounding*, and מנה *manah*, *to number*, or מנח *manach*, or מנחה, *a present or gift*.

DINAH, דינה, *judgment, or who judges*; from דין *din*.

DINAH, daughter of Jacob and Leah: Gen. xxx. 21. She was born after Zebulun, about A.M. 2250, ante A.D. 1754. When Jacob returned into Canaan, Dinah, then about the age of fifteen or sixteen, had the curiosity to attend a festival of the Shechemites, and see the women of the country, Gen. xiv. 1, 2. Shechem, son of Hamor the Hivite, prince of the city, having seen her, conceived a great affection for her, and ravished her. Afterward, he desired his father Hamor to procure this young woman for his wife. Dinah's brothers being informed of what had passed, were strongly exasperated at it: they made insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city; whom they afterward slew and plundered, carried off Dinah, and thus revenged the affront offered to their sister; all this they did without the knowledge or consent of their father Jacob; who afterward cursed them for it.

What became of Dinah after this affair, we cannot tell. The Hebrews assert, that she was married to Job; whereof there is no proof. Certainly if Job and Jobab, the fourth son of Esau, Jacob's brother, be the same person, there is no probability that Dinah could live so long as to become his wife [but may this opinion suggest their idea of Dinah's inconsiderate character? See Job ii. 9.]

DINAITES, דינאי, *judges or judgments*; from דין *din*.

DINAITES, a people who opposed the rebuilding of the temple, Ezra iv. 9.

DINHABAH, דינהבה, *his judgment in her, or she gives judgment*; from דין *din*, *judgment*, and ה *ah*, *his or hers*, and ב *beth*, *in*, and ה *ah*, *her*: otherwise, *who gives judgment*; from דין *din*, and ית *give*.

DINHABAH, a city of Edom, Gen. xxxvi. 32.

DIOCÆSAREA. See SEPHORIS.

DIODOTUS, otherwise called Tryphon, had been a captain in the troops of Alexander Balas. Observing that Nicanor, king of Syria, had incurred the hatred of his soldiers, he undertook to place Antiochus upon the throne, who was son to his master Balas, and a child, then living in the court of Elmachuel, king of the Arabians. He succeeded in this attempt, and governed absolutely in the young prince's name: but he grew weary of having only the title of king, so he procured the death of Antiochus, and seized the throne.

Being desirous to secure the protection of the Romans, he sent a golden statue of Fortune to the senate, which weighed ten thousand pieces of gold. The senate received the golden image; but recorded in the inscription, that it was given by young Antiochus, who had been killed by Tryphon. Diodor. Sicul. Legat. 31.

Simon Maccabeus seeing robberies every where committed by Tryphon, embraced the party of Demetrius Nicanor, 1 Macc. xiii. 34, 37. Even Tryphon's own soldiers deserted him, and went over to Cleopatra, the wife of Demetrius, who was beyond the Euphrates, making war against the Parthians. Tryphon fled to Apamea, the place of his birth, where he was put to death. Joseph. Antiq. lib. xiii. cap. 12. and Strabo, lib. xiv. say, he was pressed so closely in a castle, where he had shut himself up, that he was obliged to kill himself. George Syncellus relates, that he threw himself into a fire. Syncell. in Ceronico.

DIONYSIUS, Διονύσιος, *divinely touched*; from *διος*, *divine*, and *νύω*, *to strike*; or rather, *child of Jupiter*.

DIONYSIUS, the Areopagite, Acts xvii. 34. Among the auditors of St. Paul, when speaking in the Areopagus at Athens, at hearing of the resurrection of the dead, some mocked at the supposition; others said they would hear him some other time; nevertheless, some embraced the faith; among whom was Dionysius, a senator of the Areopagus, A.D. 56. This is almost all we know of Dionysius the Areopagite. Some have been of opinion that Damaris was his wife, but of this we have no proof. St. Chrysostom, de Sacerdotio, lib. iv. cap. 7. declares Dionysius to have been a citizen of Athens, which is credible, because the judges of the Areopagus generally were so. An author, Cæsar, Dialog. qu. 112. tells us he was of Thrace; but for this, one witness only is cited, and he is not very capable of persuading us. After his conversion, Dionysius was made the first bishop of Athens; having laboured, and suffered much in the gospel, he is said to have been burnt at Athens, A.D. 95. The Greeks keep his festival October 3. The Latins, since the time of Lewis the Debonnaire, have been persuaded, that Dionysius the Areopagite, first bishop of Athens, is the same with Denis, first bishop of Paris. But that the two saints are two different persons is now acknowledged. I say nothing of the works of Dionysius the Areopagite. Those attributed to him are generally reputed spurious.

DIOSCORUS, Δίσκορος, *son of Jupiter*. Castor and Pollux were so called. *Vide* CASTOR.

DIOSPOLIS, Διοσπολις, *the city of Jupiter*.

I. DIOSPOLIS, *vide* LYDDA.

II. DIOSPOLIS. We do not meet with this name in the sacred writings; but Nahum, in all probability, intended this city under the name of No Ammon. *Vide* AMMON, I.

DIOTREPHEUS, Διοτρεφής, *nourished by Jupiter, or Jupiter's foster-child*; from the Greek *διος*, *of Jupiter*, and *τρέφος*, *a foster-child*.

DIOTREPHEUS. Who Diotrepheus was, we can-

not tell, nor whether he were in any church office, as bishop, or of what church. Grotius believes that Gaius, to whom St. John wrote his third epistle, and who lived in the same place as Diotrepheus, was of one of the seven churches named in the Revelations. Lightfoot is of opinion, that he lived at Corinth. Diotrepheus did not receive with hospitality those whom St. John had sent to him, nor would he suffer others to do so. Oecumenius, Bede, and some modern commentators think Diotrepheus was an heretic: others think he was a *judaizing christian*, who would not admit *gentile* converts to his table: others affirm quite the contrary, that Diotrepheus would not receive those converted to Judaism. See 3 John, 9.

DIPLOIS, Διπλοῖς, *a double cloak, or lined cloak*; from the Greek word διπλῆς, *double*. *Vide* LINING.

DIPONDIIUM, Διπόνδιον, *two Oboli*; from the Greek *δις*, *twice*, and *pondus*, *weight*.

DIPSAS, Διψάς, from the Greek διψάω, *I thirst*.

DIPSAS, a serpent whose biting produces such a thirst as proves mortal; whence it is called in Greek, *Dipsas, thirsty*: in Latin, *situla*, a pail: as if so great thirst could drink pails of water. Moses mentions, Deut. viii. 15. "that desert in which was fiery serpents;" תַּזְמָאוֹן *Tzimaon*. The Hebrew answers well to the Greek, *Dipsas*, and expresses the thirst occasioned by the biting of this serpent. Some understand by it a desert and dry place.

DISCERNING of spirits. A divine gift mentioned, 1 Cor. xii. 10. It consisted in discerning among those who professed to be inspired by God, whether they were inspired by a good or an evil spirit; whether truly or falsely; [and whether they were sincere in their profession of Christianity; I suppose, sometimes.] This gift was of very great importance both under the Old Testament, wherein we find that false prophets often rose up, and seduced the people; and under the New Testament, in the primitive ages of the church, when supernatural gifts were frequent; when the messenger of Satan was sometimes transformed into an angel of light, and false apostles under the meek appearance of sheep, concealed the disposition of ravening wolves.

DISCIPLE. The proper signification of this word is well known. Absolutely taken, it signifies, in the New Testament, a believer, a *christian*, a scholar, a follower of Jesus Christ.

Disciple is often used instead of apostle, in the gospels; but in other places apostles are distinguished from disciples. The apostles were twelve in number.

The Seventy-two, who followed our Saviour from the beginning, are called *disciples*; as are others

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who were simple professors and bore no office : [and some who professed to follow him, for a time, only.]

DISEASES. Many kinds of diseases are mentioned in Scripture. The Hebrews attributed sundry diseases to the devil. Concerning the diseases observable in Scripture, consult Francis Valerius, *de Sacra Philosophia* ; Thomas Bartolinus, *de Morbus Biblicis* ; and William Aenus ; Christianus Warlixius, on the same subject. See **PHYSICIANS**.

Diseases and death are consequences of sin ; this idea of them we receive from Scripture. The ancient Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. If their infirmities appeared unusual, and especially if their cause was unknown to them, they concluded it was a blow from the avenging hand of God ; to him the wisest and most religious had recourse for cure ; and king Asa is blamed, 2 Chron. xvi. 12. for placing his confidence in physicians, under a very painful fit of the gout in his feet, and not applying to the Lord. Job's friends ascribed all his distempers to God's justice. Leprosies were treated as sacred diseases ; the priests judged of their nature and qualities ; shut up the diseased, declared them to be healed, or still existing in the patient, &c. Miriam, Gehazi, and king Uzziah, were smitten suddenly with a leprosy ; the first as a punishment for detraction ; the second for avarice ; and the third for presumption.

In the gospel many diseases are attributed to the devil. Luke xiii. 16. *Ought not this woman, a daughter of Abraham, whom Satan hath bound, to these eighteen years, to be loosed from this bond on the sabbath-day ?* The same person is mentioned as having a spirit of infirmity, in verse 11. We hear of a dumb devil ; of another that could scarce speak ; i. e. of demons who caused these infirmities ; and whenever Jesus Christ or his apostles restored such persons to health, they began with driving out the devil, and the cure of the person was quickly accomplished.

In other cases our Saviour began with forgiving the sins of the patient, and then proceeded to cure the disease : *Datur nobis intelligentia propter peccata plerasque evenire corporum debilitates ; & idcirco forsan dimittuntur prius peccata, ut causis debilitatis ablatis, sanitas restituatur*, says St. Jerom, in Matth. ix. 4. St. Paul delivers the incestuous Corinthian to Satan "for the destruction of his flesh," that the evil spirit might afflict him with diseases, 1 Cor. v. 5. *Vide FRAGMENT, No. 153.* The same apostle attributes the deaths and diseases of many Corinthians to their communicating unworthily : 1 Cor. xi. 30.

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For this cause many are weak and sickly among you, and many sleep. The same apostle ascribes the infirmities, wherewith he was afflicted to an evil angel :—"a thorn in the flesh—an angel of Satan to buffet me," 2 Cor. xii. 7. An angel of death slew the first-born of the Egyptians ; a destroying angel wasted Sennacherib's army ; an avenging angel smote the people of Israel with a pestilence, after David's sin. Saul fell into a fit of deep melancholy [hypochondriacal depression] and it is said "an evil spirit seized him." *Vide ANGELS II. 2.* Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death, Gen. xx. 3, 4. The Philistines were smitten with an ignominious disease, for not treating the ark with adequate respect. These diseases, and others that we read of, were evident interpositions of Providence, by whatever agency they were produced.

DISHAN, דִּישָׁן, *fat* ; from דָּשַׁן *dashen* : otherwise, *ashes* : from the same. LXX, *Rishon*.

DISHAN, and **DISHON**, sons of Seir, the Horite.

DISHON, דִּישָׁן, *ashes*, or *trituration*.

DISPERSION. St. Peter and St. James wrote *to the Jews of the dispersion*, 1 Pet. i. Jam. i. 1.

St. Peter directs his letter to those who were dispersed in the countries of the East, Pontus, Galatia, Bithynia, Asia, Cappadocia ; St. James still more uncertainly addresses *the twelve tribes scattered abroad*. Not that all the tribes were then dispersed ; for Judea was yet filled with Jews ; (these epistles being written before the war between the Jews and Romans) but, after the captivities into Assyria and Chaldea, there were many Jews of all the tribes constantly resident in various places throughout the East. This was called *The Dispersion*. Nehemiah prays God to collect the dispersion of his people. And the Jews said of Jesus Christ, John vii. 35. *Will he go unto the dispersed among the Gentiles ?*

DIVINATION. The easterns were always fond of divination, magic, the curious art of interpreting dreams, and of acquiring the prescience of futurity. When Moses published the law, this disposition had long been common in Egypt, and the neighbouring countries. To correct the Israelites' inclination to consult diviners, fortune-tellers, and interpreters of dreams, &c. he forbade them, under very severe penalties, from consulting persons of this description, and promised the true spirit of prophecy to them, as infinitely superior. He commanded those to be stoned who pretended to have a familiar spirit, or the spirit of divination, Deut. xviii. 9, 10, 15. The prophets are full of invectives against the Israelites who consulted diviners ; and against false prophets, who by such means seduced the people.

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DIVINATION was of several kinds, by water, fire, earth, air; by the flight of birds, and their singing; by lots, by dreams, and by the wand, &c.

DIVINATION by the earth, or geomancy, is common among the Persians. They impute the invention of it to Edris (Enoch,) or to Daniel. It consists in making several points on a table prepared for this purpose, which they call *Raml*. These points, disposed in a certain number, on many unequal lines, are likewise described with a pen on paper: he who divines by this art, is called *Rummal*. He derives his pretended knowledge of futurity from the combination of these points and lines. *Bibl. Orient. p. 709.*

DIVINATION by the wand, Ezekiel xxi. 21. *Vide WAND.* *Vide also FRAGMENT, No. 179.*

DIVINATION by the flight, singing, or eating of birds, is sufficiently known; I cannot tell whether this augury were in use among the Hebrews.

It appears that they drew omens from serpents. The Hebrew word נחש *Nachash*, taken for divining, and drawing omens, signifies a serpent. Bochart has collected examples of this divination. Bochart. Hierozoic. lib. i. cap. 3. part 1. *Vide also FRAGMENT, No. 21.*

DIVORCE, or repudiation. Moses tolerated divorce for very good reasons. Deut. xxiv. 1, 2, 3, &c. "When a man hath taken a wife "and he hath found some uncleanness in her; then let him write her a bill of divorceement, and give it into her hand, and send her out of his house." Commentators are much divided on the sense of these words, *because he hath found some uncleanness, or as the Hebrew דברי עריות LXX, ἄσχημον ἡγήμα, matter of nakedness in her.*

The school of Shammah, who lived a little before our Saviour, taught that it imported some action really infamous, and inconsistent with virtue. The school of Hillel, Shammah's disciple, taught on the contrary, that small reasons authorized divorce, *e. gr.* if the wife did not dress meat well, or if the husband found any other woman whom he liked better. Akiba, another famous Rabbin, was still more indulgent than Hillel: he explained the text of Moses, thus, *If she find no favour in his eyes*; this was the first reason: the second was, *If he find any uncleanness in her.* Josephus and Philo shew sufficiently, that in their time the Jews practised divorce on very trivial causes. The Hebrews at this day, hold the same principles. Although a woman, says Leo of Modena, were to give her husband no occasion of complaint, he may put her away, if he be ever so little displeased with her. Joseph. Antiq. lib. iv. cap. 8. & lib. de vita sua, ad finem. Philo de special. Legib. præcept. 6, & 7. Leo Modena, Cerem. Jud. p. 4. cap. 6.

But our Lord Jesus Christ has limited divorce to

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the single case of adultery. Matth. v. 31, 32. *I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeeth adultery.* These words have been interpreted different ways. Some by *adultery* or *fornication* have understood any kind of great crimes, idolatry, infidelity, &c. which are sometimes in scripture called *fornication*. Others have restricted the meaning of this word to connubial adultery and personal infidelity.

Origen, Homil. 7. in Matth. is of opinion, that the Son of God named fornication, not as the only cause of lawful divorce, but as an example of crimes and instances, wherein divorce may be used. But almost all the fathers and interpreters have taken our Saviour's words in their literal meaning, and the practice of the church, has always been agreeable to this opinion. As to the crime of infidelity, see St. Paul's explanation of it. 1 Cor. vii. 12, 13, 15.

Another difficulty on the subject of divorce, is, whether persons separated by divorce, are at liberty to marry again? The law of Moses did not forbid this, and the laws of the first Christian emperors expressly allowed it. Tertullian believed the bond of marriage to be dissolved by adultery, and that the woman, may marry another man. Origen says, that in his time some bishops gave such permission to their people. And several councils, particularly of the Gallican churches, are cited, which suppose, or which authorize, the same custom.

But though these things have occasionally been practised, they have been almost always condemned. The canons ascribed to the apostles expressly enjoin, Canon 48. that no man who had put away his wife, should marry another in the former wife's life-time. Several popes, as Siricius, Innocent I. Leo, Stephen, and Zachary, in their decretal epistles plainly proscribe these marriages, as adulteries. The Latin church hath always taught, that the bond of marriage subsists, notwithstanding divorce.

There is great probability that divorcees were used among the Hebrews before the law, since the Son of God says, that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils. Abraham dismissed Hagar, on account of her insolence, at the request of Sarah. Onkelos, the Jerusalem paraphrast, and several Rabbins believe the cause of Aaron and Miriam's murmuring against Moses, Numb. xii. 1. was his divorcing Zipporah, or, as others say, Tharbis, daughter to the king of Ethiopia. Others are of opinion, that

their murmuring was occasioned by his receiving her again after having been divorced from her. But the truth is, that he had only sent her to Jethro, his father-in-law, for a time, and without design of separating from her : and when he received her again they murmured.

We find no example of a divorcee in the books of the Old Testament written since Moses. The Jews themselves tell us, that David did not divorce any of his wives, to marry Abishag ; but took her under the title of concubine, or wife of the second rank, because he had already eighteen wives, the number which custom allowed. It is certain, however, that they separated from their wives on too trifling occasions. Samson's father-in-law, understood that, by his absence from her, his daughter was divorced by him, since he gave her to another, Judges xv. 2. The Levite's wife, who was dishonoured at Gibeah, had forsaken her husband, and would not have returned, had he not gone in pursuit of her. Judges xix. 2, 3. Solomon speaks of a libertine woman, who had quitted her husband the director of her youth, and had forgot the covenant of her God. Prov. ii. 16, 17. The prophet Malachi, ii. 15. commends Abraham for not divorcing Sarah though barren ; and inveighs against the Jews, who abandoned *the wife of their youth*. Micah also, chap. ii. 9. reproaches them with having cast out *their wives from their pleasant houses, and taken away the glory of God from their children for ever*. Ezra and Nehemiah obliged many of the Jews to dismiss the foreign women whom they had married, contrary to the law ; all which proves that divorcees were not uncommon.

Josephus was of opinion, Antiq. lib. xv. cap. 11. that the law did not permit women to divorce themselves from their husbands, and that it prohibited those who had separated themselves, from marrying others, without first receiving letters of divorce from their former husband. He believes Salome, sister to Herod the Great, to be the first wife who put away her husband. Herodias, mentioned Matth. xiv. 3 ; Mark vi. 17. did likewise dismiss her husband, as is inferred from the relation of Josephus, Antiq. lib. xviii. cap. 7. The three sisters of the younger Agrippa, king of Chaleis, afterward of the Trachonitis and Bactanea, divorced their husbands. Berenice the eldest put away Polemo king of Pontus, some time after she had married him. Mariamne, her sister, quitted Archelaus her first husband, to marry Demetrius, Alabarch of the Jews in Alexandria. Drusilla, the third sister, forsook Aziz

king of Emesa, to marry Felix governor of Judea. Joseph. Antiq. lib. xx. cap. 15.

It has been questioned in the Christian church, whether women are permitted to put away their husbands in cases of adultery. St. Basil in his canonical letter to Amphilocus, lib. ix. owns, that the law which permits men to put away their wives for adultery, is observed ; but that custom required women to continue with their husbands, though they were guilty of the same disorderly conduct. The Greeks, who have explained the Apostolical Canons, in canonem viii. pretend it is a custom which has always been observed among them, that the wife cannot leave her husband on account of his adultery. We have before taken notice, that Josephus the historian did not believe women to have any liberty from the law of Moses to forsake their husbands. Some of the primitive Christians allowed a man who had put away his wife, to marry another ; but they did not grant the woman the same privilege.

Others indulge the same liberty to both the man and the woman of divorcing, and of second marriage. Justin the Martyr speaks of a Christian woman, who sent letters of divorce to her husband, who lived disorderly. St. Jerom mentions Fabiola a Roman lady, who forsook her husband because of his irregularities. The Greeks at this day have a custom of divorcing in the particular case intimated in the gospel, Matth. v. 32. and after this they marry, as if the bond of marriage had been dissolved by adultery.

The wise man seems to make a precept of divorce, saying, *He who lives with an adulteress, i. e. who does not procure a divorce from her, is a fool and a mad man*. Prov. xviii. 22. The council of Neocæsarea enjoins a priest to put away his wife, if she be guilty of adultery after her husband's ordination. St. Paul in advising the wife to be reconciled to her husband, 2 Cor. vii. 10, 11. shews what the intention of our Saviour was ; and the generality of the fathers have always dissuaded from divorcing.

Among the Jews, divorcees have become less common, since their dispersion among nations which do not permit the dissolution of marriage on light occasions : nevertheless, some divorces obtain among the Jews. The woman is at liberty to marry again as she shall think proper ; but not with the person who gave occasion for the divorce. Basnage, Hist. de Juifs, lib. vii. cap. 22 ; Leo of Modena, part 4. cap. 4, & 6.

A girl who was betrothed when under ten years of age, whether she has or has not a father, if her husband be not agreeable to her, may be unmarried, at any time previous to her reaching the

age of twelve years and a day, at which age she is reputed a woman; she then declares, that she is not willing to have such an one for her husband, and takes two witnesses of this declaration, who authenticate it in writing; after which, she may marry whom she pleases.

To prevent the abuse which the Jewish men might make of their liberty of divorcing, the Rabbins appoint many formalities, which consume much time, and give the married couple leisure to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary draws the letter of divorce. He writes it in the presence of one or more Rabbins; on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. Besides, neither he who pens it, nor the Rabbins, nor the witnesses, ought to be relations, either to the husband or the wife, or to one another.

The substance of this letter, which they call *Gheth*, is as follows: *On such a day, month, year, and place, I N. divorce you voluntarily, put you away, restore you to your liberty, even you N. who were heretofore my wife, and I permit you to marry whom you please.* The letter being written, the Rabbi examines the husband closely, in order to learn whether he acts of voluntary inclination in doing what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two other witnesses to the date. After which, the Rabbi commands the wife to open her hands, and bring them close to one another, in order to receive this deed, lest it fall to the ground; and he examines her over again: the husband gives her the parchment, and says to her, "Here is thy divorce, I put thee away from me, and leave thee at liberty to marry whom thou plearest." The wife takes it, and gives it to the Rabbi, who reads it once more, after which she is free. We omit many little circumstances, invented only to increase difficulty. Afterward the Rabbi cautions the woman against marrying again within three months, lest she should be with child. From this time the man and woman are not to continue alone in private together in any place, and either of them may marry again.

[DOCTOR—OR TEACHER, of the law; may, perhaps, be distinguished from *scribe*, as rather teaching *viva voce*, than giving written opinions. It is not easy when the expression, "counsel learned in the law" is used among us to divest

ourselves of the idea of the *political* law of our country, and its administration; but if we could wave that idea, and restrict the phrase to *learned in the divine law*, I apprehend, we should be not far from a tolerably accurate conception of what the doctors of the law were, in Judea: *i. e.* having studied the law of Moses, in its various branches, and the numerous comments which had arisen from it, or had been grafted on it, in later times, and on various occasions, they gave their opinion on cases referred to them for advice.

It deserves notice, that Nicodemus, himself a doctor (*διδάσκαλος*, teacher) of the law, yet comes to consult Jesus, whom he compliments in the same terms as he was accustomed to receive from his clients: "RABBI, we know that thou art *didascalos* a competent teacher—from God:"—and most probably, adding, "Pray, what is your opinion of such, and such, matters?" *q. d.* "our glosses have been too farfetched, too overstrained; they have never satisfied my mind:—pray let me hear your sentiments."

So our Lord among the doctors, Luke ii. 46. not only heard their opinions but asked them questions,—proposing his queries in turn, and examining their answers; whether they were consonant to the law of God: and the doctors, we find, were in ecstasies at the intelligence of his mind, and the propriety of his language and replies.

Doctors of the law, were mostly of the sect of the Pharisees; but are distinguished from that sect, Luke v. 17. where it appears that the novelty of our Lord's doctrine drew together a great company of *law-doctors* (*νομοδιδασκαλοι*) who no doubt questioned him as well as they were able.

Doctors, or teachers, are mentioned among divine gifts, Ephes. iv. 11. It is credible, that the apostle here, does not mean such ordinary teachers (or pastors) as the church now enjoys; but, as he seems to reckon them among the *extraordinary* donations of God, and uses no mark of distinction, or separation, between apostles, with which he begins, and doctors, with which he ends, his list: but rather unites them by the same conjunction, "and some"—it may be, that he refers to the nature of the office of the Jewish doctors, as stated above; meaning, well-informed persons to whom inquiring Christian converts might have recourse, for clearing their doubts and difficulties, and for receiving from Scripture the demonstration that "this is the very Christ;" and that the things relating to the Messiah were accomplish-

ed in Jesus. Such a gift could not but be very serviceable in that infant state of the church (and this service though private was important;) which indeed, without it, would have seemed, in this particular, inferior to the Jewish institutions. To this agrees the distinction, Rom. xii. 7. between doctors, (teaching, *διδασκων*) and exhorters, *q. d.* "he who gives advice privately, and resolves doubts, &c. let him attend to that duty; he who exhorts with a loud voice (*παρκαλων*) let him exhort" his hearers, with proper piety. The same appears, 1 Cor. xii. 28. where the apostle ranges, *first*, apostles, public instructors; *secondly*, prophets, occasional instructors; *thirdly*, *didascalous*, *i. e.* doctors, or teachers, private instructors.]

DOCUS, *Δωκ*, to urge, pound, bray; from the Hebrew דוּך *duc*. If we read *dog*, it may be translated *fish*. *Vide* DAGON.

DODANIM, דדנים, *the sleep of the friend or uncle, or breast of her that sleeps*; from דד *dad*, or דור *dud*, and נום *num*, to sleep: or *the loves, the breasts*. [AFFECTIONS: FRIENDSHIPS.]

DODANIM, דודנים, דידנים, *δωδανειμ*, according to some Hebrew copies, *Rhodanim*, *sleep of him that descends, or commands*; from נום *num*, to sleep; and ירד *jarad*, to descend; or from דדח *radach*, to command.

DODANIM, the youngest son of Javan. Several Hebrew MSS. read *Rhodanim*, and believe that he peopled the island of Rhodes: *vide* RHODES. Possibly the Dodonians, inhabitants of Dodona. See DEDAN.

DODAVAH, דדוה, *δωδία*, *his friendship, his uncle, or her breast*; from דד *dad*, a breast, or דד *dod*, an uncle, or friendship; and הו *hu*, his.

DODAVAH, father of the prophet Eliezer, 2 Chron. xx. 37.

DOEG, דאג, *who acts with uneasiness*; from דאג *daag*: otherwise, *a fisherman*; from דוג *dug*, to fish. *Vide* DAGON.

DOEG, an Edomite, Saul's chief herdsman. Being at Nob, a city of the priests, when David came thither, and received provision from Abimelech, he reported this to Saul, and thereby was the cause of his sending for the priests who resided at Nob, and of their massacre, to the number of fourscore and five, 1 Sam. xxii. 16, 17, 18. When none of the king's guards would slay these sacred persons, Doeg executed the order without scruple or reluctance.

DOG, a domestic animal, well known. By the law the dog was unclean, and this animal was despised among the Jews. To compare a person to a dog living or dead, was a most degrading expression; so David uses it, 1 Sam. xxiv. 14. *After whom is the king of Israel come out? after*

a dead dog? So Mephibosheth, 2 Sam. ix. 8. *What is thy servant, that thou shouldst look upon such a dead dog as I am?*

The name of dog sometimes expresses one, who has lost all modesty; one who prostitutes himself to abominable actions; for so several understand the injunction, Deut. xxiii. 18. of not offering *the hire of a whore, or the price of a dog*; and Eccles. xiii. 8. *What fellowship is there between a pure and sanctified person, and a dog?* Jesus Christ, in Rev. xxii. 15. excludes *dogs, sorcerers, whoremongers, murderers, and idolaters, &c.* In Philip. iii. 2. St. Paul says, "Beware of dogs"—of impudent, sordid, greedy professors. Solomon, Prov. xxvi. 1. and St. Peter, 1 Pet. ii. 21. compares sinners, who continually relapse into sins, to dogs returning to their vomit.

I do not observe that the Hebrews made use of hounds. Game killed by dogs, would have been unclean, and not lawful for use. Levit. xvii. 15. I do not find any mention of dogs, when hunting is spoke of; nor of hunting, when dogs are mentioned.

The Arabians as well as Jews hold dogs to be unclean; they speak kindly to them, and feed them well, but do not touch them: particularly if they should happen to be wet, they would not suffer them to come near them, lest a sprinkling of water should fall upon their clothes, which would incapacitate them from saying their prayers. Nevertheless, those who love sports, do, notwithstanding, keep greyhounds and setting dogs: alleging, that these dogs being always tied up, and eating nothing that is unclean, are exempted from the common rule. The same they plead for little lap-dogs. No one among them does any harm to dogs, and if any person were to kill one of them deliberately, and with design, he would be punished. D'Arvieux, *Mœurs des Arabes*, cap. 8. p. 162.

[Dog is put for persecutor; Psalm xxii. 20. The Jews were fond of giving degrading epithets to other nations; hence they called them *hogs*, (*vide* Daniel ad fin.) and *dogs*; our Lord, to a certain degree, and to answer a certain purpose, adopts their language, Matth. vii. 6. where he must be understood, not as using his own private and personal phraseology, but the current language of his nation and country, to the Syro-phœnician woman; calling the Jews, *children*, and the gentiles, *dogs*.

The state of dogs among the Jews was probably pretty much the same as it is now in the East; where having no owners, they run about the streets in troops, and are fed by charity, or by caprice; or they live on such offal as they can pick up. That they were numerous in Jezreel,

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when directed to fulfil the prophecy of Elijah, vide FRAGMENT, No. 53.

DOMITIAN, the Roman emperor, son of Vespasian, and brother to Titus, was the last of the twelve Cæsars; he succeeded Titus A.D. 81, September 13. and was abhorred, for his debaucheries and his cruelty. He persecuted the Christian church. The apostle John being at Rome, was put into a caldron of boiling oil, near the Latin gate, but suffered no harm by it. Tertull. prescrip. cap. 36. Hieronym. de Scriptorib. In this persecution, Domitian knowing there were some Christians who claimed to be of the race of David, and related to Jesus Christ, he was apprehensive of their sedition. They were grandsons to Judas, brother to our Lord, and probably son to Joseph by a former wife, before his marriage with the Virgin Mary. Being carried to Domitian, he asked them, if they were of David's family? they confessed they were. He farther inquired how much land they possessed? and what money? They answered, that they were two in number, they had to the value of 9000 sesterees in lands, containing thirty-nine *plethra*, (about seven acres, and four perches) that for these they paid taxes, cultivated them themselves, and subsisted on their produce; at the same time they shewed him their hands, which were callous, and their bodies, which were hardened with labour.

The emperor asked them, what the kingdom of Jesus Christ was, when, and where he was to reign? They answered, that his kingdom was not earthly, but heavenly and angelical; that it would appear at the end of the world, when he would come with celestial glory to judge both quick and dead. Domitian despising them, sent them away without injury. He also suspended the persecution; at least in Judea. These two confessors lived to the time of Trajan. Hegesip. apud Euseb. lib. iii. cap. 20. Hist. Eccles. Domitian died A.D. 96, September 17.

DOORS. See GATES.

DOPIKAH, דפקה, ραφανᾶ, *impulse*; from דפק *daphac*. The LXX read *Raphaca*, reading ר *resh*. instead of ד *daleth*.

DOPIKAH, the ninth or tenth encampment of the Israelites in the wilderness of Sin, Numb. xxxiii. 12.

DOR, דור, or דור, a city, Josh. xi. 2. This word is differently writ in Josh. xvii. 11. *Generation*, or *habitation*; from דור *dor*, or *dur*, according to different readings.

DOR, or *Dora*, the capital of a district in Canaan; in Hebrew, *Nephat-Dor*. Joshua conquered it, and killed its king, Josh. xii. 23. He gave it to

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the half tribe of Manasseh, on this side Jordan, xvii. 11. Dor is situated on the Mediterranean, and has a bad port: between Cæsarea Palestine, and mount Carmel, nine miles from Cæsarea. This city is often reckoned to Phœnicia. Antiochus Sidetes besieged in it Tryphon, the usurper of the kingdom of Syria, 1 Macc. xv. 11.

DORCAS, Δορκας, טביתה, *Tabitha* in Syriae, Acts ix. 39. *the female roe*.

DORCAS, in Greek a goat; *Tabitha* signifies the same in Syriae.

DORYMINI, Δορυμίνης, *generation*, or *habitation of the right hand*; from דור *dor*, *habitation*, &c. (see Dor) and ימין *imin*, or *jamin*, *the right-hand*: or rather, according to the Greek, *the violence of the dart or javelin*.

DOSITHEUS, Δωσίθεος, *given of God*; from θεός, *God*, and δῶσις, *a gift*.

I. DOSITHEUS, who pretended to be a priest, and Levite, brought into Egypt the epistle named *Purim*, i. e. the book of Esther in Greek. Apoc. Esth. xi. 1. We cannot tell who this Dositheus was. Usher believes him to be the same to whom Ptolemy Philometor gave the command of his troops, together with another Jew, named Onias. Joseph. contra Apion. lib. ii.

II. DOSITHEUS, an officer in Judas Maccabeus' troops, 2 Macc. xii. 19, 20, 21, &c. sent to force the garrison of Characa, in the country of the Tubienians. We do not know whether he is the Dositheus named in the same chapter, and said to belong to Bæenor.

III. DOSITHEUS, Dositheans. The Jews pretend, that Dosthai, or Dositheus the son of Janneus, was one of the priests sent by Sennacherib, to instruct the Cutheans, who had been planted by him in Samaria, and who were molested by lions, 2 Kings, xvii. 24, 25, 27. Epiphanius de Hæres. lib. i. says, the Dositheans were a fourth branch of heretics at Samaria; but he does not inform us, who they were, and whence they came. Photius, Cod. 130. relates, that after our Saviour's conversation with the Samaritan woman of Sichem, there arose two parties in Samaria, one maintaining Jesus Christ to be the Messiah foretold by Moses, Deut. xviii. 15, 18. the other maintaining that Dositheus, a Samaritan, who was contemporary with Simon the Magician, was the Messiah.

Hegesippus, apud Euseb. lib. iv. cap. 22. Hist. Eccl. who lived in the second century, places Dositheus and his followers at the beginning of Christianity, with those of Simon Magus. A treatise against heresies ascribed to St. Hippolytus begins with the Dositheans. Origen sets Jesus Christ, whose gospel was preached over the whole

earth, in opposition to Simon and Dositheus, whose sects were already vanished, though they had boasted of performing miracles, and though Dositheus would have passed for the Messiah. The Apostolical Constitutions assert, lib. vi. cap. 8. that Cleobius and Simon the magician were disciples to Dositheus; but that they expelled him, and deprived him of the first rank in their confraternity, to which he aspired.

It seems to be certain, that this man lived in the time of Simon the magician, and that his party was formed in the country of Samaria, when our Saviour appeared. We are assured, that he was a Jew, who, being desirous to distinguish himself by new explanations among the doctors who studied the mystical interpretations of the law, and the traditions, and affecting the first rank among these rabbins, was rejected by them; and that out of pique he formed a sect of Samaritans, which observed circumcision like the Jews, and the sabbath with so much rigour, that for the whole four and twenty hours, they remained without stirring, in that place where they happened to be when the sabbath began; they likewise fasted very rigidly, and denied themselves every thing that had life in it.

They received only the five books of Moses, and held Dositheus to be the Messiah. He applied to himself those prophecies in the Pentateuch which we explain of Jesus Christ; while the Samaritans who opposed Dositheus, applied them to Joshua. It is affirmed, that Dositheus disappeared, and was found in a cave, gnawed by worms and insects. Some attribute his retreat to the foolish vanity of desiring to be thought immortal, as if he had been transported alive into heaven. But a discovery of his body manifested the imposture; yet that did not undeceive his disciples, who gave out that he had retired to pursue the study of philosophy with more liberty and leisure. Some of his disciples were remaining in the sixth century, in Egypt.

DOTHAN, דוּתָן, or דוּתָן, *the law, or custom; from דָּת dath.*

DOTHAN, or Dothaim, a town twelve miles north of Samaria. Joseph's brethren were at Dothan, when they sold him to the Ishmaelites, Gen. xxxvii. 17. Holofernes' camp extended from Dothaim to Belmain. Judith vii. 3.

DOUBLE, has many significations in Scripture. Double money, double food; twice as much money and food.

A double garment, may mean a lined habit, such as the high-priest's pectoral: or a complete habit, or suit of clothes, a cloak, and a tunic, &c. *Vide LINING.*

Double sometimes signifies multitude; she hath received of the Lord's hand, the double for all her sins, *i. e.* her transgression was *correspondently, answerably*, punished, Jerem. xvii. 18. Destroy them with a double destruction; punish them severely. I will doubly punish their iniquities, or I will inflict adequate penalties upon them, penalties proportioned to their iniquities. Thou shalt receive twice as much evil, chastisements, the counterpart, the double to thy sins, Ecclus. xii. 7.

Double heart, double tongue, double mind, are opposed to a simple, honest, sincere heart, tongue, mind, &c.

DOVE, a tame bird, by the law declared pure. Levit. xii. 8. ordains, that when a woman went to the temple after child-bearing, she should offer a lamb, and a dove, or turtle; or else a young pigeon, or a young turtle, *vide* Numb. vi. 10. The lamb was offered as a burnt-offering, the pigeon as a sin-offering. Or, if she could not afford a lamb, then she might offer two pigeons, or two turtles: no matter of what sex. The blessed virgin, to comply with this law, offered two pigeons, or two turtles, Luke ii. 14. As it was difficult for all who came from distant places, to bring doves with them, the priests permitted the selling of these birds in the courts of the temple. Jesus Christ one day entered the temple, and with a scourge of cords, drove out those who traded there in pigeons, Matth. xxi. 12; Mark xi. 15.

There were also other occasions, on which birds might be offered. The rich offered four footed animals, but the poor offered only pigeons for the ceremonies. See Levit. i. 14, 15, 16, 17. The priest took the turtle-dove, and wrung its neck; some expositors think he plucked the head off entirely; others more truly conceive, that he only wrung the neck. See **BIRDS**.

Jeremiah, speaking of the ravages which would be committed in Judea by Nebuchadnezzar, says, *The land is desolate because of the fierceness of the dove.* And again, *Let us go again to our own people, to avoid the sword of the dove.* [In the English translation, "the oppressing sword:" the radix of דוּר, a dove, being דוּר, which signifies to oppress.] And in another place, *They shall flee every one for fear of the sword of the dove.* Some by the word *dove* in this place understand the Lord, who of a dove was become a roaring lion: armed with a sword, and ready to lay waste the country. Others suppose Nebuchadnezzar, king of the Chaldeans, to be meant here; who, it is said, bore a dove in his ensigns, in memory of Semiramis, who was reported to have been metamorphosed into a dove, or who

was called *dore* in a way of antiphrasis. But it is more natural and simple to translate the Hebrew *Jona*, an enemy, destroyer, ravager. This epithet suits admirably well with Nebuchadnezzar. The land shall be made desolate by this ravager; fly from the sword of this prince, who carries fire and terror into all places wheresoever he goes. We have no good proofs that the Chaldeans bore a dove in their standards. *Vide* FRAGMENT, No. 269, and Plates.

The dove is used as a symbol of simplicity and innocence. The Holy Spirit appeared at the baptism of Jesus, in the form of a dove, Matth. iii. 16. Jesus Christ recommends to his disciples the wisdom of the serpent, and the harmlessness of the dove, Matth. x. 16. The prophet Hosea, vii. 11. compares the Israelites to a silly dove which hath no heart, or understanding.

The spouse in the Canticles is compared to a dove, by reason of her innocence, gentleness, and fidelity. Noah sent the dove out of the ark, to discover whether the waters of the deluge were abated: Gen. viii. 8, 10. He chose the dove, as a tame bird, an enemy to carrion and ordure; it immediately returned to him, not finding a resting-place, because the waters were not retired. He sent it out a second time, and it returned with a young shoot of green olive-tree in its beak, which had sprung out since the deluge. He sent it out a third time, and it returned no more, because the deluge was terminated.

DOVE'S DUNG. It is said, 2 Kings, chap. vi. 25. that during the siege of Samaria, *the fourth part of a cab* [little more than half a pint] *of dove's dung was sold for five pieces of silver*;—about twelve shillings. It is well known, that dove's dung is not a nourishment for man, even in the most extreme famine. Josephus and Theodoret were of opinion, that this dove's dung was bought instead of salt, to serve as a kind of manure, for the purpose of raising esculent plants of quick vegetation. The Rabbins think it was not the dung of pigeons, but the corn in their crops, which they brought back filled out of the fields, whither, during the siege, they went to feed. Junius and Fuller suppose the dove's belly to be meant. But Bochart is of opinion, that we should understand a sort of moss growing on trees. It might be a kind of tare, or *cicer*, so called from its resemblance when dried, or parched, to the dung of pigeons, &c. *Vide* Cicer. The Arabians call it chick-peas.

[DOWRY. Nothing distinguishes more the nature of marriage among us in Europe, from the same connection when forming in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom.

Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable proportion of his aggregate property: but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Of this procedure we have scripture instances from the earliest times. Even when Jacob had nothing which he could immediately give, or pay down for a wife, as it would have been a disgrace to his intended spouse to suppose she was not worth purchasing, he purchases her, by his skill and his attention, in the service of her father Laban. So we find Shechem, when proposing to Jacob's family, notwithstanding what had happened, to treat for Dinah in an honourable manner, he offers to pay any value, as a dowry: "Ask me never so much dowry and gift," Gen. xxxiv. 12. In this passage is mentioned, a distinction still observed in the East: 1. a dowry to the family, as a token of honour, to engage their favourable interest in the desired alliance; 2. A gift to the bride herself, e.g. of jewels, and other decorations, a compliment of honour, as Abraham's servant gave Rebecca. We find king Saul, 1 Sam. xviii. 25. instead of wishing for a pecuniary dowry from David, which David was sensible he could not pay in proportion to the value of the bride—he required one hundred foreskins of the Philistines, thereby proposing his daughter in reward of valour, as Caleb had formerly done his daughter Achsah to whoever should take Kirjath-Sepher; i.e. he gave her, as a reward of honour, without receiving the accustomed dowry. The dowry was esteemed so essential, that Moses even orders it, in a case where it might otherwise, perhaps, have been dispensed with, Exod. xxii. 16. "If a man entice a maid, that is not betrothed, he shall endow her as his wife;" he shall make her the usual nuptial present; according to that rank which he holds in the world, and to that station which his wife might justly be expected to maintain; proportionate also to that honour which he would have put upon his wife, had he regularly solicited her family for her; i.e. jewels, &c. "If her father refuses his daughter," he shall pay money, "according to the dowry of virgins:" i.e. what the father of a virgin of that rank of life might justly expect should have been offered for his daughter when solicited in marriage. And this we find was the proposal made by Shechem, in reparation of the injury done to Dinah.

DRACHMA. The value of a common drachm was seven pence English, a didrachm or double

drachm, made very near half a shekel, and four drachms made nearly a shekel. See DIDRACHMA. The Attic drachm, says Dr. Arbuthnot, is commonly reputed equal in value to the Denarius; which he has stated in his tables, at seven pence three farthings. See his chapter of the Grecian coins, p. 25.

DRAGON. This word answers generally to the Hebrew *תנין* *Thannim*, or *Tannin*, which signifies a large fish: The LXX generally translate *Δρακῶνες* *Dracones*; rarely *great fishes*; sometimes *Sirens*, or *Ostriches*. Jerom most frequently renders it *dracones*, but sometimes *Sirenes* or *Lamiae*. The same variations almost are observable in *Aquila*, *Symmachus* and *Theodotion*. By *Sirenes* they mean probably sea-monsters, not the fabulous *Sirens* of the poets. By comparing the passages where this word occurs, it signifies sometimes a large river-fish, or sea-fish; at other times venomous and land serpents: and, as I conjecture, more particularly the crocodile. [Perhaps it should generally be rendered *reptile*.]

The dragons which are mentioned in books, are mostly old serpents grown to a prodigious size. The Babylonians adored a dragon, which Daniel is said to have killed. Nothing was more common in the heathen religion, than the worship of serpents; it spread almost all the world over, and still subsists in some places.

This word is sometimes taken in scripture for the devil: as in Rev. chap. xii.

In passages where there is mention of a ruined city, or province, or land, it is said to be a dwelling for dragons: because, serpents, dragons, and venomous reptiles hide in uninhabited places, in ruins, in rubbish, old walls, &c.

DRAGON WELL. The Dragon well, mentioned Nehem. ii. 13. lay east of Jerusalem. This well is still shewn in a sort of subterraneous cave, having a descent of twenty steps. The Turks call it Mary's well, and believe that the blessed virgin used the water of it for her house and family.

DREAM, חלום *Chalom*, Græc. ὄνειδος. Dreams which were prophetic, or significative of future events, are generally thus called. The easterns, in particular the Jews, greatly regarded dreams; and applied for their interpretation to those who pretended to explain them. The ancient Greeks and Romans had the same opinion of them, as appears from their most eminent writers. We see the antiquity of this attention to dreams in the history of Pharaoh's butler and baker; Pharaoh himself, and Nebuchadnezzar, are instances of the same. God expressly forbid his people from observing dreams, and from consulting explain-

ers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell futurities, even though what they foretold came to pass, if they had any tendency to promote idolatry. But they were not forbid when they thought they had a significative dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained.

Saul, before the battle of Gilboa, consulted a woman who had a familiar spirit, *because the Lord would not answer him by dreams, nor by prophets*, &c. 1 Sam. xxviii. 6, 15.

The Lord did sometimes discover his will in dreams, and enable persons to explain them. He informed Abimelech in a dream, that Sarah was the wife of Abraham, Gen. xx. 3, 6. He shewed Jacob the mysterious ladder in a dream; Gen. xxviii. 2, 3, &c. and in a dream an angel revealed to him a way of multiplying his flocks. Gen. xxxi. 11, 12, &c. Joseph was favoured very early with prophetic dreams, whose signification was easily discovered by Jacob, Gen. xxxvii. 5. God said, that he spake to other prophets in dreams, but to Moses face to face. The Midianites gave credit to dreams, as appears from that which a Midianite related to his companion; and from whose interpretation Gideon took a happy omen, Judg. vii. 13, 15.

The prophet Jeremiah, xxiii. 25, 28, 29. exclaims against impostors who pretended to have had dreams, and abused the credulity of the people. *They prophesy lies in my name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream, and he that hath my word, let him tell it faithfully, saith the Lord.* The prophet Joel, ii. 28. promises from God, that in the reign of the Messiah, the effusion of the Holy Spirit should be so copious, that the old men should have prophetic dreams, and the young men should receive visions.

This word signifies likewise those vain images, beheld in imagination while we sleep, which have no relation to prophecy. *He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night*, Job xx. 8. And Isaiah, *The multitude of all the nations that fight against Ariel (against Jerusalem) shall be as a dream of a night-vision. It shall be even as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.* See Psalm lxxii. 20. Eccl. v. 2, 6.

[DREAMS, should be carefully distinguished from visions: the former happening during sleep, and therefore being liable to great ambiguity and uncertainty: the latter happening when the person being awake, has full possession of his natural powers and faculties. God spake to Abimelech in a dream—but to Abraham by vision: Jacob saw in a dream the method of producing certain effects on his cattle. God told Laban in a dream not to injure Jacob. Now in these, and other instances of dreams, the subjects dreamed of, appear to be the very matters which had occupied the minds of these persons while awake; and, when asleep, Providence overruled, or improved, their natural cogitations, to answer such and such purposes. But in the case of visions, the thing seen was unexpected; the mind was not prepared for it, nor could previously have imagined what was about to occur.

The subject of dreams is among the most curious which belong to human nature, and one which to understand thoroughly demands no mean skill in the affections, dispositions, sympathies, and agitations of the human mind. We shall not attempt to investigate the subject here: we shall simply state the conviction, that while the body rests, and is asleep, there is a somewhat distinct from the body which is extremely active, volatile, sensible, which sees without employing the organs of sight, hears without employing the organ of hearing, and performs a thousand actions with all the appearance of reality, without the intermediation of the bodily agents—what is this power? this somewhat, controlled yet uncontrollable, dependent yet independent, retained by the tenement of clay, yet winging its devious course to regions, to events, and to actions, of which the tabernacle of the body is utterly unconscious?

But I could wish to verify the distinction between visions and dreams: for which purpose I do not recollect more appropriate instances than those furnished by the book of Job. The vision is thus described chap. iv. “Now an occurrence was secretly—partially—brought to me, and mine ear received a little thereof.

“In thoughts from—(?) distinct from—visions of the night, when deep sleep falleth on man,

“Fear seiz’d my soul, the hand of horror strook
My shuddering flesh and every member shook;
A rapid wind with rushing fury pass’d
So near, so loud, blast whirling after blast,
That my hairs started at each stiff’ning pore,
And stood erect.”

SCOTT.

Then a spirit passed before my face, it stood still, but I could not discern the form thereof: an image was before mine eyes, and I heard a

voice,” &c. *i. e.* his senses were in exercise, but the image was too fine, too aerial for his complete discernment of it—his bodily organs were not deficient, but the subject was beyond their powers; and I suppose the prophets had additional, or superior powers, bestowed on them *pro tempore*, when they were enabled to behold visions: whereas, a dream is described, chap. xxxiii. 15. as happening “in (2) sleep, in a vision of the night, in deep sleep falling on man, in slumberings on the bed!”

Perhaps it is neither easy nor necessary, to distinguish always when the word *dream* is used, whether it may not denote a vision—but it should seem likely that when the interference of an angel is mentioned, as giving counsel and advice, or direction, that more than a mere dream is implied: as, to Jacob, Gen. xxxi. 11. to Joseph, Matthew i. 20. ii. 13, 19.

[DREAMERS, is used as a word of reproach; of Joseph by his brethren, Gen. xxxvii. 19. of Shemaiah, Jer. xxix. 24. *vide* chap. xxvii. 9. and Jude verse 8. See also Isaiah lvi. 10.]

To DRINK. This word is used sometimes properly, sometimes figuratively. Its proper sense needs no explanation.

The wise man exhorts his disciple, Prov. v. 15, to *drink water out of his own cistern*; to content himself with the lawful pleasures of marriage, without wandering in his affections. To *eat and drink* is used Ecclesiasticus v. 18. to signify people’s enjoying themselves: and in the gospel for living in a common and ordinary manner. *John came neither eating nor drinking, and ye say he hath a devil; the Son of Man cometh eating and drinking, and ye say, he is a glutton and a wine-bibber.* The apostles say, they ate and drank with Jesus Christ after his resurrection; they conversed, they lived freely with him, Acts x. 41.

Jeremiah reproaches the Jews with having had recourse to Egypt for muddy water to drink, and to Assyria, to drink the water of their river; *i. e.* the water of the Nile and of the Euphrates: meaning soliciting the assistance of those people.

To DRINK blood, signifies to be satiated with slaughter; *Ie shall drink the blood of the princes of the earth*, Ezek. xxxix. 18. David refused to drink the water which three gallant men of his army had procured for him, saying, *God forbid that I should drink the blood of these men*, 2 Sam. xxiii. 16, 17. Jesus Christ commands us to drink his blood and to eat his flesh: We eat and drink both, figuratively, in the Eucharist. To drink water by measure, Ezek. iv. 11. and, to buy water to drink, Lam. v. 4. denotes extreme scarcity and desolation. On fast days the Jews

abstained from eating and drinking during the whole day, believing it to be equally of the essence of a fast to suffer thirst, as to suffer hunger.

DROMEDARY, a sort of camel so called, *q. dromas*, or *dromedarius*, by reason of its swift running; from the Greek *dromo*, I run. Dromedaries are smaller, and more slender than common camels. On their backs they have a kind of natural saddle, composed of two great bunches. Persons of quality in the East generally use dromedaries for speed. We are assured that they can travel an hundred miles a day with them. Isaiah xlv. 20. calls this creature, as Bochart believes, *Bicuroth*. *Bichra*, the feminine of *bicher*, is taken for a dromedary, Jerem. ii. 23. בקרה קלה, by Aquila, Symmachus, and Theodotion. *Vide* FRAGMENT, No. 122.

DRUMA, Gideon's concubine, and mother of Abimelech, Judg. viii. 31.

DRUMOS, or *Drymos*, or *Drymas*, a plain near mount Carmel, toward Cæsarea Palestine. The LXX sometimes translate Saron, *Drymos*. Strabo, lib. xvi. speaks of *Drymos* and mount Carmel, as of neighbouring places. Josephus says the same, and that the inhabitants of mount Carmel hoped to make themselves masters of the district called *Drymos*: Joseph. Antiq. lib. xiv. cap. 24. & de Bello, lib. i. cap. 11.

DRUNK, DRUNKENNESS. These words are not always taken in Scripture in an odious sense. They often signify simply to drink to satisfaction, to exhilarate the spirits, as we freely may, at an entertainment made by a friend, where there is no want of wine. So Gen. xliii. 34. Joseph's brethren were drunk with him, the second time they came into Egypt, and knew not as yet that he was their brother. It is not credible they should forget themselves so far on this occasion, as to be really drunken in the bad sense of the word, before so great a man as Joseph, or that Joseph should suffer such impropriety. So Cant. v. 1. *Come, my friends, drink and be drunken*; drink freely, abundantly, without sparing or restraint. So John xi. 10. *Every man first bringeth forth good wine*, and when the guests have drank freely—*cum inebriati fuerint*—Will any one believe, that Jesus Christ waited till the guests were drunk, to perform the miracle at Cana? the thought is absurd; as well as ignorant. *Vide* ARCHITRICLINIUM.

One wants, and the other is drunken: *i. e.* abounds; has plenty. This sense of the word is confirmed by those passages in which absolute *drunkenness* cannot be intended, as—"thou shalt be drunk but not with wine," Isaiah li. 21. "I will make my arrows drunk with blood," Deut. xxxii. 42. They shall be drunk with their own

blood," Isai. xlix. 26. *Absumet ebria silientem*, says Moses, Deut. xxix. 19. in a sort of proverbial way: The drunken will devour the thirsty. The rich will consume the poor, the strong will overwhelm the weak. *Thou shalt be filled with drunkenness and sorrow*, Ezek. xxiii. 33.

DRUSILLA, Δρυσίλλα, watered by the dew; from δρόσος, the dew.

DRUSILLA, third daughter of Agrippa the Great by Cypros, who was first promised in marriage to Epiphanes, son of Antiochus, king of Comagena, upon an assurance from him, that he would be circumcised: but, he refusing to perform this condition, the marriage was broke off. Drusilla was married to Azizus, king of the Emeseniens: whom, after a little time, she left to marry Claudius Felix, governor of Judea, by whom she had a son, named Agrippa. Before this Drusilla and her husband Felix, St. Paul evidenced the truth of Christianity, Acts xxiv. 24, 25. Drusilla passed for one of the most beautiful persons of her age, but not for one of the most chaste. *Vide* the GENEALOGY of HEROD the GREAT, FRAGMENT, No. 227.

DUDIA, דודי, דודא, my beloved, or my uncle; from דוד *dod*, and דודי *i, my*.

DUDIA, captain of 24,000 men, who served David and Solomon, in the second month, 1 Chron. xxvii. 4.

[**DUKE**, being a title of honour in use among ourselves, and signifying a higher order of nobility, is apt to mislead the reader, who in Gen. xxxvi. 15—40. finds a long list of Dukes of Edom: but the word duke, from the Latin *dux*, merely signifies a leader, or chief, and the word *chief* ought rather to have been preferred in our translation: Exod. xv. 15. the dukes of Edom, (*i. e.* leaders, chiefs—much such chiefs as the judges, or champions, were afterward in Israel) shall be amazed, the mighty men of Moab shall tremble, &c. See also 1 Chron. i. 51.]

DULCIMER, Dan. iii. 5, 10. An instrument of music, as is usually thought. In the original the word is *symphony*, which being a Greek word, signifying *sounding together*, may perhaps render doubtful whether it really mean a musical instrument, or a musical strain, chorus, or accompaniment of many voices, or instruments, in concert and harmony.

It is a very great difficulty to account, how this Greek word should get into the Chaldee language, unless we suppose that some musicians from Greece, or from western Asia, had been taken captive by Nebuchadnezzar, in his victories over the cities, &c. on the coast of the Mediterranean, who might have introduced certain of their own terms of art among the king's band of mu-

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sic; as we now use much of the language of Italy in our musical entertainments, and even our sacred anthems adopt many Italian expressions, &c.]

DUMAH, דומה, דָּמָה, *silence*; from דומ *dum*: otherwise, *resemblance*; from דמה *damah*. The Vulgate reads *Rumah*, Josh. xv. 52. and the LXX, ρεμα, and in some copies ρεμα. *Vide FRAGMENT*, No. 188.

[**DUMB**. One unable to speak by reason of natural infirmity, Exod. iv. 11. "who maketh the dumb, or deaf, or blind? have not I the Lord?"

One unable to speak by reason of want of knowledge what to say, or how to say it: what proper mode of address to use, or what reasons to allege on his own behalf. Open thy mouth for the dumb—in the cause of all such as are appointed by unjust means, or by mistaken judgment, to destruction; explain the matter under judgment, urge what you can in vindication, endeavour to save life, and let it not be lost, because the party cannot plead his own cause powerfully: be his advocate;—open thy mouth, judge righteously, plead the cause of the poor and needy; do not suffer overbearing violence to condemn and destroy them, Prov. xxxi. 8.

One unwilling to speak: "I was dumb, I opened not my mouth," out of respect to thy dispensations, "because thou didst it," Psalm xxxix. 9.

We have a remarkable instance of this venerating dumbness, or silence, in the case of Aaron, Lev. x. 3. After Nadab and Abihu, the sons of Aaron were consumed by fire, "Aaron held his peace;" did not exclaim against the justice of God, but

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saw the propriety of the divine procedure, and humbly acquiesced in it. N. B. This acquiescence had been too much for flesh and blood to have manifested, had not Aaron been convinced that this dispensation was truly divine, and from God alone.]

DUNG, used for fuel in the East, *vide FRAGMENT*, No. 106.

DURA, דורא, דֹּרָא, *generation, or habitation*; from דור *dur*, or *dor*.

DURA, a great plain near Babylon, where Nebuchadnezzar erected a colossal image of gold to be worshipped, Dan. iii. 1.

DUST. The Hebrews in mourning put dust, or ashes, on their heads, Joshua vii. 6. In their afflictions they sat in the dust; or threw themselves with their faces on the ground. *Come down, sit in the dust, O virgin daughter of Babylon*, Isa. xlvii. 1. Dust denotes likewise the grave, and death. *Dust thou art, and to dust thou shalt return*, Gen. iii. 19.

Dust signifies likewise multitude; *I will make thy seed as the dust of the earth*, Gen. xiii. 16. And Balaam, seeing the Israelites' camp, exclaims, *Who can count the dust of Jacob?* The multitude of Israel? Numb. xxiii. 10.

Our Saviour commands his disciples to shake the dust off their feet against those who would not hearken to them, nor receive them; to shew hereby, that they desire to have no commerce with them; that they abhor every thing belonging to them; that they give them up to their blindness, misery and hardness of heart, Matth. x. 14; Mark vi. 11; Luke ix. 5.

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EAGLE, *aquila*, Heb. נֶשֶׁךְ *Nescher*. Greek 'Αετός.

This bird is frequently mentioned in Scripture. It is unclean, with all its species; including the vulture, the hawk, kite, and other birds of prey.

In Psalm ciii. 5. we read, that the Lord maketh a good man renew his youth *as an eagle*. The conjectures of interpreters have been various concerning the eagle's renewed youth. St. Austin, on Psalm ciii. 5. and Epiphanius on Physiolog. tell us, that when the eagle is old, its beak becomes so hooked, as to prevent the bird from eating; but by striking it against a rock, and breaking off a part, the eagle grows young again by taking fresh nourishment. Others suppose, that in this state, the eagle is nourished by drinking only; from whence the proverb, *Aquila Senectus*: but it is thought the eagle does not drink, no more than other birds with sharp claws. The eagle renews its youth like all birds, which cast their feathers yearly in the moulting season, and have others in their stead: this is the best and most simple interpretation. This sense the Hebrew favours.

Moses says, Exod. xix. 4. that God delivered his people out of Egypt, and *bore them on eagles' wings*; and Dent. xxxii. 11. that "the Lord bore them on his shoulders, as an eagle beareth her young; and set them at liberty, as an eagle takes its young out of the nest, to teach them how to fly, by gently fluttering about them." It is said, that when an eagle sees its young capable of flight, it hovers over their nest, flutters with its wings, and excites them to imitate her, and take their flight; also that when it sees them weary or fearful, she takes them upon her back, and carries them so, that the fowlers cannot hurt the young without piercing through the body of the old one. [It is likely the *Racham*, rendered *eagle* by translators, is by no means of this class of birds; it should seem to be a water-bird. Vide FRAGMENT, No. 287.]

The prophet Micah, i. 16. seems to say that the eagle divests itself of feathers when it mourns, *Enlarge thy baldness as the eagle*; but unless this refers to the vulture (which I rather think) or to the bald eagle, it may refer to the time of moulting,

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ing, when the eagle casts almost all its feathers, and falls into a languishing condition.

Our Saviour in the gospel, alludes to Job xxxix. 29, 30. *Wheresoever the carcass is, there will the eagles be gathered together*. In common, eagles do not eat carrion, but vultures do, and prefer it: all the vulture kind eat raw flesh, if fresh and lately killed: which is the literal meaning of Job: but Jesus Christ uses it figuratively, intimating that where the body of the Jewish people was assembled, i. e. at Jerusalem, there would the Roman eagles follow, and consume them.

The Romans, we know, bore the eagle in their standards, and paid divine honours to it, as they did to all their ensigns. *Religio Romanorum tota castrensia signa veneratur, signa jurat, signa omnibus Diis praeponit*, says Tertullian. Several fathers and interpreters refer the *abomination of desolation*, Matth. xxiv. 15. (*vide* ABOMINATION,) to the Roman eagles, and military ensigns, lodged in the holy place, i. e. in the holy land, when Titus encamped there. But CALMET thinks, that it is the profanations of the temple, by the seditious Jews, the Zealots; who committed unlimited abominations, sacrileges, and murders, as described by Josephus.

EARS. *I will uncover thine ear*; by this Hebraism, is meant, *I will reveal something to thee*, 1 Sam. xx. 13; 2 Sam. vii. 27. The servant who renounced the privilege of freedom, in the sabbatical year, had his ear pierced with an awl, in the presence of the judges, at his master's door, Exod. xxi. 6. Dent. xv. 17. The Psalmist, speaking in the person of the Messiah, says, *Sacrifice and offering thou wouldst not, but mine ears hast thou opened*. Heb. *Thou hast dug my ears*; thou hast opened them, removed impediments, and made them attentive; or, thou hast pierced them, as those of such servants were pierced, who chose to remain with their masters: [or, *thou hast dug my ears*, in their form and structure, as they are sunk deep in the head. Query, whether to dig the ears by formation, is not equivalent in import to having prepared a body? Does not one action imply the other?] St. Paul reads, Heb. x. 6. *a body hast thou pre-*

pared for me; and thus the LXX, and the generality of the ancient fathers read the passage.

To have heavy ears, is said of natural as well as of voluntary deafness. *Make the ears of this people heavy*; perhaps, repeat thy admonitions to them till their ears are tired of them: or, tell them that I will suffer them to harden their hearts, and stop their ears against my word. Scripture sometimes says the prophets do what they foretell only: but vide FRAGMENTS, No. 190, &c.

EARTH. This word is taken in various senses:

1. For that gross element, which sustains and nourishes us; which nourishes plants, and fruit; is barren, is watered, &c. for the continent, as distinguished from the sea. *God called the dry land earth*, Gen. i. 10.
2. For that rude matter which existed in the beginning. *God created the heaven and the earth*; the matter of all sensible beings, Gen. i. 1.
3. For the terraqueous globe, and its contents, men, animals, plants, metals, waters, &c. *The earth is the Lord's, and all that therein is*, Psalm xxiv. 1. "The heavens are the Lord's: the earth hath he given to the children of men," Psalm cxv. 16. to them he said, *Go forth and make yourselves masters of the earth*.
4. For inhabitants of the earth, or continent, *The whole earth was of one language*, Gen. xi. 1. *The earth is filled with violence*, Gen. vi. 13. *Sing unto the Lord, all the earth*, Psalm xevi. 1.
5. For Judea, or the whole empire of Chaldea and Assyria. Thus Cyrus says, Ezra i. 2. *The Lord God of heaven hath given me all the kingdoms of the earth*. The Psalmist invites *all the earth, i. e. all Israel*, to praise and serve the Lord, Psalm xxxiii. 8.

[The restricted sense of this word to Judea and the region around it, I apprehend to be more common in Scripture than is usually supposed, and this acceptance of it has great effect on several passages, where it ought to be so understood.]

To demand earth and water, was a custom of the ancient Persians, whereby they required a people to acknowledge their dominion; thus Nebuchodonosar, in the Greek of Judith, chap. ii. 7. commands Holofernes to march against the people of the West, who had refused submission, and to declare to them, that they were to prepare earth and water. Darius, in like manner, ordered to demand earth and water of the Scythians, Herod. lib. iv. cap. 126. and Megabysus required the same of Amyntas king of Macedonia in the name of Darius, Idem. lib. v. cap. 17. Polybius and Plutarch notice this custom among the Persians. Some believe, that these symbolical demands denoted dominion of the earth and sea; others, that the earth repre-

sented the food received from it, corn and fruits; the water, drink, which is the second part of human nourishment.

Ecclesiasticus xv. 16. in much the same sense, says, *The Lord hath set fire and water before thee, stretch forth thine hand unto whether thou wilt*; and, chap. xxxix. 31. "Fire and water are the most necessary things to life." Fire and water were considered by the ancients as the first principles of the generation, birth and preservation of man. Proscribed persons were debarred from their use; as on the contrary, wives in their nuptial ceremonies were obliged to touch them.

An quod in his vitæ causa est, hæc perdit exul?

His nova sit conjux, hæc duo magna putant.

OVID. FAST. lib. 4.

EARTH, in a moral sense, is opposed to heaven and spirit. *He that is of the earth, speaketh of the earth: but he that cometh from heaven is above all*, John iii. 31. *If ye then be risen with Christ, set not your affections on things on the earth*, Col. iii. 2.

EARTHQUAKE. Scripture speaks of several earthquakes. One of the most remarkable, is that which swallowed up Korah, Dathan, and Abiram, when the earth cleaving where their tents stood, engulfed them all: [this was, no doubt, a miraculous event: but whether the miracle consisted in the earthquake itself, or in the circumstances attending it, is not clear; possibly there would have been an earthquake had not Israel been encamped around that spot, or had not Korah rebelled, but then Korah and his associates would have escaped from it; i. e. the punishment might be miraculous, though the earthquake was natural.] Another earthquake is that which happened in the 27th. of Uzziab, king of Judah, A.M. 3221, ante A.D. 783. This is mentioned, Amos iv. 1. Zachary xiv. 5. and in Josephus, who adds, that its violence divided a mountain, which lay west of Jerusalem, and drove one part of it four furlongs: when it was stopped by the wall on the east of the city, but not till the earth had closed up the highway, and covered the king's gardens.

A very memorable earthquake, is that which happened at our Saviour's death, Matth. xxvii. 51. Many have thought, that this was perceived throughout the world. Others think it was felt only in Judea, or even in the temple at Jerusalem. St. Cyril of Jerusalem says, Catheth. comae. 13. that the rocks on mount Calvary were shewn in his time, which had been rent asunder by this earthquake. Maundrell and Sandys testify the same, and say that they examined the breaches in the rock, and were convinced that they

were effects of an earthquake. It must have been terrible, since the Centurion and those with him, were so affected by it, as to acknowledge the innocence of our Saviour, Luke xxiii. 47. Phlegon, Adrian's freedman, relates, that, together with the eclipse, which happened at noon-day in the fourth year of the 202 Olympiad, A.D. 33. there was likewise a very great earthquake; which was felt principally in Bithynia.

II. EARTHQUAKE, often alludes to prodigious agitations of mountains, shocks of the foundations of the universe, effects of God's power, wrath, and vengeance: figurative exaggerations, which represent the greatness, strength, and power of God, Psalm civ. 32. *The earth shall tremble at his presence*, Psalm xviii. 7; xlv. 2; cxiv. 4.

[Earthquake, expresses dissolution of the powers of government in a country, or state, &c.]

EAST. The Hebrews express east, west, north, and south, by *before*, *behind*, *left*, and *right*, according to the situation of a man whose face is turned eastward. By the East they describe frequently not only Arabia Deserta, Moab and Ammon, which are truly east of Palestine; but Assyria likewise, Mesopotamia, Babylonia, and Chaldea, which lie north-east and north of Judea. See KEDEM.

EASTER, *vide* PASSOVER.

EATING. The ancient Hebrews did not eat indifferently with all persons; they would have esteemed themselves polluted and dishonoured, by eating with people of another religion, or of an odious profession. In Joseph's time, they neither ate with the Egyptians, nor the Egyptians with them, Gen. xliii. 32: nor in our Saviour's time with the Samaritans, John iv. 9. The Jews were scandalized at Jesus Christ's eating with publicans and sinners, Matth. ix. 11. As there were several sorts of meats, whose use was prohibited, they could not conveniently eat with those who partook of them, fearing to receive some pollution by touching such food, or if by accident any particles of it should fall upon them.

The ancient Hebrews at their meals had each his separate table. Joseph, entertaining his brethren in Egypt, seated them separately, each at his particular table, and he himself sat down separately from the Egyptians, who ate with him; but he sent to his brethren portions out of the provisions which were before him, Gen. xliii. 34, & seq. Elkanah, Samuel's father, who had two wives, distributed their portions to them separately, 1 Sam. i. 4, 5. In Homer, each of the guests has his little table apart; and the master of the feast distributes meat to each, Odyss. xiv. We are assured that this is still practised in China; and that many in India never eat out of the same dish, nor on the same

table with another person, believing they cannot do so without sin; and this, not only in their own country, but when travelling, and in foreign lands: Renaudot, *Notes sur le Voyage des deux Arabes a la Chine*, p. 123, 124.

The antique manners which we see in Homer, we see likewise in Scripture with regard to eating, drinking, and entertainments: we find great plenty, but little delicacy; great respect and honour paid to the guests by serving them plentifully. Joseph sent his brother Benjamin a portion five times larger than those of his other brethren. Samuel set a whole quarter of a calf before Saul. The women did not appear at table in entertainments with the men. This would have been an indecency, as it is at this day throughout the East.

The Hebrews anciently sat at table as we do now; afterward they imitated the Persians and Chaldeans, who lay down on table-beds while eating; some traces of these are nevertheless observed, as in Proverbs xxiii. 1; in Amos vi. 4, 7; in Ezekiel xxiii. 47; and in Tobit ii. 4; but this custom was not general. We find expressions in the sacred authors of those times, which prove, that they also sat at table. At Ahasuerus' banquet, Esth. i. 6. the company laid on beds; also, at that which Esther gave the king and Haman, Esth. vii. 8. Our Saviour in like manner laid at table when Magdalen anointed his feet with perfume, Matth. xxvi. 7. and when John at the last supper, rested his head on his bosom, John xiii. 25. *Vide* FRAGMENT, No. 104, and PLATE.

The present Jews before they sit down to table, carefully wash their hands: they speak of this ceremony as essential and obliging. After meals they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not wholly separate it; then putting his hand on it, he recites this blessing; *Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth*. Those present answer, *Amen*. Having distributed the bread among the guests, he takes the vessel of wine in his right hand, saying, *Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine*. They then repeat the xxiii^d Psalm. Buxtorf and Leo of Modena, who have given particular accounts of the Jewish ceremonies, differ in some circumstances; the reason is, Buxtorf wrote principally the ceremonies of the German Jews, and Leo those of the Italian Jews. See Buxtorf's *Synag.* and Leo of Modena, part ii. cap. 10.

They take care, that after meals there shall be a piece of bread remaining on the table; the master of the house orders a glass to be washed,

fills it with wine, and elevating it, says, *Let us bless him of whose benefits we have been partaking*; the rest answer, *Blessed be he, who has heaped his favours on us, and by his goodness has now fed us*. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple, to restore the throne of David, to send Elias and the Messiah, to deliver them out of their long captivity, &c. All present, answer *Amen*. They recite Psalm xxiv. 9, 10. *Fear the Lord, O ye his saints, &c*. Then giving the glass with the little wine in it to be drank round, he drinks what is left, and the table is cleared.

EBAL, עֵבֶל, גִּבְעָה, *heap, or collection of old age*; from ע *hi*, and בָּלָה *balah*, *old*: or a mass that runs away and disperses.

EBAL, son of Shobal, descendant of Seir the Horite, Gen. xxvi. 23.

EBAL, a mountain in Ephraim, near Shechem, over against mount Gerizim. Jerom, Eusebius, and others, have thought that Gerizim and Ebal were opposite to Jericho, and distant from Shechem: but we shall demonstrate the contrary under Gerizim. These mountains are separated by a valley of about two hundred paces wide, wherein stands the town of Shechem. Both mountains are much alike in length, height, and form. Morizon. Voyage, lib. iii. cap. 10. They are at most half a league in length. But if they are alike in these particulars, in others they are very unlike; for Ebal is barren, but Gerizim is beautiful and fruitful. The Jews and Samaritans have great disputes about them. See GERIZIM.

Moses commanded Israel, as soon as they had passed the Jordan, to go to Shechem, and divide into two bodies, each composed of six tribes, one placed on, *i. e.* adjacent to, Ebal; the other on, *i. e.* adjacent to, Gerizim. The six tribes on, or at, Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on mount Ebal, were to pronounce curses against those who should violate it. This Joshua executed, Josh. viii. 30, 31. A.M. 2553; ante A.D. 1451. Moses enjoined them to erect an altar of unhewn stones on mount Ebal, and to plaster them over, that the law might be written on the altar: but the Samaritan Pentateuch, instead of Ebal reads Gerizim; because the altar, sanctuary, &c. of the Samaritans were, and are at this day, on mount Gerizim.

The ceremony of consecrating the commonwealth of the Hebrews, is thought to have been performed in this manner. The chiefs of the six first tribes went up mount Gerizim, and those of the six other tribes went up mount Ebal. The priests with the ark, and Joshua at the

head of the elders of Israel, stood in the middle of the valley, between the two mountains. The Levites formed a circle about the ark, and the elders were with the people at the foot of each mountain, six tribes on a side. Thus disposed, the priests faced toward mount Gerizim, and pronounced a blessing, as, *Blessed be the man that maketh not any graven images*. The six princes upon the mountain, and the six tribes at the foot of it, answered, *Amen*. Afterward, the priests turning toward mount Ebal, proclaimed, *Cursed be the man who maketh any graven image*. To which the six princes, who were upon the mountain, and the six tribes below, answered, *Amen*.

Scripture seems at first to intimate, that there were six entire tribes on one mountain, and six on the other; but, besides that the tribes were too numerous to stand upon these two mountains, it was not possible for them to see the ceremony, nor to hear the blessings and curses, in order to answer to them. The Hebrew particle signifies *near, over-against*, as well as *at the top of*. Josh. viii. 33.

As to the great stones set up and plastered over, to receive the law, expositors are not agreed, whether this monument was the altar on which the peace-offerings were sacrificed. Yet by comparing verses 2, 3. with Deut. chap. xxvii. 3. it will appear, that the altar is well distinguished from the pile formed by the stones in question.

I. EBED, son of Jonathan, of Adin's family, returned with fifty men from Babylon, Ezra viii. 6.

II. EBED, father of Gaal. Judg. ix. 26.

EBED-MELECH, עֶבֶד־מֶלֶךְ, *the king's servant*; from עֶבֶד *ebed*, a servant, and מֶלֶךְ *melech*, a king.

EBED-MELECH, an eunuch or servant of king Zedekiah. Being informed that Jeremiah was imprisoned in a place full of dirt and infection, he informed the king of it, and was the mean of his restoration to safety, but not to liberty: for this humanity he was promised divine protection. Accordingly, after the city was taken by Nabuzaradan, Ebed-melech was preserved. A.M. 3416; ante A.D. 588. Jer. xxxviii. 8.

EBEN-EZER, אֶבֶן־עֶזֶר, *stone of help*; from עֶזֶר *hazar*, *help*, and אֶבֶן *aben*, or *eben*, a stone, 1 Sam. vii. 12.

EBER, vide **HEBER**.

EBIASAPH, אֲבִי־אַסָּף, *father that gathers together, or adds, or my father who has added*; from יָסַף *jasaph*, to add.

EBIASAPH, a Levite, son of Elkanah, and father of Assir. 1 Chron. vi. 23.

EBODA, a town in Arabia Petrea. Probably Oboda, or Oboth. Numb. xxi. 10; xxxiii. 43, 44.

ECBATANA, אַחְזָה, Ἐκβάτανα, *brother of death*; from אחָה *achah*, *brother*, and מוּת *muth*, *death*. This word is Medish, its true etymology cannot be found in the Hebrew.

ECBATANA, a city of Media, built by Dejoces king of the Medes, and encompassed with seven walls, of unequal heights; the largest, according to Herodotus, lib. 1. cap. 98. was equal in extent with those of Athens, i. e. 178 furlongs, or nearly eight leagues, Thucyd. lib. i. The battlements of these walls were of different colours. The first white, the second black, the third red, the fourth blue, the fifth a deep red, the sixth overlaid with silver, the seventh gilded. Herodotus attributes this work to Dejoces: but Judith, chap. i. 1. says Arphaxad, whom we take to be Phraortes, the successor of Dejoces built Ecbatana.

Ecbatana was in Old Media, and is often made a part of Persia. The kings of Persia used to pass the summer there, because of the freshness of the air.

We read, Ezra vi. 2. that at Ecbatana in Media, was found a copy of Cyrus' edict, which permitted the Jews to return to their own country. But several interpreters translate *אכמתא* *achmeta*, a strong box, a press; i. e. this edict was found in a press, among the old records of Media, [but this might be an office for records.]

II. ECBATANA, or rather Gabbatha, a city at the foot of mount Carmel, toward Ptolemais, Plin. lib. v. cap. 9. *Vide* CAMBYSES.

ECCLESIASTES, ἐκκλησιαστής, Heb. קהלת *Kohleleth*. He that assembles and preaches.

ECCLESIASTES. This word is feminine in the Hebrew, and literally signifies, she who speaks in public; or, she who convenes the assembly. The Greeks and Latins not regarding the gender, render it Ecclesiastes, an orator, one who speaks in public. Solomon describes himself in the first verse, *The words of Koheleth, the son of David, king of Jerusalem*. He mentions his works, his riches, his buildings, and his proverbs, or parables, and that he was the wisest and happiest of all kings in Jerusalem; which description plainly characterizes Solomon.

Notwithstanding, critics have disputed, whether this book was written by Solomon. Grotius thought it was composed long after Solomon; and that Zerubbabel procured the regulation of it for his son Abihud. Several have thought, because it contains some passages which oppose others, that Ecclesiastes is a dialogue, wherein a pious man disputes against a libertine, who maintains the opinions of the Sadducees. But, there is no proof of Zerubbabel's having this book digested in order; nor any traces in it of a dialogue: the contradictory sentiments proceed from Solomon's disputing *pro* and *con*, proposing, and answering, Sadducean objections.

The Hebrews, St. Jerom, and the generality of

commentators believe this book to be the production of Solomon's repentance, toward the latter end of his life. We find several marks of repentance in it. He tells us, that he had studied every gratification, had denied himself no pleasure, but had found only vanity.

The Rabbins inform us, and St. Jerom confirms it, that they who after the captivity collected the sacred writings into the Canon, at first made a difficulty of admitting Ecclesiastes, by reason of some dangerous opinions, and some particular expressions in it, which might suggest doubts concerning the immortality of the soul; but after long deliberation, it was concluded to receive it, in consideration of expressions toward the close, exhorting to the fear of God, and observation of his laws, Eccl. xii. 13. ever since that time this book has been esteemed canonical. Theodorus of Mopsuesta was of opinion, that Solomon composed it, without particular inspiration; Philastrius observes, that some heretics rejected it, as favouring Epicurism.

Solomon in this book proposes the sentiments of the Sadducees and Epicureans in their full force. He proves excellently the vanity of all things, the little benefit of men's restless and busy cares, and the uncertainty of their knowledge; but concludes, *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man*. In this all his obligations terminate; this is his only means to happiness, present and future.

ECCLESIASTICUS. This book is so called in Latin, perhaps to distinguish it from Ecclesiastes, or to shew that it contains, as well as the former, precepts and exhortations to wisdom and virtue. The Greeks call it *The Wisdom of Jesus the son of Sirach*, or, *The Panaretos of Jesus the son of Sirach*. *Panaretos* signifies a book that treats of all sorts of virtues. It contains maxims and instructions, useful in all states and conditions of life.

Some of the ancients ascribed this work to Solomon, but the author is much more modern than Solomon; and speaks of several persons who lived after that prince. He mentions himself, chap. i. 29. *I Jesus the son of Sirach have written in this book the instruction of understanding and knowledge*. Chap. li. is inscribed, *A prayer of Jesus the son of Sirach*. The interpreter of it out of Syriac or Hebrew into Greek, says, that his grandfather Jesus composed it in Hebrew.

As to the translator, Athanasius, Epiphanius, and Joan. Damascenus, were of opinion, that Jesus the son of Sirach had a son of the same name, and a grandson too, called Jesus, and surnamed *the son of Sirach*, who translated this book. But

we have no authentic information who he was, for the preface, which calls him Jesus, has not this name in the Greek of the Roman edition.

Some Rabbins think, Ben-sira, a Jewish writer, from whom we have two alphabets of Proverbs, is this Jesus the son of Sirach: this opinion has been adopted by several Christian authors; and there is indeed great conformity in the sentences of these two writers. A parallel of them is drawn up by Cornelius a Lapide, and prefixed to his comment on Ecclesiasticus. But if it be true, as the Jews insist, that Bensira was Jeremiah's nephew, and father of one Uziel, he cannot be this Jesus the son of Sirach, who lived long after the captivity, and since the monarchy of the Ptolemies in Egypt.

We do not know exactly when the author of this book lived. He praises the high-priest Simon, and speaks of him as not then living: but there were more high-priests than one of this name. Nevertheless, it is probable, he means Simon II. after whose death those calamities befell the Jews, which might induce the son of Sirach to speak as he does, chap. xxxvi. and l. The translator of it into Greek, came into Egypt in the thirty eighth year of Ptolemy VII. surnamed Euergetes, the second of that name, as he says in his preface. The author of the Latin translation from the Greek, is unknown. St. Jerom did not translate this book, and we have it as the old fathers cited it, in very barbarous Latin. The admittance of this book into the canon, and whether it ever had been placed there, has been disputed. In several old catalogues of canonical books, we do not find this. Jerom says, the church receives it for edification, but not to authorize any point of doctrine.

ECDIPPA, otherwise Achzib. *Vide* ACHZIB.

ECLIPSE. We do not find this word in Scripture. The Hebrews seem not to have philosophized much on eclipses. They considered them as sensible marks of God's anger. *Vide* Joel ii. 10, 31. and iii. 15. Job seems to say, that an eclipse is caused by the interposition of the hand of God between us, and the star eclipsed. Job xxxvi. 32. *In manibus abscondit lucem, & præcipit ei ut rursus adveniat.* Job ix. 7. *God commandeth the sun, and it riseth not, and scatheth up the stars.* Ezekiel, xxxii. 7. speaks more particularly, that God covers the sun with clouds, when he deprives the earth of its light, by eclipses. For the eclipse which happened at our Saviour's death, *vide* DARKNESS.

EDEN, עֵדֶן, *эдѣн*, pleasure, or delights.

EDEN, a province in Asia, wherein was paradise. The Lord planted eastward a garden of delights;

גֶּדֶן Heb. *a garden in Eden.* The country of Eden or Aden, is mentioned in several places of Scripture. Isaiah, xxxvii. 12. speaks of the children of Eden, who were at Telassar. In 2 Kings, xix. 12, 13. the children of Eden are joined with Gozan, Haran, and Rezeph. Ezekiel, xxvii. 23. associates the merchants of Eden with those of Haran, Canneh, Ashur, and Chilmad; Haran is Charrae in Mesopotamia on the river Chaboras, Canneh, or Calneh, is perhaps Callinicum in Mesopotamia. We are of opinion, that the country of Eden included Armenia, with the sources of the Euphrates, Tigris, Phasis, and Araxes.

Some believe the garden of Eden was situated on the Jordan, which name they derive from עֵדֶן יָאֵר Jor-Aden, the stream of Aden: and the lake Genesareth, which is some miles down this river, from גֶּנְזַרֶת, Genna-Sarat, the prince's garden, or the principal garden.

II. EDEN, a town on mount Libanus, delightfully situated; the river Adonis is not far from it; a little south of it are the cedars of Libanus. In our opinion, the prophet Amos speaks of this Eden or Aden, *I will destroy him who holds the sceptre of the house of Eden; Vulgate, of the house of pleasure.*

III. EDEN, the son of Joah, 2 Chron. xxix. 12.

EDER, עֵדֶר, flock: otherwise, to take away, to cut off.

I. EDER, a town in Judah, Josh. xv. 24.

II. EDER, son of Mushi, 1 Chron. xxiii. 23.

EDESSA, הֶדְסָה, or Edissa, i. e. Esther, myrtle; from הֶדָּס, *hadus*: according to the Syriac, joy.

EDESSA, a city of Mesopotamia, built about 400 years before A.D. by Seleucus king of Syria, in that part of Mesopotamia called Osrhoene, Hieron. in Chronico. It is remarkable in church history for a supposed letter of Jesus Christ to king Abagarus, (*Vide* ABAGARUS) who reigned at Edessa. Count Darius, in St. Austin, Ep. 230. says, our Saviour promised Abagarus, that the city of Edessa should be impregnable; and Evagrius, Hist. Eccles. lib. iv. cap. 27. remarks, that although this was not in our Lord's letter, it was a common belief; which was much confirmed, when Cosrhoes king of Persia, having sat down before it, was forced to raise the siege.

EDNA, wife of Raguel, cousin to Tobit, carried captive with Raguel to Rages, a city of Media.

EDOM, אֶדוֹם, Heb. *Adam*, *эдѡм*. Vulgate *Adom*, red, earthly, or of blood.

EDOM, otherwise Esau, son of Isaac, and brother of Jacob. The name Edom, which signifies red, was given him, either because he sold his birth-right to Jacob for a mess of red pottage, or by reason of the colour of his hair and complexion.

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Gen. xxv. 25, 30. See **ESAU**. Idumea is named from Edom, and is often called the land of Edom. See **IDUMEA**.

EDREI, אֶדְרֵי, *edrei*, a very great mass; from אֶדָר *adar*, great, strong, and יְהִי *hi*, a heap, or mass; otherwise, cloud, death of the wicked; from אֶד *ed*, cloud or death, and רוּחַ *ruah*, or רַחַח *rah*, wicked; otherwise, death of the companion, or of the shepherd; from רוּחָה *rohah*.

I. **EDREI**, a town of Manasseh, beyond Jordan, Josh. xiii. 31. called likewise Edrea and Adrea, and perhaps Edera in Ptolemy, when speaking of the towns in the Batanea. Eusebius places Edrei about twenty-five miles from Bostri, a town in Arabia, northward.

II. **EDREI**, a town of Naphtali, Josh. xix. 37.

EDUMA, a village twelve miles from Shechem, east.

EGLAH, עֵגְלָה, *heifer*, chariot, round.

EGLAH, sixth wife of David, and mother of Ithrean, 2 Sam. iii. 5. Many are of opinion, that Eglah and Michal are the same, and that she died in labour of Ithrean. But see 2 Sam. vi. 23. Michal had no children.

EGLAIM. See **AGALLA**.

EGLON, עֵגְלֹן, *heifer*, chariot, round.

I. **EGLON**, king of Moab, Judges iii. 12, 13, 15. oppressed Israel eight years. In conjunction with the Ammonites and Amalekites, he advanced to the city of palm-trees, i. e. Jericho, or Engedi, which he took, and where was his usual residence. The Lord raised up Ehud to deliver Israel from his oppression. Vide **FRAGMENT**, No. 33. This servitude of Israel continued from A.M. 2591 to 2599, ante A.D. 1405.

II. **EGLON**, a city of Judah, Josh. xv. 39.

EGYPT, מִצְרַיִם, Heb. *Mizraim*, *αἰγυπτία*, that binds or straitens, or that troubles or oppresses; from מֶצַר *metza*. **EGYPTIAN**, מִצְרִי, Heb. *Mezri*.

EGYPT, a country in Africa, in Hebrew, Mizor, or Mizraim; in Greek, *Aiguptos*, whence the Latin, *Aegyptus*, and the English, *Egypt*, and Copt. Mizraim was son of Ham; *Aegyptus* was, they say, an ancient king of this country, son of Belus, and brother of Armais. The sons of Mizraim were Iadim, Ananim, Schabim, and Naphtuhim, Pathrusim, and Caslubim, who peopled several districts of Egypt, or adjacent to it. The old geographers placed in Asia, that part of Egypt east of the Nile, and in Africa that part west of the Nile. That part of lower Egypt, east of the Nile, they considered as part of Arabia. In Scripture it is often made part of the land of Cush, and is frequently translated Ethiopia.

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Egypt was divided into forty-two Nomes, or districts, which were little provinces, or counties. Egypt was distinguished into upper and lower. Upper Egypt was called Thebais, because of the city Thebes, its capital. It extended south to the frontiers of Ethiopia. Lower Egypt contained principally the Delta, and the country on the coast of the Mediterranean. Egypt has properly but one river, the Nile, whose annual inundation produces all its fertility.

The Arabians call Lower Egypt, Rib, or Rif. Upper Egypt they call Sais, or Thebais, and the part between, Souf. The word Rib or Rif occurs Psalm lxxxvii. 4. "I will mention Rahab," or Rib; also Psalm lxxxix. 11; Isaiah xxx. 7; li. 9. The word Souf occurs likewise; Moses calls the Red Sea, the sea of Souf. It is amazing that Sais, the name of Thebes, that famous capital of Upper Egypt, should not occur in Scripture. Some are of opinion, that Thebes is called No-Ammon. D'Herbelot, *Bibl. Orient.* says, that Said in Arabic signifies an high ground, and that they call Upper Egypt, Said Mesr.

The name of Mesr, Misor, or Misraim, son of Ham, is preserved in the city which has been successively called Misor, Memphis, Moph, Babylon, and Cairo. *Bibl. Orient.* It was called Moph or Memphis till Alexander the Great; then Babylon, by reason of its situation, and its relation to Babylon of Chaldea. This city was conquered by the Arabians in the 18th or 19th year of the Hegira, A.D. 614. Amrou-Ben-As, who took it, built another near it, which was called Fusthath, from the general's tent, which had long occupied that place. The Fatimite Caliphs becoming masters of Egypt, added another city, which they named Caherah, "the victorious," the present Grand Cairo.

Cairo is built on the eastern shore of the Nile, but the ancient Misor or Mesr, was on the western shore. Vide **FRAGMENT**, No. 38.

The Turks call the Egyptian natives, who are not Mussulmen, Kibs. They boast of Egypt as of the most beautiful country in the world: one of them says, the soil is for three months in the year white and sparkling like pearl, for three months black like musk, for three more green like emeralds, and for three months more yellow as amber. He enumerates the particular rare productions of Egypt; as, a mine of Oriental emeralds, red barley, opium, balm of Matarea, Joseph's wheat, the art of hatching chickens in ovens, honey of the bees of Baenza, the Egyptian bean, fine flax, cassia, the lizard called Seine, singular woods and marbles, the plant Papyrus,

&c. It is not therefore surprising, to find the Israelites in the wilderness regretting so excellent a country.

Homer calls the Nile, Egyptus. *Odyss. xiv. v. 258.* Several of the ancients assert, that Egypt was a tract of land produced by deposition of the mud of the Nile; and this the Ethiopians used as an argument to prove, that they were more ancient than the Egyptians. Bochart has confuted this opinion. *Phaleg. lib. iv. cap. 24.*

The Nile regularly overflows this country in the beginning of the summer solstice, continuing the whole time of the sun's passage through the sign Leo: it decreases when the sun enters Virgo, and when he is in Libra, the Nile sinks. The old Egyptians had two crops of corn yearly from the same ground; at present they get but one. After barley-harvest they sow rice, melons, and cucumbers. Egypt is said to have furnished to Rome annually twenty millions of bushels of corn.

Pliny says, they sow early in November; that they begin their harvest in April, and end in May. Moses observes, that in the middle of March, when the Israelites departed out of Egypt, the barley and flax, being far advanced, were spoiled by the hail; but that the wheat, being not so forward, was preserved. The Egyptians sowed their barley and flax, in the beginning of November, after the waters of the Nile had retired. The winter is very moderate. The wheat-harvest was ended by Pentecost in Palestine and Egypt; certainly before the Nile began to overflow.

The Egyptians boasted of being the most ancient people in the world: the inventors of arts and sciences: they communicated to the Greeks the names of the gods; and their theology: they exceeded in superstition and idolatry, worshipping stars, men, animals, and even plants. Moses informs us, that the Hebrews sacrificed beasts, whose slaughter was considered by the Egyptians as an abomination: *Exod. viii. 26.* likewise, that they would not eat with the Hebrews, because they abhorred all shepherds.

As to the motives of this aversion, opinions are divided. Some believe it was founded on the invasion of Egypt by the *Shepherd* kings, from Arabia, who reigned here a long time, according to Manetho. Others think, that the Egyptians, after their king Sesostris, being accustomed to a soft and idle life, detested shepherds, whose profession was more active and laborious. Others, that the Egyptians were so averse to shepherds, because of their killing and eating sheep, kids, and goats, which were objects of their national worship.

This country, properly speaking, was the cradle of

the Hebrew nation. Joseph being carried thither and sold as a slave, was, by God's wisdom, and providence, established viceroy of Egypt. Hither he invited his father and family, in number about seventy persons; after dwelling here 215 years, the whole family and their people departed from hence in number 603,550 men. The king of Egypt would not permit the Hebrews to leave his country till he was compelled by miracles and chastisements. And after he had dismissed, and expelled them, he repented, pursued them, and followed them into the Red Sea, where he perished.

The common name of the Egyptian kings was Pharaoh, which signified sovereign power. *Vide FRAGMENT, No. 83.* But each had another name personal to himself. History has preserved the names of several kings of Egypt, and a succession of their dynasties. But the inclination of the Egyptian historians to magnify the great antiquity of their nation, has injured their credibility. They assert, that Egypt was successively governed by gods, demi-gods, (or heroes) and by men, or kings. The reign of the gods and demi-gods lasted, say they, 34,201 years; that of their kings from Menes to Nectanebus, 2,324 years. Nectanebus was deposed by Artaxerxes Ochus, king of Persia: fifteen years before Alexander the Great: about 340 years *ante A.D.*

It is supposed that the mode of the ancient Egyptian computation of years, contributed to swell their chronology so immoderately. Palephatus says, *Frag. ex Chron. Alexand.* that in remote ages they reckoned the duration of their princes' reigns by days, not by years. And who will warrant us, that they who came after, did not set down years instead of days? so that Helios, the son of Vulean, reigning 4477 days, was only twelve years three months and four days, instead of 4477 years.

Diodorus Siculus, lib. i. says, that some have suggested that their year consisted only of one month, so that the 1200 years of every god's reign were reduced to 1200 months, or 100 years. Afterward, says he, the Egyptian year consisted of four months: this reduces the excessive antiquity of the Egyptian dynasties to a reasonable duration. Censorinus, *de die natali*, cap. 19. assures us, that anciently the Egyptian year consisted only of two months, and that king Pison added to it two months, and at last fixed it at 12.

It is farther certain, that the dynasties of Egypt, were not all successive, but many of them collateral, and the greater part of the kings, placed one after the other, were contemporary; one reigning in one part of Egypt, another in another. These lists also bear seven different names

according to the seven districts wherein the dynasties subsisted: viz. at This, Memphis, Diospolis, Thanis, Sethron, Elephantina, and Sais. Now if these dynasties are placed successively, we may easily imagine that the duration of them may very much differ from the same placed colaterally.

Scripture has preserved the proper names of only four of the Pharaohs: Shishak, Necho, So, and Hophrah. Shishak is perhaps Sesonchis; Necho is Nechos in Herodotus; So is Sabacon or Sethon; and Hophrah is Apries. Shishak lived in the time of Rehoboam, son of Solomon; Necho, in the time of Josiah king of Judah; So, in the time of Hoshea king of Israel: and Hophrah, in the time of Zedekiah. Herodotus makes him the son of Psammis, and grandson of Necho. Herodot. lib. ii. cap. 141, 161. After Apries we find Amasis, and Psammitichus, in whose reign Cambyses conquered Egypt, A.M. 3479; ante A.D. 525. After this, we find the following kings in Egypt, Ivarus, Achoris, Tuchos, Nectanebus: this last was deprived of his kingdom by Artaxerxes Ochus, A.M. 3654; ante A.D. 350. Alexander the Great conquered Egypt, A.M. 3673; ante A.D. 331.

The Ptolemies succeeded Alexander, and we have a series of them in the order of their succession.

KINGS OF EGYPT.

A.M.

- 3681 Ptolemy son of Lagus, surnamed Soter, from the death of Alexander, reigned 39 years.
 3720 Ptolemy Philadelphus reigned 39 years.
 3758 Ptolemy Euergetes reigned 25 years.
 3783 Ptolemy Philopator reigned 17 years.
 3800 Ptolemy Epiphanes reigned 24 years.
 3824 Ptolemy Philometor reigned 37 years.
 3861 Ptolemy Euergetes, or Physcon, reigned 53 years.
 3888 Ptolemy Lathyrus reigned 36 years, 6 months.
 3923 Cleopatra, daughter of Lathyrus, and wife of Alexander I. reigned six months.
 Alexander I. nephew of Lathyrus.
 Alexander II. son of Alexander I. banished by the Alexandrians in 3939.
 3940 Ptolemy Nothus, or Auletes, reigned 13 years.
 3953 Ptolemy Dionysius, or Bacchus, reigned three years and eight months.
 3957 Cleopatra, Ptolemy's sister, to 3974, after which period the Romans established their government in this country.

EGYPT, *brook*, or *river* of. Scripture frequently mentions this *brook* or *river*, as the southern limit of the Land of Promise, next to Egypt. Gen. xv. 18. *Unto thy seed have I given this land from the river of Egypt unto the great*

river, the river Euphrates. Solomon convened a general assembly of his people, *from the entering in of Hamath, to the river of Egypt.* 2 Chron. vii. 8. Moses describes the southern boundaries of the land, *as from Azmon unto the river of Egypt,* Numb. xxxiv. 5. See Joshua xv. 4.

Several have taken this river to be the *brook Besor*, 1 Sam. xxx. 10. otherwise the brook of the wilderness, between Gaza and Rhinocorura. However, we do not question but that it was the Nile, the only river that flows through Egypt. Joshua, xiii. 3. visibly describes it by the name of Sihor; which is the true name of the Nile; *q.* "the muddy river," because the waters of this river are frequently thick and muddy. Amos, vi. 14. calls it the *river of the wilderness*; because the eastern arm of the Nile, that nearest to Canaan, was near Arabia, or the wilderness, in Hebrew, *Araba*, and watered the district, by the Egyptians called *Arabian*. The Hebrew, *Nahal*, translated *brook*, signifies likewise a river.

EHI, אחי, *my brother*; from אחא *achah*, brother, and י, *my*.

EHI, sixth son of Benjamin, Gen. xlvi. 21. The LXX make Ehi son of Bela, and grandson of Benjamin. Ehi and Ahiram are the same, Numb. xxvi. 38.

EHUD, אהר, or *Ohad*, *he that praises*; from ירה, *jadah*, *to praise*.

EHUD, אהר, the same.

EHUD, אהר. *Unit.*

EHUD, third son of Simeon, went down into Egypt with Jacob, Gen. xlvi. 10. A.M. 2298; ante A.D. 1706.

EKAR, עקר, *hacp*, *barren, that tears up*; or *cut off, torn*.

EKRON, עקרון, *barren*; *tore away*, from עקר, *hacar*.

EKRON, a city and government of the Philistines, allotted to Judah by Joshua, xv. 45. but afterward given to Dan, Josh. xix. 43. It was near the Mediterranean, between Ashdod and Jamnia. Ekron was a powerful city; and it does not appear, that the Jews ever peaceably possessed it: the Ekronites were the first, who proposed to send back the ark, in order to be delivered from those calamities which it brought on their country; 1 Sam. v. 10. Beelzebub was adored at Ekron, 2 Kings, i. 2. Some have attempted very preposterously to confound Ekron with Strato's tower, where Herod the Great afterward built the city of Cæsarea in Palestine. Cæsarea was much more north.

ELAH, אלה, or אלה, *אלה*, *an oak, a curse, perjury, oath, imprecation*.

I. ELAH. Aholibamah's successor in the government of Edom, Gen. xxxvi. 41.

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II. ELAH, son of Baasha king of Israel: assassinated by Zimri, after reigning two years. 1 Kings, xvi. 6, 7, 8, 9. His son Hoshea, killed Pekah the usurper: 2 Kings, xv. 30.

III. ELAH, where the Israelites encamped, when David fought Goliath, 1 Sam. xvii. 19.

ELADAH, אֱלָדָה, *assembly, congregation of God*; from יָעַד *jahad*, to assemble, to unite: or עֵדָה *hedah*, an assembly, and אֵל *el*, God: otherwise, the eternity, the witness, or the prey of God.

ELADAH, son of Tahath, and grandson of Ephraim, 1 Chron. vii. 20.

ELAI, ἑλαῖος, *strong*; from אֵל *eli*: otherwise, my God; from אֵל *el*, God, and י *i*, my.

ELAI, Judith's grandfather, Judith viii. 1.

ELAM, עֵלָם or עֵלָם, a young man, a virgin: secret, or an age, from עָלָם *halam*, or *holam*, contempt.

I. ELAM, his children returned from the captivity with Zerubbabel; Ezra viii. 7.

II. ELAM, a city of Edom on the Elanitic gulf of the Red Sea. Eusebius places it at no more than ten miles east from Petra. David having subdued the Edomites, took Elam. The Edomites recovered their liberty in the reign of Jehoram, and continued independent till Uzziah or Azariah retook Elam, 2 Kings, xiv. 22. But he did not long preserve his conquest: Rezin, king of Syria, drove the Jews out of it. Elam is by the ancients named Elana, Elath, Elas, Ælan, or Elon. Strabo places it 1260 furlongs from Gaza. St. Jerom says, that Elam lay at the extreme of Palestine. Procopius also places it at the eastern extremity of Palestine. In the councils we find some bishops of Elam among those of the third Palestine. *Vide* the Map of the Journeys of the Israelites.

ELANITE, or **ELANITIC**. The Elanitic gulf derives its name from the city of Ela or Ailan, or Elam, mentioned above.

ELATH, עֵילָת, ἑλάτ, or *Ailath*, the same as *Elah*, a hind; from אֵיל *ail*: otherwise, strength; otherwise, oak; from אֵלָה *alah*.

ELDAAH, אֱלֹדָעָה, *science, or knowledge of God*; from יָדָע *jadah*, knowledge; and אֵל *el*, God.

ELDAAH, son of Midian, and grandson of Keturah and Abraham, 1 Chron. i. 33.

EIDAD, אֱדָד, *love of God, or favoured of God*; from דָּד *dod*, love, and אֵל *el*, God.

ELDAD and **MEDAD**, were appointed by Moses among the seventy elders of Israel, who were to assist in the government; though not present in the general assembly, they were, notwithstanding, filled with the spirit of God, equally with those who were in that assembly, and began to prophesy in the camp. Joshua would have had Moses forbid them, but Moses replied, Enviest

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thou for my sake? Would to God that all the people prophesied, and that God would pour forth his spirit upon them! Numb. xi. 24, 25, &c.

ELDERS of Israel. By this name we understand the heads of tribes, or rather of the great families in Israel, who before the settlement of the Hebrew commonwealth, had a government and authority over their families, and the people. When Moses was sent into Egypt to deliver Israel, he assembled the elders of Israel, and told them, that the God of Abraham, Isaac, and Jacob, had appeared to him, Exod. xii. 16, 21; iv. 29, &c. Moses and Aaron treat the elders of Israel, as representatives of the nation.

When God gave the law to Moses, he said, *Take Aaron, Nadab, and Abihu, his sons, and the seventy elders of Israel, and worship ye afar off*. Exod. xxiv. 1, 9, 10. They advanced only to the foot of the mountain. On all occasions afterward, we find this number of seventy elders is mentioned. But it is credible, that as there were twelve tribes, there were seventy-two elders, six from each tribe, and that seventy is set down, instead of seventy-two; or rather, that Moses and Aaron should be added to the number of seventy, and that exclusive of them, there were but four elders from the tribe of Levi.

Some have been of opinion, as Grotius, in Exod. iv. 29. Bertram de Rep. Heb. that these seventy elders formed a kind of senate while in Egypt, for the better governing the people, while there, and that from hence the famous Sanhedrim was derived in later ages. But it is more credible, that in the beginning these elders exercised each over their respective tribe, and all together over the whole people, a jurisdiction only like that which fathers of families exercise over their children; founded on the respect and obedience, due to parents. The commissioners appointed to inspect in what manner the children of Israel performed their tasks in Egypt, (called in Hebrew, שֹׁטְרִים *Soterim*) were, say some, the elders of Israel, who judged, and commanded the people. The LXX translate *Scribes*, i. e. commissioners who had lists of those that worked, who appointed them their tasks, and saw that they performed them.

After Jethro's arrival in the camp of Israel, Moses made a considerable change in the governors of the people. He established over Israel heads of thousands, hundreds, fifties and tens, that justice might be readily administered to the people; only difficult cases were referred to Moses: Exod. xviii. 21, 25, &c. but this constitution did not continue long; for on the murmuring of the people at the encampment called the Graves of Lust, Numb. xi. 24, 25. Moses appointed seventy

elders of Israel, to whom God communicated part of that legislator's spirit; they began to prophesy, and ceased not afterward. This, according to the generality of interpreters, was the beginning of the Sanhedrim; but to support this opinion, many things must be supposed, whereby to infer, that this court of justice was constantly in being during the Scripture history.

We believe that the establishment of the seventy elders by Moses continued, not only during his life, but under Joshua likewise, and under the Judges. The elders of the people and Joshua swore to the treaty with the Gibeonites, Josh. ix. 15. Joshua, a little before his death, renewed the covenant with the Lord, in company with the elders, the princes, the heads, and officers of Israel, Joshua xxiii. 1. xxiv. 32. After the death of Joshua and the elders who survived him, the people were several times brought into bondage, and were delivered by their judges. We do not see distinctly what authority the elders had all this time, and still less under the kings who succeeded the judges. *Vide* SANHEDRIM.

ELEAD, אֵלֶּעַד, *elad*, eternity, testimony, or the prey of God: from עַד *hed*, eternity; and אֵל *el*, God.

ELEAD, grandson of Ephraim, killed in Gath, while the Hebrews sojourned in Egypt, 1 Chron. vii. 21.

ELEALEH, אֵלֶּהָלָה, *elalah*, ascension of God, or burnt-offering of God; from הָלָה *halah*, or *holah*, elevation, and אֵל *el*, God.

ELEALEH, a town of Reuben. Eusebius places it a mile from Heshbon.

ELEASA, or Laisa, the name of a place near Be-rea, or rather Berotho, a city of Benjamin. A battle was fought here between Judas Maccabeus, and Bacchides and Alcimus, high-priest of the Jews. 1 Macc. ix. 1, &c.

ELEASAH, אֵלֶּעֶשָׁה, *el'eshah*, creature of God; from עָשָׂה *hashah*, to make, and אֵל *el*, God.

ELEASAH, son of Helez, the father of Sisamai. 1 Chron. ii. 39.

ELEAZAR, אֵלֶּעָזָר, *el'azar*, help of God; or court of God; from עָזַר *hazar*, help, or court; and אֵל *el*, God.

I. ELEAZAR, third son of Aaron, and his successor as high-priest. He entered the land of promise with Joshua, and is thought to have lived there about twenty-five years. The high priesthood continued in his family to the time of Eli, who was of Ithamar's family. Eleazar was buried at Gabaath, belonging to Phinehas, in the tribe of Ephraim.

II. ELEAZAR, son of Aminadab, to whose care the ark was committed, when sent back by the Philistines. 1 Sam. vii. 1. It is believed that Elea-

zar was a priest, or at least a Levite, though his name is not inserted among the Levites. He dwelt at Gibeah, in the city of Kirjath-jearim, (Gibeah in Hebrew signifies an eminence.) Eleazar was consecrated to be guardian of the ark of the Lord; whether this consecration were a simple appointment to the office, or a sacerdotal unction, or he was obliged to purify himself, in order to receive this sacred depositum into his house.

III. ELEAZAR, son of Dodo, one of three gallant men, who broke through the camp of the Philistines, to bring David water from Bethlehem. This Eleazar, alone checked an army of Philistines, and made great slaughter of them. 2 Sam. xxiii. 9. 1 Chron. xi. 12, 16, 17.

IV. ELEAZAR, surnamed Savaran, brother to Judas Maccabeus, 1 Macc. vi. 43. He is called Auran or Avran. Joseph. Antiq. lib. xii. cap. 14. Eleazar perceiving an elephant in king Antiochus Eupator's army, more beautiful, and more richly harnessed than the rest, and imagining that the king, then besieging Bethsura, might be upon him, he made his way through the enemy, and getting under the animal, pierced its belly with his sword; the elephant falling on him, crushed him to death.

V. ELEAZAR, a venerable old man of Jerusalem, who suffered death under the persecution, and in the presence, of Antiochus Epiphanes: it is questioned whether at Jerusalem or at Antioch. 2 Macc. vi. 1; vii. 2. The old translator of Josephus' book of the Empire of Reason, says this event occurred at Antioch; but the Greek of Josephus does not say so; but supposes that the seven brethren suffered at Jerusalem. Also, Antiq. lib. xii. cap. 7. Others maintain, that the seven brethren were martyred at Antioch, where formerly their tombs were shewn. St. Austin speaks of a church there, dedicated by their name. The martyrologies, Lyranus, Serarius, Tirinus, and Josephus Gorionides, fix their martyrdom at Antioch. Now it seems certain, that Eleazar suffered at the same place as the seven Maccabees: and all the authors who mention him, join his martyrdom with theirs.

Eleazar was among the principal doctors of the law. Gregory Nazianzen, and St. Ambrose believe with Josephus, that he was of a sacerdotal family. He was presented to Antiochus Epiphanes, whose officers would have compelled him to eat swine's flesh, by forcing open his mouth, but he, preferring death to a life preserved by criminal compliance, chose rather to go voluntarily to execution. The people present, entreated he

would eat other meat, but *seem* to eat swine's flesh: this dissimulation he refused, as a dishonourable blemish on his old age, and its integrity: he was then beaten to death. As he was expiring under the blows, he uttered a great sigh, and said, "Lord thou knowest that having it in my power to avoid death, I suffer in my body the most sensible pains, but my soul is overjoyed to die for thy religion."

Josephus in his book of the Empire of Reason, relates this history more at large.

VI. ELEAZAR, high-priest, son to Onias I. and brother to Simon surnamed the Just. Simon having left his son, Onias, too young to be high-priest, Eleazar exercised this charge nineteen years in his room; from A.M. 3727, to 3744, ante A.D. 260.

VII. ELEAZAR, son of Eliud, and father of Matthan, grandfather to Joseph, Matth. i. 15.

VIII. ELEAZAR, son of Mahali, and brother of Kish, 1 Chron. xxiii. 24.

IX. ELEAZAR, son of Boethus, appointed high-priest by Archelaus, Ethnarch of Judea, A.M. 4004, A.D. 4.

X. ELEAZAR, son of Ananus, appointed high-priest by Valerius Gratus, A.M. 4027, A.D. 23.

XI. ELEAZAR, son Dineus, at last put to death by Cumanus.

XII. ELEAZAR, son of Ananias the high-priest, one of the incendiaries who stirred up the Jews to that rebellion, which ended in the destruction of their temple and nation. Joseph. de Bello, lib. ii. cap. 17. in Lat. xēφ. λ. in Gr.

ELECTA, was, as is generally believed, a lady of quality, who lived near Ephesus, to whom St. John addressed his second epistle. St. John cautions her and her children, against heretics, who denied the divinity of Christ and his incarnation. Some think Electa, which signifies *chosen*, is not a proper name, but an honourable epithet, her proper name not being expressed. Others think her proper name was Kyria. Others, that the epistle was directed to a church. Clement of Alexandria, in his comment on the canonical epistles, says, that Electa, to whom St. John wrote, was a lady of Babylon.

II. ELECTA. St. John salutes Electa, in the name of her sister Electa and her children. The accounts of this Electa are as perplexed as those of the former.

ELECTION, *vide* PREDESTINATION.

ELEPH, אֶלֶף, אלף, a thousand, doctrine, chief, or ox; from אֶלֶף *alaph*, or *eleph*.

ELEPH, a town of Benjamin. Josh. xviii. 28.

ELEPHANT, the largest of all quadrupeds. Those who have studied the nature of the elephant, relate many extraordinary things of his sagacity,

faithfulness, prudence, and even understanding: much above the capacity of other beasts.

[In FRAGMENT, No. 65, we have given, as we think, sufficient proofs that the BEHEMOTH of Scripture is the Hippopotamos—nevertheless, we shall insert the strongest arguments of those who think the elephant is meant by that name.] The Greeks and Latins often denote elephants by the general name of beasts, which is nearly the signification of the Hebrew word Behemoth. Elephas may be derived from *aleph*, to instruct, by reason of the docility of this animal; or from *eleph*, a head, or captain, because the elephant is, as it were, the head of terrestrial animals.

You have here an account of the elephant, or Behemoth, from God's discourse to Job, xl. 10, &c.

He eateth grass like an ox; the elephant, feeds on leaves and branches of trees.

His strength is in his loins, and his force is in the navel of his belly. He is very strongly made: his testicles lie concealed in his loins. The virtue of begetting is often expressed in Scripture by terms very like these, Gen. xlix. 3. Deut. xxi. 17. Psal. lxxxii. 51. civ. 36, &c.

He moveth his tail like a cedar; the nerves of that part which serves for generation are interwoven together. His bones are as strong pieces of brass, and his small bones like bars of iron. These hyperbolical expressions shew the extraordinary strength of the elephant.

He is the chief of the ways of God; he that made him, will make his sword approach unto him. The masterpiece of God among quadrupeds: he exceeds in size, strength, fidelity, docility, address, modesty, pudicity, agility, and long life. He is industrious, sagacious, and grateful.

No animal comes nearer man: he understands the language of his guide. So many things are related of his docility, as would seem fabulous, were they not attested by many serious and grave authors.

God hath put his sword into his hands, hath trusted him with his arms; the elephant is terrible when provoked: nothing can stand against him. See a very different rendering, FRAGMENT, No. 65. verse 9.

Surely the mountains bring him forth grass, where all the beasts of the field play. Elephants are the gentlest animals known; they never exert their strength but when compelled to it.

He lieth under the trees, in the covert of the reeds and fens. This agrees admirably well with the elephant. Ælian says, lib. iv. cap. 24; lib. xiii. cap. 8; lib. ix. cap. 56; & lib. xvii. cap. 7. that he may be called an animal of the marshes; he lives along the sides of great waters, and in moist

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places. He sometimes plunges into rivers, so that no more of him is to be seen than the end of his trunk: in summer time he covers himself with mud, to avoid the heat.

He spoileth the river, and is frightened at nothing: he trusteth that he can draw up Jordan into his mouth. He drinks a great deal, and large draughts; Heb. He will drink a river, and make no haste; he will drink leisurely, and take time to disturb the water which he drinketh. He trusteth that he can draw up Jordan into his mouth, or, he fears nothing, though Jordan were to rush against his mouth. He boldly passes the greatest rivers, provided he may put the end of his trunk only out of the water.

He is taken by the eyes, as a fish is taken with a hook. Heb. he is taken by the eyes in snares, his nose is pierced. Wild elephants are caught by a female elephant, in a narrow place between barricades, where the elephant is enclosed, and taken. This is what is meant here by taking him by the eyes, as it is said of Holofernes, he was taken by the eyes, while he beheld Judith's beauty. Judith x. 17. They lay snares likewise for elephants: deep ditches dug on purpose, and covered with a little earth scattered over. I do not read that they pierce his nostrils, or trunk, as they do the nostrils of camels, buffalos, and even horses, in the East: but probably in Job's time they might have a different method from that used at present.

In 1 Kings, x. 22. ivory, or elephants' teeth is mentioned: in Heb. שנהבים *Schenhabhim*: *schen* signifies a tooth; but we question whether *habhim* signifies an elephant. I should rather say, that *habhim*, or rather *habenim*, signifies ebony; and should prefer to separate these two words, which are improperly united.

There is frequent mention of elephants in the Macabees; because, after Alexander, these animals were much used in the armies of the kings of Syria and Egypt. It does not appear that any had been before seen in Judea or Syria.

We read, 1 Macc. vi. 34. that the elephants of Antiochus Eupator's army had the blood of grapes and mulberries shewn them, to animate them to the combat, to accustom them to the sight of blood: for naturally this animal is not sanguinary, or cruel. In 3 Macc. v. we see it was usual to intoxicate them by wine mixed with incense, or parcels of incense, dipped in wine, in order to render their fumes more powerful. This was done with design they should crush the Hebrews to death under their feet. This is a kind of punishment with which the ancients were unacquainted.

ELEUTHERUS, Ἐλευθέρος, *Free*.

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ELEUTHERUS, a river in Syria, which rises between Libanus and Antilibanus. After watering the Valley between these two mountains, it falls into the Mediterranean toward Aradus. Several place Eleutherus very improperly between Tyre and Sidon. Vide 1 Macc. xi. 7. Joseph. Antiq. lib. xiii. cap. 8, 9.

ELEUTHEROPOLIS, Ἐλευθερόπολις, *Free city*.

ELEUTHEROPOLIS, a city of Judea, not mentioned in the sacred writings; but it must have been very celebrated in the time of Eusebius and St. Jerom. It was an episcopal city. It is singular, that we should find it so hard to fix this remarkable city in the map; a city which was the determinate point from whence Eusebius and Jerom estimated the distances and positions of other cities. We know from Josephus, that it was twenty miles from Jerusalem. Antoninus, in his Itinerary, says it was twenty-four miles from Askelon, and eighteen miles from Lydda. Eusebius places it five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah. Vide Reland. Palæstin. 1. lib. xii. cap. 5.

ELHANAN, אֶלְחָנָן, *grace, gift, or mercy of God*; from חָנָן, *chanan*, and אֵל, *el, God*.

ELHANAN, son of Dodo; the same probably with Elhanan, son of Jair, which St. Jerom translates, Adeodatus filius Saltus. 1 Chron. xi. 26. 2 Sam. xxi. 19.

ELI, אֵלִי, *my God*; from אֵל, *el, God*, and י, *my*.

ELI, עֲלִי, *elevation, offering*; from עָלָה *halah*: otherwise, a pestle; from עָלָה *haloth*.

ELI, high-priest, of the race of Ithamar, died A.M. 2888, ante A.D. 1116, having been forty years judge of Israel, 1 Sam. iv. 18. He succeeded Abdon, and was succeeded by Samuel, in the government; but in the high priesthood by his third son Ahitub. While Eli judged the people, Samson was the deliver and defender of Israel.

How Eli came to possess the high priesthood, and by what means that dignity was transferred from Eleazar's family to that of Ithamar, from which Eli was descended, we are not informed. Some believe, it was by reason of the negligence, the minority, or want of proper qualifications, of Eleazar's family. Others, that this dignity was bestowed on him as judge of Israel. That it was not done without an express declaration of God's will, we may gather from the language of the man of God, sent to reproach him with the ill conduct of his sons. 1 Sam. ii. 27, 28. Eli's great fault was his negligence, and his indulgence of his sons. Instead of vigorously punishing them, and removing them from the sacred ministry, he was satisfied with reprimanding them.

ELI

God admonished him by Samuel, then a child (See the history, 1 Sam. iii. 1, 2, 3.) Having heard those awful admonitions from the mouth of Samuel, he only replied, "It is the Lord, let him do what seemeth him good." God deferred the execution of his vengeance twenty-seven years, but at length Hophni and Phinehas, the sons of Eli, were slain by the Philistines; the ark of the Lord was taken; and Eli himself, hearing this melancholy news, fell backward from his chair, and broke his neck, 1 Sam. iv. 12, 18. According to Josephus, Antiq. lib. vi. cap. 7. and the common opinion, he was succeeded by Ahitub his third son; but others say, by Ahiah. Ahiah was certainly high-priest in the beginning of Saul's reign, 1 Sam. xiv. 3.

ELI, Luke iii. 23. the last of our Saviour's ancestors according to the flesh, the same probably as Joachim the father of Mary, mentioned in several old writings, which are very much respected in the East.

ELI, Eliakim, Hilkiah, and Joachim, are almost the same name. We shall find the same high-priest called Hilkiah, Joachim, and Eliakim.

ELI, i. e. my God. Our Saviour on the cross, cried, *Eli, Eli, lama sabachthani*, or rather *lama sabadetani*; My God, my God, why hast thou forsaken me? See Psalm xxii. 1; Matth. xxvii. 46.

ELIAB, אֱלִיָּאב, *God is my father*; from אֵל *el*, God, 'i, my, and אב *ab*, father: otherwise, the God of the father.

I. ELIAB, son of Helon, prince of Zebulun. Numb. i. 9.

II. ELIAB, son of Jesse, David's brother, 1 Sam. xvi. 6.

III. ELIAB, son of Elkanah, and father of Jeroham, of Levi, 1 Chron. vi. 27.

IV. ELIAB, a brave man, in David's army, who joined him at Ziklag, 1 Chron. xii. 9. Called Elihaba the Shaalbomite, 1 Chron. vi. 33.

ELIABA, אֱלִיָּאבָה, *God, or the strong will hide it*; from אֵל *el*, God, or אֵל *aul*, the strong, and חָבָה *chaba*, to hide, to cover: or, *God is my covering*.

ELIADAH, אֱלִידָה, *knowledge of God*; from יָדַע *jadah*, knowledge, and אֵל *el*, God.

I. ELIADAH, son of David, by a concubine, 2 Sam. v. 16; 1 Chron. iii. 8.

II. ELIADAH, father of Rezon, 1 Kings, xi. 23.

III. ELIADAH, a general of Jehoshaphat's army, 2 Chron. xvii. 17.

ELIAH, אֱלִיָּה, *the Lord God*; from אֵל *el*, God, and הָ *jah*, the Lord; otherwise, the strong Lord; from הָ *jah*, the Lord, and אֵל *aul*, strong.

ELIAH. We find two men of this name, Ezra x. 21, 26. who, after the captivity, dismissed their foreign wives, whom they married against the law.

ELI

ELIAKIM, אֱלִיקִים, *resurrection of God, or the God of the resurrection, or of strength*; from קִים *kum*, to raise up, to strengthen, and אֵל *el*, God: otherwise, *God the revenger*: from נָקַם *nakam*, to revenge.

I. ELIAKIM, of the race of priests, returned from Babylon with Zerubbabel, Nehemiah xii. 41.

II. ELIAKIM, son of Hilkiah, steward of the household to king Hezekiah. The Hebrew may be construed to signify, that he had the care of the temple, i. e. the house of God: for *house* absolutely taken, often signifies the temple, 2 Kings, xviii. 18. It is our opinion, that Eliakim was son of Hilkiah the high-priest, who lived in the reign of Hezekiah; that he succeeded his father, and was high-priest under Manasseh. He was high-priest during the siege of Bethulia. He is sometimes called Jehoia-*kim*; and there is great probability, that he is the Hilkiah, in the reign of Josiah, and afterward.

III. ELIAKIM, king of Judah, surnamed Jehoia-*kim*. He succeeded his brother Jehoahaz, and did evil before the Lord. See JEHOIAKIM, 2 Kings, xxiii. 34, 35.

IV. ELIAKIM, son of Abihud, and father of Azor, Matth. i. 13.

ELIAM, אֱלִיעֶם, *the people of God, or the God of the people*; from אֵל *el*, and עַם *ham*, people.

I. ELIAM, father of Bathsheba, the wife of Uriah, 2 Sam. xi. 3.

II. ELIAM, son of Ahitophel, of the city of Gellon, one of the thirty gallant men in David's army. 2 Sam. xxiii. 34.

ELIAS. See ELIJAH.

ELIASAPH, אֱלִיסָפ, *God that adds, that finishes, or completes*; from יָסַף *jasaph*, to add, to finish, and אֵל *el*, God.

ELIASAPH, son of Deuel, prince of Gad, Numb. i. 14.

ELIASIB, אֱלִישִׁב, *the God of conversion*; otherwise, *my God will bring back*; from שׁוּב *shub*, to convert, to recall, and 'i, my.

ELIASIIB, high-priest, of the race of Eleazer. He succeeded Joiakim, whom Josephus, Antiq. lib. ii. cap. 5. mentions as living in the reign of Xerxes. He was high-priest in the time of Nehemiah, and lived A.M. 3550. We neither know the year of his death, nor the duration of his priesthood. He was called likewise Joasib and Chasib. His successor was Joiada or Juda. Neh. xii. 10.

ELIATHAN, אֱלִיָּאֲתָן, ἡλιθα, *thou art my God*; from אָתָּה *atha*, thou, 'i, my, and אֵל *el*, God: otherwise, *my God comes*; from אֵל *el*, 'i, my, and אָתָּה *athah*, to come, to arrive.

ELIATHAH, eighth son of Heman. He sung before the ark. He was in the twentieth class of Levites, 1 Chron. xxv. 27.

ELICIANS, ἑλικοί or ἑλικοί, curled, twisted; from the Greek ἑλκος.

ELICIANS. Judith, i. 6. mentions Arioch, king of the Elicians. The Greek and Syriac read, of the Elymeans, i. e. the ancient country of the Persians. We see in Genesis, Arioch, king of El-lasar: this might be the city of the Elicians.

ELIDAD, אֵלִידָר, favoured of God, or, the love of my God; see Eldad.

ELIDAD, son of Chislon, of Benjamin, a deputy appointed to divide the land of Canaan, Numb. xxxiv. 21.

ELIEL, אֵלִיֵּאל, God, my God, or my God is God; from אֵל, God, and י, my; otherwise, the strength of God; from אֵל aul, strength, and אֵל el, God.

I. ELIEL, of Manasseh, a very valiant man, under Jotham king of Judah, and Jeroboam II. king of Israel, 1 Chron. v. 34.

II. ELIEL, a Levite of Kohath's family, 1 Chron. vi. 34.

III. ELIEL. We find two of this name among those brave men who followed David. 1 Chron. xi. 46.

ELIEZER, אֵלִיעֶזֶר, help, or court of my God.

I. ELIEZER. The Mussulmen call him Dameschack, or Damascennis, and believe him to have been a black slave given to Abraham by Nimrod, at the time when he saw him, by virtue of the name of God, walking out of the midst of the flames, (*Ur*) into which he had been cast by his orders, *vide* ABRAHAM. Abraham conceived such regard for him, that he gave him the superintendence of his whole family, and before the birth of Isaac, designed him for his heir. Abraham on his arrival in Syria, say they, built a city there, which he called by the name of his slave, Dameschack: this is the celebrated Damascus. Others believe, with more probability, that Eliezer was a native of Damascus, and that he had a son whom Abraham intended for his heir. *Vide* FRAGMENT, No. 43.

When Abraham sent Eliezer into Mesopotamia, he said to him, "Put thy hand under my thigh, and promise with an oath not to take a Canaanite for a wife to my son. But go into the country, where my relations live, and there take a wife to my son Isaac." Eliezer departing with many camels, and rich presents, went to the city of Nahor in Mesopotamia; and from thence brought Rebecca for Isaac. See the History, Gen. xxiv.

II. ELIEZER, son of Moses and Zipporah, born in Midian while Moses abode in that country. He had a son named Rehabiah, Exod. ii. 18, 22. 1 Chron. xxiii. 17. Some have thought, that

what is related, Exod. iv. 24, 25. of an angel's meeting Moses, when returning from Midian to Egypt, is to be understood, as if this angel intended to kill Eliezer, because he was not circumcised. The Scripture does not say clearly, whom the angel had a design to slay.

III. ELIEZER, a Levite; he blew the trumpet before the ark, when David removed it to Jerusalem. 1 Chron. xv. 24.

IV. ELIEZER, son of Zichri, of Reuben; commanded 24,000 men of his tribe in the reign of Solomon. 1 Chron. xxvii. 16.

V. ELIEZER, son of Dodavah, a prophet, foretold to Jehoshaphat, king of Judah, that his ships, equipped in conjunction with the impious Ahaziah, king of Israel, should be disabled in the port of Ezion-geber. 2 Chron. xx. 37.

VI. ELIEZER, a Levite, who after the return from the captivity, dismissed his foreign wife, married contrary to the law. Ezra x. 23.

VII. ELIEZER, son of Jorim, one of our Saviour's ancestors according to the flesh. Luke iii. 29.

ELIHOREPH, אֵלִיחֹרֶפֶת, the God of the winter; from חֹרֶף choreph, winter, and אֵל el, God: otherwise, the God of youth; from horeph: otherwise, of shame or reproach; from חָרַף charaph.

ELIHOREPH, one of Solomon's counsellors. 1 Kings, iv. 3.

ELIHU, אֵלִיהוּ, he is my God himself; from אֵל el, God, and י, my, and הוּא hua, he, himself.

I. ELIHU, son of Shemaiah, a brave man of Manasseh, who followed David. 1 Chron. xii. 20.

II. ELIHU, one of the porters of the temple, appointed by David. 1 Chron. xxvi. 7.

III. ELIHU, David's brother, head of Judah. 1 Chron. xxvii. 18.

IV. ELIHU, one of Job's friends, descended from Nahor. Job xxxii. 2; xxxiv. 1; xxxvi. 1, &c.

ELIJAH, אֵלִיָּהוּ, God the Lord.

ELIJAH, or Elias, a prophet: native of Tishbe, beyond Jordan, in Gilead. Some think he was a priest descended from Aaron, and say, one Sabaca was his father, but this has no authority. Several of the fathers were of opinion, that he lived a single life. He was raised up by God, to be set like a wall of brass, in opposition to idolatry, and particularly to the worship of Baal, which Jezebel and Ahab supported in Israel. Scripture introduces Elijah saying to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings, xvii. 1, 2. A.M. 3092; ante A.D. 912.

The Lord commanded him to conceal himself beyond Jordan, near the brook Cherith. He obeyed, and God sent ravens to him morning and evening, who brought him flesh and bread; but

after a time the brook being dried up, God sent him to Zarephath, a city of the Sidonians. At the city-gate, he met with a widow woman gathering sticks, from whom he desired a little water : adding, as she was going to fetch it, "Bring me, I pray thee, also a morsel of bread:" she answered, "As the Lord liveth I have no bread, but only an handful of meal, and a little oil in a cruise, and I am gathering some sticks, that I may dress it for me and my son, that we may eat it, and die." Elijah said, "Make me first a little cake, and bring it me, and afterward make for thee and thy son : for thus saith the Lord, the barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth." His prediction was accomplished, and he dwelt at this widow's house.

Some time afterward this woman's son fell sick and died. The mother overwhelmed with grief, entreated the assistance and interposition of Elijah ; who, taking him in his arms, cried to the Lord for the restitution of the child's life. The Lord heard the prophet, and restored the child. After three years of drought the Lord commanded Elijah to see Ahab king of Israel. Now the famine being extreme at Samaria, Ahab sent people throughout the country to inquire after places where they might find forage. Obadiah, an officer of the king's household, being thus employed, Elijah presented himself, and directed him to tell Ahab, "Behold Elijah is here !" Ahab came to him and reproached him as the cause of this calamity ; Elijah retorted the charge on himself, and on his iniquities ; and staked his credit and innocence on the event of a miracle from heaven, on a sacrifice to be openly offered, in sight of Israel, who should determine between Jehovah and Baal. Ahab therefore convened the people of Israel and 400 prophets of Baal.

Baal's prophets prepared their altar, sacrificed their bullock, placed it on the pile, and called on their gods. They leaped upon the altar, and cut themselves after their manner, crying with all their force. Elijah insulted them, saying, "Cry louder ; Baal is perhaps asleep, or on a journey." *Vide* FRAGMENT, No. 107.

Mid-day being past, Elijah repaired the altar of the Lord, and with twelve stones in allusion to the twelve tribes of Israel, he built a new altar. He made a trench, and as it were, two ridges round about it, he prepared the wood, and the bullock, which he laid on the altar, he poured three several times abundance of water on the wood, and the burnt sacrifice, so that the water ran about the altar, and filled the trench. After this, he called on the Lord. In answer to his prayer the

fire of the Lord fell on the altar, and consumed the wood, the burnt sacrifice, the stones, and the very dust of the place. Hereupon all the people fell on their faces, saying, "Jehovah is the true God." Elijah then incited the people to slay the false prophets of Baal.

After this, Elijah said to Ahab, Go home, eat and drink, for I hear the noise of abundance of rain. Elijah went to the top of Carmel, and throwing himself on the earth, sent his servant to look toward the sea. He went six times without seeing any thing ; but the seventh time reported, that he saw a cloud rising out of the sea, as large as a man's hand. Elijah said to his servant, "Go, and say unto Ahab, prepare thy chariot, and away, that the rain stop thee not." The king got into his chariot, and went to Jezreel. Elijah girded up his loins, and ran before Ahab's chariot ; and the rain fell in abundance.

Jezebel, wife of Ahab, threatened Elijah for having slain her prophets. The prophet hereupon fled to Beersheba, in the south of Judah, and from thence into Arabia Petrea. In the evening, being extremely fatigued, he laid himself down under a juniper tree, and prayed God to take him out of the world. An angel touched him, and said, "Arise and eat." Looking around him, he saw a cake baked on the coals, and a cruise of water ; he ate and drank, and again slept. The angel again awakened him, and said, "Rise and eat, the journey is too great for thee." He rose, ate and drank, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

There he lodged in a cave, and the Lord said unto him "What doest thou here, Elijah ?" And he said, "I have been very jealous for the Lord of Hosts ; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword. and I, even I only am left, and they seek my life to take it away." The Lord said, Go forth, and stand at the entrance of the cave. While he stood there, a strong wind passed by, but the Lord was not in this impetuous wind ; after this the earth trembled, but the Lord was not in this earthquake ; after the earthquake was a fire, but the Lord was not in the fire ; after this fire was the breathing of a gentle wind ; that instant Elijah prostrated himself on the earth, and covered his face in his mantle. The Lord asked him as before, what dost thou here, Elijah ? and he answered as before.

The Lord said to him, Return to the wilderness of Damascus, anoint Hazael king over Syria, Jehu king over Israel ; and Elisha to be prophet in thy room. Whosoever escapeth the sword of Hazael, shall Jehu slay ; and him that escapeth the

sword of Jehu, shall Elisha slay. Nor do thou think, that thou only hast continued faithful to my covenant, for I have reserved seven thousand men in Israel, who have not bowed their knees to Baal, who have not adored him, by lifting up their hands to their mouths and kissing them."

Elijah departing from mount Horeb, went into the tribe of Ephraim, and called Elisha to the prophetic office.

Some years after this, Ahab having seized Naboth's vineyard, and Jezebel having contrived to condemn that honest Israelite, the Lord commanded Elijah to reproach Ahab with this crime. Elijah met him going to Naboth's vineyard to take possession of it, and warned him, that "In the very place where dogs licked the blood of Naboth, shall they lick thy blood also. And dogs shall eat Jezebel by the wall of Jezreel."

Ahaziah king of Israel, being hurt by a fall from the platform of his house, sent to consult Baal-zebub, the god of Ekron, whether he should recover. Elijah met these messengers, and said to them, "Is it because there is no God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Now therefore, saith the Lord, thou shalt die most certainly." They returned, and related that a stranger had told them, that the king should surely die. By their description of him Ahaziah knew it was Elijah.

He sent a captain to him, with his company of fifty men; the officer coming up to Elijah, who was sitting on a hill, said, "Thou man of God, the king commands thee to come down." Elijah answered, "If I am a man of God, let fire come down from heaven and consume thee and thy fifty men." The prophet's words were followed with the effect predicted. The king sent another captain, who was also consumed. A third captain going to Elijah, entreated him to save his and his people's lives. And him the prophet accompanied to the king.

Elijah understanding by revelation, that God would ere long translate him out of this world, he was desirous to conceal it from Elisha his inseparable companion, and said to him, "Tarry thou here, the Lord hath sent me to Bethel." Elisha answered, "I will not leave thee." At Bethel, "Tarry thou here, said Elijah, the Lord hath sent me to Jericho." Elisha replied, that he would not quit him. At Jericho, he desired Elisha to stay, saying, "the Lord hath sent me to Jordan:" Elisha would not. They went therefore together to Jordan, and fifty of the sons of the prophets followed them at a distance. At the Jordan, Elijah took his mantle and struck the waters with it, which divided, and they passed over on dry ground.

Elijah then said to Elisha, "Ask what I shall do for thee before I be taken away from thee." "I pray thee," said Elisha, "let a double portion of thy spirit be upon me:" *i. e.* obtain the gift of prophecy from God for me, in the same measure that thou possessest it. *Double* may signify, *like*; or, give me a double share in thine inheritance, a double portion of thy spirit, the gift of prophecy, and of miracles in a degree double to what I now possess. *Vide ELISHA.*

Elijah answered, "Thou hast asked a very hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." As they continued their journey, a chariot of fire, with horses of fire, suddenly separated them, and Elijah was carried in a whirlwind up to heaven. Elisha beheld this event, and cried out, "*My father! my father! the chariot of Israel! and the conductor of it!*"

The prophets of Jericho, convinced that the spirit of Elijah rested on Elisha, went very respectfully to meet him, and desired his permission to send fifty strong men in search of Elijah. Elisha told them it was useless; yet he gave them leave.

Eight years after the miraculous ascension of Elijah, a letter of reproof, admonition, and threatening, was brought to Jehoram king of Judah, from the prophet Elijah. Some believe, this letter was written from where Elijah is at present; others, that it was sent before the prophet's translation; others, that Jehoram dreamt this.

[Was it written *prophetically* by Elijah before his death, but laid by, with orders not to be produced till a certain period of time? We have instances of papers lodged in the British Museum with such orders: and of others left for publication, but not to be published till after such an interval of time, or till after such, or such persons are dead. Or is the name of Elijah misplaced for Elisha?]

There was a book extant formerly, *The Prophecy, or Revelation, or Ascension of Elijah*, from whence St. Paul is thought to have quoted, 1 Cor. ii. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* The Rabbins in Seder olam, say, that Elijah is employed in writing the history of the world. Some have believed Elijah and Enoch to be still living, and some, both Jews and Christians, imagine, that they are to come at the end of the world to encounter Antichrist: supposing them to be the *two witnesses, who shall prophesy a thousand two hundred and threescore days, clothed in sack-cloth.* Rev. xi. 3.

Lastly, the Jews refer to one Elias or Elijah (whom some have taken for this prophet) a *tradition*

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from the house of *Elijah*,—that the world will last six thousand years, viz. two thousand years without the law, two thousand under it, and two thousand more under the Messiah. But so many years of the Messiah's period as are expired without his appearing, have so passed away by reason of our sins. There is great probability, that this tradition proceeds from an *Elijah* much more modern than the Tishbite; as well as the three books, 1. *The grand Order of Elijah*; 2. *The petty Order of Elijah*; 3. *The cave of Elijah*. The author of Ecclesiasticus has an encomium to the memory of *Elijah*, Ecclus. cxlviii. 1, & seq. Malachi has this passage: *Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* Our Saviour informs us, Matth. xi. 14; xvii. 10, 11, 12. that *Elijah* is already come in spirit, in John the Baptist. The Evangelists tell us, that in the transfiguration of our Saviour, *Elijah* and *Moses* both appeared and conversed with him concerning his future passion. Matth. xvii. 3, 4; Mark ix. 3; Luke ix. 30.

Lastly, many of the Jews in our Lord's time believed *Elijah* to be risen from the dead in his person, or that the soul of *Elijah* had passed into the body of Jesus Christ. Matth. xvi. 14; Mark vi. 15; Luke ix. 8.

The Mussulmen relate, that one *Kheder*, or *Khizen*, general of Alexander's troops (not Alexander the Great, but one more ancient of the same name) had the good fortune to find the fountain of life, which Alexander had long sought in vain. *Kheder* drank large draughts of it, and so became immortal. He is called *Kheder*, which signifies verdant, because from that time he enjoyed a flourishing and immortal life. *Kheder* is, according to them, *Elijah*, who lives in a place of retirement, in a delicious garden, where is the tree of life, and where the fountain of life runs, by the help whereof his immortality is preserved: here he expects the second coming of Jesus Christ, at which *Elijah* is to appear once more in the world.

The Magi of Persia pretend, that their master *Zoroaster* was one of the prophet *Elijah*'s disciples; at least that their ancestors were instructed by the disciples of the two prophets *Elijah* and *Elisha*. This fiction is founded on *Elijah*'s procuring fire from heaven, and his being carried away in a fiery chariot; the disciples of *Zoroaster* esteeming the element fire as the principal object of their worship.

ELIKA, אֵלִיקָא, *pelican of God*; from קָאָה *caah*, a *pelican*, and אֵל *el*, *God*: otherwise, a *strong vomit*; from אֵל *aul*, *strong*, and קָאָה *kia*, *to vomit*.

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ELIKA, the Harorite, one of the thirty brave officers in David's army.

ELIM, אֵילִם, אֵילִיִּם, the *rams*; from אֵיל *ail*: otherwise, the *strong*, or the *stags*, or the *valleys*; from the same.

ELIM, the seventh encampment of Israel in the wilderness, where they found twelve fountains, and seventy palm-trees, Exod. xv. 27.

ELIMELECH, אֵלִימֶלֶךְ *my God is king*; from אֵל *el*, *God*, י *i*, *my*, and מֶלֶךְ *melek*, a *king*.

ELIMELECH, of Bethlehem, husband to *Naomi*, by whom he had two sons, *Mahlon* and *Chelion*. During a great famine, *Elimelech* retired with his wife and children into the country of *Moab*, where he died after ten years. Ruth i. 1, &c.

ELIOENAI, עֵלְיוֹנַי, ἐλιωναί, *toward him are my eyes*; from עַל *hal*, which signifies *ad*, *apud*, *juxta*, according to the Latin, and י *i*, *my*, and עֵינַי *hen*, *an eye*; otherwise, *toward him are my fountains*; from the same: otherwise, *toward him is my poverty and my misery*; from עֲנִי *honi*.

I. **ELIOENAI** son of *Neariah*, 2 Sam. v. 16.

II. **ELIOENIA**, son of *Asiel*, of *Simeon*, 1 Chron. iv. 36.

III. **ELIOENAI**, son of *Becher*, of *Benjamin*, 1 Chron. vii. 8.

IV. **ELIOENAI**, son of *Asaph*, a porter of the temple. 1 Chron. xxvi. 3.

V. **ELIOENAI**, son of *Zerahiah*, who after the Jews returned from *Babylon*, separated from his foreign wife. Ezra viii. 4; x. 22.

ELIONEUS, high-priest of the Jews: he succeeded *Matthias*, the son of *Ananus*, A.M. 4047, and the next year was succeeded by *Simon Cantharus*.

ELIPHAL, אֵלִיפָל, *miracle*, or *judgment of God*; from פָּלָה *phala*, a *miracle*, or פָּלַל *pillel*, *judgment*, and אֵל *el*, *God*.

ELIPHAL, son of *Uri*, a brave officer in David's army, 1 Chron. xi. 35.

ELIPHALEH, אֵלִיפָלֵהוּ, ἐλιφαλ, *my God is admirable*, or the *judgment of my God*.

ELIPHALEH, a Levite who assisted at the removal of the ark. 1 Chron. xv. 18, 21.

ELIPHALETH, אֵלִיפָלֵת, ἐλιφαλάτ, *God of deliverance*; from אֵל *el*, *God*, and פָּלַת *palat*, *to deliver*: otherwise, *my God who puts to flight*; from י *i*, *my*, and אֵל *el*, *God*.

I. **ELIPHALETH**, son of *David*, 2 Sam. v. 16. See another of the same name, 1 Chron. xiv. 7.

II. **ELIPHALETH**, son of *Eshek*, 1 Chron. viii. 39.

I. **ELIPHAZ**, son of *Esau* and *Adah*, the daughter of *Elon*. He had five sons, *Teman*, *Omar*, *Zepho*, *Gatam*, and *Kenaz*.

II. **ELIPHAZ**, one of *Job*'s friends, probably a descendant of *Eliphaz*, son of *Esau*.

ELISABETH, אֵלִישַׁבֶּת, ἐλισαβεθ, *God of the oath*, or the *oath of God*, from שְׁבוּעַת *shabua*; otherwise, *of fulness*; from שֶׁבַע *shebah*, and אֵל *el*, *God*.

Naaman, general of the king of Syria's troops, suffering under a leprosy, was advised to visit Elisha for cure. Elisha appointed him to wash himself seven times in the Jordan; which he did, and was perfectly healed. After this he returned to Elisha, and offered him great presents, which the man of God resolutely refused. Nevertheless,

Gehazi, Elisha's servant, did not imitate the disinterestedness of his master. He ran after Naaman, and in Elisha's name begged a talent, and two changes of garments. But Elisha, to whom God had discovered Gehazi's action, reproached him with it, telling him, that Naaman's leprosy should cleave to him and his family ever after.

The king of Syria being at war with the king of Israel, could not imagine how all his designs were discovered by the enemy. He was told that the prophet Elisha revealed every thing. He sent troops therefore to seize the prophet at Dothan: but Elisha struck them with a kind of blindness, and led them into the very city of Samaria. When they were there, he prayed to God to open their eyes; however, he did them no injury, but gave them meat and drink, and sent them back to their master.

Some time after, Benhadad king of Syria, having besieged Samaria, the famine became extreme. Jehoram, king of Israel, imputing these calamities to Elisha, sent a messenger to cut off his head. The prophet ordered the door to be shut against him, and the king's messenger was scarce arrived when the king himself followed, and made great complaints of the condition of the town. Elisha answered, "Tomorrow at this hour shall a measure of fine flour be sold for a shekel at the gate." One of the king's officers replied, "Should the Lord open windows in heaven, and rain down provisions, it might be so?" Elisha answered, "You shall see with your own eyes; but shall not partake of it." It fell out according to Elisha's prediction.

Elisha sent one of the sons of the prophets to anoint Jehu, son of Jehoshaphat, and grandson of Nimshi, to be king, in pursuance of an order given to Elijah some years before. See **JEHU**, **AHAB**, **JEZEBEL**.

Elisha falling sick, Joash king of Israel came to visit him; and wept, saying, "O my father! my father! the chariot of Israel, and the horsemen thereof!" Elisha desired him to bring a bow and arrows; the king having brought them, he requested him to put his hands on the bow, at the same time the prophet put his own hand on the king's, and said, open the window which looks east, and let fly an arrow; which he having done, Elisha said, "this is the arrow of the Lord's deliverance, thou shalt be successful against Syria

at Aphek." Elisha desired him again to shoot; which he did three times, and then stopped. The man of God with some passion said, "If thou hadst smitten five or six times, then thou hadst consumed Syria; whereas now thou shalt smite Syria but thrice." This *sign* was accomplished in the event.

After Elisha was dead, a band of Moabites invaded the land. It happened that as some Israelites were going to bury a man in a field, they saw these robbers, and threw the body hastily into Elisha's grave: the body having touched Elisha's bones, received life, and the man stood up. This particular is noticed, Ecclesiasticus xlviii. 13, 14. in the encomium on Elisha. *After his death his body prophesied: he did wonders in his life, and at his death were his works marvellous.*

ELISHA, the fountain of, rises two bow shots from mount Quarantania. It runs through the plain of Jericho, passes south of Gilgal, and dividing into several streams, falls into the Jordan. This is the fountain whose waters were sweetened by Elisha, 2 Kings, ii. 19. *Vide* **FRAGMENT**, No. 5.

ELISHAH, son of Javan, Gen. x. 4. is believed to have peopled Elis in the Peloponnesus. We find there the province of Elis, and a country called Alisium by Homer. Ezekiel, xxvii. 7. speaks of the purple of Elishah, brought to Tyre. The fish used in dyeing purple, was caught at the mouth of the Eurotas, and the ancients frequently speak of the purple of Laconia. Horat. Pausan. Plin.

ELISHAMA, אֱלִישָׁמַע, *God hearing*; from שמע *shama*, and אל *el*, God.

I. ELISHAMA, son of Ammihud, prince of Ephraim. He presented solemn offerings to the tabernacle, in the name of his tribe, Numb. vii. 48.

II. ELISHAMA, son of Jekamiah, and father of Shallum. 1 Chron. ii. 41.

III. and IV. ELISHAMA. We find two of this name, sons of David. 1 Chron. iii. 6, 8.

V. ELISHAMA, father of Nethaniah, and grandfather of Ishmael. He killed Gedaliah, whom Nebuchadnezzar had left to govern the remains of the people after the destruction of Jerusalem, 2 Kings, xxv. 25.

VI. ELISHAMA, of the sacerdotal race, sent with others by Jehoshaphat, king of Judah, to exhort the Israelites to renounce idolatry, 2 Chron. xvii. 8.

ELISHAPHAT, אֱלִישָׁפָט, *God that judges*: from שפט *shaphat*, and אל *el*, God.

ELISHAPHAT, son of Zichri, assisted Jehoiada the high-priest, to enthrone the young king Joash, 2 Chron. xxiii. 1, &c.

ELISHEBA, אֱלִישֶׁבַע. See **ELISABETH**.

ELISHEBA, daughter of Amminadab, and wife of Aaron. Mother of Nadab, Abihu, Eleazar, and Ithamar. Exod. vi. 23.

ELISHUA, אֵלִישׁוּעַ, ἑλισσοῦς, *God is my salvation.*

ELISHUA, son of David, born at Jerusalem, 2 Sam. v. 15.

ELISHUR, אֵלִישׁוּר, ἑλισσοῦρ, *God is my strength, my rock*; from צוּר *tsor*, a rock, whence מצוּר *matzor*, a fortress: otherwise, stone, or rock of God; from צוּר *tsor*.

ELIUD, אֵלִיּוּד, *God is my praise, or the praise of my God*; from אֵל *el*, God, and הוֹד *hod*, glory or praise.

ELIUD, son of Achim, and father of Eleazar. In the genealogy of Jesus, Matth. i. 14, 15.

ELIZAPHAN, אֵלִיצַפָּן, *God of the north*: from צַפֿן *tzaphon*; otherwise, *my God is hidden*; from צַפֿן *tzaphan*: otherwise, *my God beholds*; from צַפֿה *tzaphah*, and אֵל *el*, God.

I. ELIZAPHAN, son of Uzziel, uncle to Aaron, and head of the family of Kohath, Numb. iii. 30. Moses commanded Elizaphan to carry the corpses of Nadab and Abihu out of the camp, Lev. x. 4.

II. ELIZAPHAN, son of Parnach, of Zebulun, a deputy appointed to divide the land, Numb. xxxiv. 15.

ELIZUR, son of Shedeur, of Reuben, Numb. vii. 30.

ELKANAH, אֵלְקָנָה, *God the zealous*; from אֵל *el*, God, and קָנָה *kina*, to be zealous: otherwise, possession, or the reed of God; from קָנָה *kanah*.

ELKOTH, אֵלְקוֹת, ἑλκεστικός, or *Elcesai*. *Hardness of God*; from קָשָׁה *kashah*, troublesome, uneasy, and אֵל *el*, God.

ELKOTH, a village in Galilee, illustrious for the birth of the prophet Nahum, Nahum i. 1. This village was shewn in Jerom's time, but almost in ruins. Theophylact says, it is beyond Jordan.

ELMODAM, ancestor of our Saviour, Luke iii. 28.

ELMODAN, ἑλμωδᾶν. Some ancient Greek copies have *Elmadad*, the God of measure; from אֵל *el*, God, and מָדַד *mad*, to measure: otherwise, the God of the garment; from מָדַד *mad*, or *madad*.

ELNAAM, אֵלְנָעַם, ἑλνᾶμ, *beauty of God*; from אֵל *el*, God, and נָעַם *naham*: or, God that moves them; from נָוַח *nuah*, to remove, and נָ *am*, them.

ELNAAM, father of some brave men, in David's time. 1 Chron. xi. 46.

ELNATHAN, אֵלְנָתָן, *God has given, or the gift of God*; from אֵל *el*, God, and נָתַן *nathan*, to give.

EINATHAN, son of Achbor, and father of Nehusta, the mother of Jehoiakim king of Judah. He opposed the king's burning of Jeremiah's prophecies, Jerem. xxxvi. 12. He was sent into Egypt to bring back the prophet Uriah. Jerem. xxxvi. 22.

ELOHI, or Eloî, Elohim, one of the names of God. Angels, princes, great men, judges, and even false gods, are sometimes called by this name.

The connection of the discourse assists us in determining the proper meaning of this word where it occurs. It is the same as Eloha: one is singular, the other plural. Nevertheless, Elohim is often construed in the singular, particularly when the true God is spoke of: but when false gods are spoken of, it is rather construed in the plural. This word has other particularities also.

ELON, אֵלֹן, *oak, or grove*: or strong; from אֵל *ail*.

I. ELON, a city of Dan, Josh. xix. 43.

II. ELON, a grove of oaks: Elon-Mamre, Elon-More, Elon-Beth-Chanan, the grove—or oak—of Mamre, &c.

III. ELON, the Hittite, father of Bashemath, wife of Esau, Gen. xxvi. 34.

IV. ELON, of Zebulun, chief of a family, Numb. xxvi. 26.

V. ELON, of Zebulun, judge of Israel; succeeded Ibzan: was succeeded by Abdon, Judg. xii. 11. He judged Israel ten years, from A.M. 2830, to 2840; ante A.D. 1164.

VI. ELON. See ELAM.

ELPAAL, אֵלְפָעַל, *work of God*; from אֵל *el*, God, and פָּעַל *paal*, to make.

ELPAAL, son of Hushim, 1 Chron. viii. 11.

ELTEKETH, אֵלְתֶּכֶת, ἑλθεκά, *the ark, the armory of God*, according to the Syriac and Hebrew; called Eltheeo by the Vulgate, Josh. xxi. 23.

ELTEKETH, Elteco, or Elteca, a city of Dan; given to the Levites of Kohath's family. Josh. xix. 44; xxi. 23.

ELTEKON, אֵלְתֶּקֶן, ἑλθεκὲν, *God has assured it*.

ELTEKON, a town of Judah, on the confines of Benjamin. Josh. xv. 59.

ELTOLAD, אֵלְתוֹלָד, ἑλθολᾶδ, *generation of God*; from יָלַד *jalad*, to bring forth, and אֵל *el*, God.

ELTOLAD, a town of Judah, Josh. xv. 30. Afterward given to Simeon. Ib. xix. 4.

ELUL, אֵלּוּל, ἑλῦλ, *cry, outcry*: from אָלַה *alah*: otherwise, *watch*. This word is Assyrian.

ELUL, one of the Hebrew months, answering pretty nearly to August, O. S. having only twenty-nine days. It was the twelfth month of the civil year; the sixth of the ecclesiastical. Upon the seventh or ninth day of this month, the Jews fast, in memory of what happened after the return of those who went to view the promised land. Numb. xiii. xiv.

On the twenty-second day, the festival of the Xylophoria was observed, when wood was carried to the temple, Joseph. de Bello, lib. ii. cap. 17. Selden says, it was celebrated on the eighteenth of Ab. On the twenty-sixth day, the dedication of the walls of Jerusalem by Nehemiah, was commemorated. Nehem. xii. 27, &c.

ELUZAI, אֱלֹזַי, אֱלֹזַי, *God is my strength*; from אֵל *el*, *God*, and מַזָּל *hazaz*, *force*.

ELUZAI, an officer in David's army, distinguished for bravery, 1 Chron. xii. 5.

ELYMAIS, Ἐλύμας. See **ELAM**.

ELYMAIS, capital of Elam, or the ancient country of the Persians. 1 Mace. vi. 1. informs us, that Antiochus Epiphanes, understanding there were very great treasures in a temple at Elymais, determined to plunder it; but the citizens of Elymais resisted him, and obliged him to fly. 2 Mace. ix. 2. calls this city Persepolis, probably because formerly it had been the capital of Persia; for Persepolis and Elymais were very different cities; the former situated on the Araxes, the latter on the Eulcus. The temple which Antiochus designed to pillage, was that of the goddess Nannea, according to Maccabees; Appian says a temple of Venus; Polybius, Diodorus, Josephus, and Jerom say a temple of Diana.

ELYMAS, Ἐλύμας. In Arabic, *a magician*.

ELYMAS. See **BAR-JESUS**. Acts xiii. 7.

ELZABAD, אֱלִזָּבָד, *a present received from God*, or *given by God*; from זָבָד *zabad*, *to endow, to give*, and אֵל *el*, *God*.

I. ELZABAD, son of Shemaiah, a Levite, a porter of the temple, 1 Chron. xxvi. 7.

II. ELZABAD, one of the thirty gallant men in David's army, 1 Chron. xii. 12. This and the preceding are perhaps the same.

To EMBALM. The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. Joseph ordered the embalming of his father Jacob, *and his physicians, employed in this work, were forty days about it*; for it is the custom to spend so much time in embalming a dead body; *and all Egypt lamented Jacob seventy days*. The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which in my opinion was no other than that of embalming bodies, and rendering them incorruptible. Some affirm, that embalming became necessary in Egypt by reason of the inundations of the Nile, whose waters overflowing all the flat country near two months, people were obliged all this while to keep their dead in their houses, or to remove them to rocks and eminences, which were often very distant. To which we may add, that bodies buried before the inundation, might be thrown up again by it, a sandy moist soil not being strong enough to retain them against the action of the water. Cassian. Collat. xv. cap. 3.

The process of embalming dead bodies among the Egyptians was as follows: when a man died,

his body was carried to those artificers who made coffins; they made a coffin proportioned to its stature, to the dead person's quality, and to the price; for there was great diversity in the prices. The upper part of the coffin represented the person who was to be enclosed in it. A man of condition was distinguished by the figure on the cover of the coffin; suitable paintings and embellishments were generally added.

The embalmers' prices were different; the highest was a talent, twenty minæ was moderate, the lowest price was small. The Egyptian talent is supposed to be worth about 300*l*. A dissector with a very sharp Ethiopian stone, made an incision on the left side, and hurried away instantly, because the relations of the deceased who were present, took up stones, and pursued him as a wicked wretch who had disfigured the dead.

The embalmers, who were looked upon as sacred officers, drew the brains of the dead person through his nostrils, with a hooked piece of iron, and filled the skull with astringent drugs; they drew all the bowels, except the heart and kidneys, through the hole in the left side; the intestines were washed in palm wine, and in other strong and binding drugs. The body was anointed with oil of cedar, with myrrh, cinnamon, &c. about thirty days, so that it was preserved entire, without putrefaction, without losing its hair, and without contracting any ill scent.

After this the body was put into salt about forty days: wherefore when Moses says, that forty days were employed in embalming Jacob, we understand him of the forty days of his continuing in the salt of nitre, not including the thirty days engaged in the previous ceremonies, so that in the whole, they mourned seventy days in Egypt; as Moses observes.

Afterward, the body was taken out of the salt, was washed, wrapt up with linen swaddling bands dipt in myrrh, and rubbed with a gum, which the Egyptians used instead of glue. Then the body was restored to the relations, who enclosed it in a coffin, and kept it in their houses, or deposited it in a tomb. Some are found at this day in Egypt in chambers, or subterraneous vaults.

Those who could not defray such expenses, contented themselves with infusing, by a syringe, through the fundament, a liquor extracted from the cedar, and leaving it there, they wrapt up the body in salt of nitre. This oil preyed on the intestines, so that when they took it out, the intestines came along with it dried, but not putrefied. The body being enclosed in nitre, grew dry. The poor only cleansed the inside by syringing a liquor into it, which washed it;

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then they put the body into nitre for seventy days, to dry it.

Scripture mentions likewise, the embalming of Joseph, of king Asa, and of Jesus Christ.

Joseph doubtless was embalmed after the manner of the Egyptians, since he died in that country.

Asa was embalmed, or rather burnt, in a particular manner. The Hebrew is literally; *They laid him in the bed which they had filled with sweet odours, and divers kinds of spices; and they burnt odours for him with an exceeding great burning*: as if these spices had been burnt near his body; but the generality of interpreters believe, that he was burnt with these spices, in a bed of state, almost like the Roman emperors in later times.

It seems certain, that dead bodies, of kings particularly, were sometimes burnt; and I know not whether the custom were not derived from this instance of Asa. Scripture notices of Jehoram, that, *His people made no burning for him, like the burning of his fathers*. Jeremiah promises king Zedekiah: *According to the burning of thy fathers, so shall they burn odours for thee*. The body of king Saul was burnt after it had been taken down from the walls of Bethsan.

As to the embalming of Jesus Christ, the evangelists inform us, that Joseph of Arimathea having begged his body, brought a white sheet to wrap it in, and that Nicodemus purchased an hundred pound of myrrh and aloes, with which they embalmed him, and put him into Joseph of Arimathea's sepulchre, dug in a rock. They could not use more ceremony, because the night came on, and they were just on beginning the Sabbath. Nevertheless, the women who had followed him from Galilee, designed to embalm him more perfectly, as soon as they had opportunity and leisure: they remarked the place of the sepulchre, and bought spices for their purpose. They rested all the sabbath-day, and on Sunday early in the morning, they took their spices, and went to the sepulchre; but could not execute their design, for Jesus about midnight had risen from the dead. He had been only rubbed with myrrh and aloes, wrapped up with swaddling bands, and buried in a great sheet, his face covered with a napkin. This is what we observe, on comparing the passages of St. John. We see bandages of the same kind in the story of Lazarus' resurrection, with this difference, that there is no mention of spices. See John xix. 40; xx. 5.

EMERALD, a precious stone of a green colour, in Latin, *Smaragdus*. In our opinion, the *Sohem*, of Gen. ii. 12. Vulgate *lapis onychinus*.

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The emerald is placed, Exod. xxviii. 17. among other stones, on the high-priest's pectoral. But as the Hebrew ברקת *baraketh*, signifies a flash of lightning, or the glittering of a star; we conjecture that the stone meant, is that called Ceraunia, Astroites, or Iris, whereof Pliny mentions several species. In the histories of the East we find several kings, named Soem or Sohem, which, as we believe, signifies an emerald.

EMERODS, this should be **HEMORRHOIDS**, *vide* **ANUS**.

EMESA. We take this to be Hamath. *Vide* **HAMATH**. Emesa lay on the Orontes, eighteen miles from Laodicea, not far from Libanus.

EMIM, עמִים, *fears of terrors*; from עָמַם *am*: otherwise, *formidable*; from עָמָה *emah*: otherwise, *people*; from עַם *om*.

AMIM, ancient inhabitants of Canaan beyond Jordan, who were defeated by Chedorlaomer, at Shaveh Kiriathaim, or in the plain of Kiriathaim, Gen. xiv. 5. Kiriathaim was in the country which Sehon conquered from the Moabites. The Emim were warlike, and of gigantic stature, great, many, and tall, as the *Anakim*. See **ANAH**.

EMMANUEL. This Hebrew word signifies *God with us*. Isaiah in his celebrated prophecy, chap. xi. wherein he foretells to Ahaz the birth of the Messiah, from a virgin, says, this child shall be called, and really be, *Emmanuel, God with us*. He repeats this while speaking of the enemy's army, which like a torrent was to overflow Judea; *The stretching out of his wings shall fill the breadth of thy land, O Emmanuel*. St. Matthew informs us, that this prophecy was accomplished in the birth of Jesus Christ, born of the Virgin Mary, in whom the two natures, divine and human, united; so that he was really *Emmanuel*, or, *God with us*. *Vide* **ALMAH**.

EMMAUS, Ἐμμαυς, or *Emmaum*, *people despised, or obscure*; from עַם *am*, *people*, and עָמַם *amam*, *secret, covered*: or rather, *hot*; from חָמָה *chamath*.

I. EMMAUS, a village, sixty furlongs, or seven miles and a half, north of Jerusalem, celebrated for what happened to two disciples, who went thither on the day of our Saviour's resurrection; when Jesus Christ joined them in the form of a traveller, demonstrated to them from the Scriptures, that the Messiah was to suffer death, and rise again; and while at supper, they discovered him as he was breaking bread. One of these disciples was called Cleophas, the other Emaus, according to St. Ambrose, and a very ancient manuscript of Corbie. There were hot baths at Emmaus. A church was built there in the very place where Cleopas' house stood. Josephus

says that Vespasian left 800 soldiers in Judea, to whom he gave the village of Emmaus, which was sixty furlongs from Jerusalem.

II. EMMAUS, a city of Judea, twenty-two miles from Lydda, as the old Itinerary of Palestine witnesses: it was afterward called Nicopolis, and is different from the Emmaus spoken of by St. Luke, and Josephus, which was not eight miles from Jerusalem. Mr. Reland proves the difference of these places from Josephus, St. Jerom, the Maccabees, and the Talmudists. Nevertheless, St. Jerom in Paula's epitaph has confounded Emmaus, sixty furlongs from Jerusalem, with the other, surnamed Nicopolis. In Emmaus, or Nicopolis, were hot baths, wherein, as tradition handed down among the inhabitants, our Lord washed his feet, and communicated a healing virtue to them. Julian the apostate, out of hatred to Jesus Christ, gave orders to stop up this fountain. Some have thought that Zachary and Elisabeth dwelt here. These two Emmaus' are almost perpetually confounded by authors.

III. EMMAUS, a town near Tiberias, where also were hot waters. Joseph. de Bello, lib. iv. cap. 1.

EMMOR, *vide* HAMOR.

EN, עַן *ain*, or *guain*, or *ein*, or *wen*, or *ain*, or *in*: signifies a fountain; for which reason we find it compounded with many names of towns, and places; *en-dor*, *en-gedi*, *en-eglaim*, *en-schemesh*, *q.* the fountain of *dor*—of *gedi*, &c.

ENABRIS, a place between Seythopolis and Tiberias. Joseph. de Bello, lib. vi. cap. 6.

ENAIM, עֵינַי, *hainai*, the two fountains, or the two eyes; from עַן *hain*, a fountain, or an eye.

ENAIM, a town of Judah, Josh. xv. 34. perhaps mentioned, Gen. xxxviii. 14. where the Vulgate reads, that Tamar sat in a place where two ways met, *sedit in bivio*: Heb. *She sat at Enaim*; LXX, *She sat at Enan, by the way*. פתח עיני חשב. English translation, *She sat in an open place, which is by the way*. Others think Enan or Enaim, signifies a fountain or well; which is most probable. Perhaps, even, this might be translated "the wells;" a very likely place of rendezvous.

ENAN, עַן, clouds, tricks, auguries; from עַן *honen*; otherwise, their fountain, or their eye; from עַן *ain*, and אֵן *an*, their.

I. ENAN, father of Ahira. of Naphtali, Numb. i. 15. Head of his tribe in the time of Moses.

II. ENAN, or Enon, the same probably as Enna, or Inna. Ezekiel speaks of Enan, chap. xlviii. 1. or Hazar-Enan, as of a town well known, the northern boundary of the land. Moses, Numb. xxxiv. 9. speaks of Hazar-Enan. This may be Gaana, north of Damascus, or Ina, mentioned

by Ptolemy, or Aennos in Pentinger's tables, south of Damascus. Possibly likewise the En-hazor of Naphtali. Josh. xix. 37.

ENCÆNIA, Ἐγκαίνια. A Greek word, *renovation*, or *dedication*; from καίνος, *new*. This is translated *feast of dedication*, John x. 22.

END. Several Psalms have this introduction, *In finem psalmus David*. See LAMNASEACH.

ENDOR, עֵינַי, fountain, or eye of generation or habitation; from עַן *ain*, fountain, or eye, and דור *dur*, or *dur*, generation.

ENDOR, or ÆNDOR, a city of Manasseh, Josh. xvii. 11. Eusebius places it four miles south from mount Tabor, near Naim, in the way to Seythopolis. Here the witch lived, whom Saul consulted, 1 Sam. xxviii. 12.

ENEAS, Ἀνείας. See Æneas.

ENEAS, a man of Lydda, who had lost the use of his limbs; he was cured by St. Peter, Acts ix. 34.

EN-EGLAIM, עֵינַי הַגִּלְיָם, *in agalim*, the fountain, or the eye of the calves, or of the chariots, or of roundness; from עַן *ain*, an eye, or fountain, and גִּלְיָם *hagolim*, round things, or wheels, or chariots; or from גִּלְיָה *heglah*, an ox.

EN-EGLAIM, the fountain of calves. Ezekiel, xlvii. 10. speaks of this place in opposition to Engedi. *The fishers shall stand upon it from Engedi even to En-eglaim: they shall be a place to spread forth nets*. St. Jerom says, En-eglaim is at the beginning of the dead sea, where Jordan enters it.

ENGANNA. St. Jerom mentions a town of this name toward Gerasa beyond Jordan.

ENGANNIM, עֵינַי הַגַּן. In the Vulgate *Engannin*. The fountain, or eye of the gardens; from עַן *ain*, an eye, or fountain, and גַּן *gan*, a garden.

I. ENGANNIM, a city in the plain belonging to Judah, Josh. xv. 34.

II. ENGANNIM, a city of Issachar; given to the Levites of Gershom's family, Josh. xix. 21; xx. 29.

ENGASTRIMUTHI, Ἐγγαστρίμυθοι, they that speak out of their belly; from the preposition ἐν *in*, γαστήρ, a belly, and μῦθος, speech. Vide PYTHON.

ENGEDI, עֵינַי הַגִּדִי, fountain, or eye of the goat, or of happiness; from עַן *ain*, a fountain, or eye, and גִּדִי *gedi*, a goat.

ENGEDI, or Hazazon-Tamar, *i. e.* the palm-tree city, there being a great quantity of palm-trees around it. It abounded with Cyprus vines, and trees that bore palm: the vineyards of Engedi, Cant. i. 14. This city stood near the lake of Sodom, 300 furlongs from Jerusalem, not far from Jericho, and the mouth of the river Jordan. In some cave of the wilderness of Engedi,

David had an opportunity of killing Saul, who was then in pursuit of him, 1 Sam. xxiv. 1, 2, 3, & seq.

EN-HADDAH, עֵין־חַדָּד, *ainadad*, fountain, or eye, sharp, fine, subile: from עַן *ain*, an eye, or fountain, and חָדַד *chadad*, or חָד *chad*, sharpened, whetted; otherwise, joyful; from חָדָה *chadah*: otherwise, fountain, or eye of the point, or of joy.

EN-HADDAH. Eusebius mentions a place of this name between Eleutheropolis and Jerusalem, ten miles from Eleutheropolis. There is En-haddah of Issachar, Josh. xix. 21.

EN-HAZOR, עֵין־חָצוֹר, *ayn hazor*, fountain, or eye of the court, or of the habitation; from עַן *ain*, an eye, or fountain, and חָצַר *chatzar*, a court, or passage: or the hay or grass of the fountain; from חָצִיר *chazir*. The Septuagint read, the fountain of Asor.

EN-HAZOR, a city of Naphtali, Josh. xix. 37. Whether this is the Atrium Ennon, or Hazarenan of Ezekiel, xlvi. 17; xlviii. 1. and of Moses, Numb. xxxiv. 9. is a question not easily answered.

EN-MISHPAT, עֵין־מִשְׁפָּט, fountain of judgment.

EN-MISHPAT. Moses says, king Chedorlaomer, &c. having traversed the wilderness of Paran, came to the fountain of Mishpat, otherwise called Kadesh. Mishpat in this place is written differently from Mizpat (which is noticed in its place) and signifies judgment. It had not this name till Moses drew from it the waters of strife; and till God had exercised his judgments on Moses and Aaron, Numb. xx. 13; xxvii. 14, &c.

ENOCH, חֲנֹךְ, dedicated, or disciplined, and well regulated; from חָנַק *chanak*.

I. ENOCH, son of Cain, Gen. iv. 17. The first city noticed in Scripture was called by Cain, Enoch, or Enochia, in honour of his eldest son. It was east of Eden. Its name is, perhaps, preserved in Hanuchta, which Ptolemy places in the Susiana. The spurious Berosus, and Adrichomius after him, place the city Ennochia, built by Cain, east of Libanus, toward Damascus.

II. ENOCH, son of Jared, born A.M. 622, ante A.D. 3382. He begat Methuselah at the age of sixty-five. He walked with God; and after he had lived three hundred and sixty-five years, he was not, for God took him. Some construe these words, as importing, that Enoch died a natural, but untimely death; because in fact he did not live near so long as other patriarchs of those times. But the generality of the fathers and commentators assert, that God transported him beyond the sight of men, as he long afterward took up Elijah in a fiery chariot. St. Paul says, Heb. xi. 5. *By faith Enoch was translated, that he should not see death, and was not found, because God had translated him.* And Jesus the son of Sirach, says, according to the Vulgate,

that he was translated to Paradise, Ecclus. xlv. 16. which we are to understand of the terrestrial Paradise. The word Paradise is not in the Greek. St. Jerom understands heaven by it.

Jude, ver. 14, 15. cites a passage from the book of Enoch, which has very much exercised interpreters. The question is, whether the apostle took this passage from any book written by Enoch, which might be extant in his time? or, whether he received it by tradition; or, by revelation? It is most probable, he read it in a book attributed to Enoch, which, though apocryphal, might contain several truths; among others this might be one which St. Jude, being favoured with a supernatural degree of discrimination, might use to purposes of instruction.

Justin, Athenagoras, Ireneus, Clemens Alexandrinus, Lactantius, and others, borrowed an opinion out of this book of Enoch: that the angels had commerce with the daughters of men, of whom they begat children. Tertullian speaks of this work in several places with esteem. He would persuade us, that it was preserved by Noah during the deluge. Notwithstanding this, the church has rejected this book; Origen, Jerom, and Austin, mention it as of no authority.

The Eastern people have preserved several very uncertain traditions, relating to Enoch, whom they call Edris. As, that Enoch received from God the gift of wisdom and knowledge in an eminent degree; that God sent him thirty volumes from heaven filled with secrets of the most mysterious sciences; for which reason the books of Enoch are so celebrated in the East though known only by their reputation. Besides these, he himself composed a good number, which are no more known than the former.

They attribute to him the invention of the pen and the needle, or of writing and sewing; of astronomy and arithmetic, and particularly of geomancy.

Moreover, it is said, that Edris, or Enoch, was the innocent cause, or occasion, of idolatry; one of his friends afflicted at his removal from earth, having at the instigation of the devil, formed a statue which represented him so naturally, that he conversed whole days with it, and paid particular honours to it, which gradually degenerated into superstition. Some say, Enoch had a son named Sabi, whom the Sabians of the East maintain was the author of their sect.

The Heathen seem to have had some knowledge of Enoch, and of his prediction of the deluge. Stephens, the Geographer, calls him Anacus, and says, he lived in the city of Iconium in Phrygia. It had been foretold by some oracle, that the world should perish after the death of Anac. He died at above 100 years of age, and the Phrygians shewed such sorrow on occasion of his

death, that it became a proverb; and to lament *Anac*, signifies a more than common mourning: Deucalion's deluge followed very soon. Eusebius, *Præp. lib. ix.* from Eupolemus tells us, that the Babylonians acknowledged Enoch as the first inventor of astrology; that he is the Atlas of the Greeks; that Methuselah was his son, and that he received all his uncommon knowledge by the ministry of an angel.

III. ENOCH, son of Midian, and grandson of Abraham and Keturah, Gen. xxv. 4.

IV. ENOCH, eldest son of Reuben; founder of a family, Gen. xlvii. 9.

ENON, עֵינוֹן *āwan*, cloud or mass of darkness, or his fountain, or his eye.

ENON, where St. John baptized, because there was abundance of water there, John iii. 23. This was eight miles from Scythopolis, south, between Shalim and Jordan.

ENOS, עֲנוֹשׁ, mortal man, sick, despaired of, forgetful.

ENOS, son of Seth, and father of Cainan. Born A.M. 235, ante A.D. 3769. He died aged 905 years, A.M. 1140, ante A.D. 2864.

Moses tells us, *That Enos began to call on the name of the Lord*; i. e. he was the inventor of religious rites and ceremonies in worship. (Others translate, *Then began men to call on the name of the Lord.*) Enos formed the public and external manner of honouring God. This worship was preserved in the family of Enos, while the family of Cain was plunged into irregularities and impieties.

Several Jews translate thus, *Then began men to profane the name of the Lord*, q. by calling it on creatures and idols. This passage may likewise be translated, *Then began men to call themselves by the name of the Lord.* Good men to distinguish themselves from the wicked, began to take the name of sons, or servants, of God; for which reason Moses, Gen. vi. 1, 2. says, *that the sons of God*, i. e. the descendants of Enos, seeing the daughters of men, &c.

The Eastern people make the following additions to his history; that Seth his father declared him sovereign prince and high-priest of mankind next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm-tree.

EN-ROGEL, עֵין רֹגֵל, the fuller's fountain.

EN-ROGEL, the fountain of Rogel, or the fuller's fountain; the same as the fountain of Siloam, east of Jerusalem, at the foot of mount Zion. Vide the MAP OF JERUSALEM.

EN-SHEMESH, עֵין שֶׁמֶשׁ, πηγή σαμῆς, fountain, or eye of the sun; from עַיַן *ain*, a fountain, or eye, and שֶׁמֶשׁ *shemesh*, the sun.

EN-SHEMESH, fountain of the sun, on the frontiers of Judah and Benjamin. Whether this be a town, or a fountain, is a question, Josh. xv. 7. The Arabians give this name to the ancient metropolis of Egypt, which the Hebrews called On, and the Greeks, Heliopolis.

EPAPHRAS, Ἐπαφρᾶς. A Greek word, covered with foam.

EPAPHRAS, was, it is believed, the first bishop of Colosse. He was converted by St. Paul, and contributed much to convert his fellow-citizens of Colosse. He came to Rome while St. Paul was there in bonds, and was imprisoned with St. Paul. Having understood that false apostles, taking advantage of his absence, had sown tares among the wheat in his church, he engaged St. Paul, whose name and authority were revered throughout Phrygia, to write to the Colossians, to correct them. St. Paul calls Epaphras, his dear fellow-servant, and a faithful minister of Christ, Col. i. 7. The festival of Epaphras is set down in the calendars July 19, and they say, he suffered martyrdom at Colosse.

EPAPHRODITUS, Ἐπαφρόδιτος, a Greek word, agreeable, handsome; from Ἀφροδίτη, Venus.

EPAPHRODITUS, bishop, or, as St. Paul calls him, apostle of Philippi; or if we take the word *apostolus* literally, the messenger of the Philippians, being sent by that church in their name to carry money to the apostle, then in bonds, and to do him service. A.D. 61. This commission he executed with zeal, and exposed himself to great risks, whereby he brought on himself a dangerous illness, which obliged him to remain long at Rome. The year following, A.D. 62, he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were very much afflicted. St. Paul sent a letter to them by him, Philip. iv. 18.

The Greeks observe his festival, December 8 or 9; also March 29 and 30, they style him apostle, one of the seventy disciples, and bishop of Adria-sa or Andraea. A discourse, whereof Metaphrastes is said to be the author, informs us, that St. Peter ordained Epaphroditus bishop of Terracina, but does not say whether this be the Epaphroditus, whom St. Paul mentions. The Roman calendar places the festival of Epaphroditus, bishop of Terracina, March 22.

EPENETUS, Ἐπένετος, a Greek word, laudable, worthy of praise.

EPENETUS, St. Paul's disciple, probably one of the first he converted in Asia, the first fruits of Asia. In the Greek text, the first fruits of Achaia. St. Chris. homil. 31. in Rom. p. 388. & Theodoret. in Rom. pag. 115. read it in the same manner; and herein the English version agrees with them. The Greeks observe his festival,

July 30, with Crescens and Andronicus; and tell us, that they all died in peace, having preached the faith in several places. Dorotheus makes Epenetus bishop of Carthage.

EPHAIH, עִפָּה, *weary, tired*; from עָץ *aiaph*: otherwise, *to fly in the air as a bird*; from עָץ *ouph*, *to fly*.

I. EPHAIH, eldest son of Midian; dwelt in Arabia Petrea. He gave name to the city Ephah, by the LXX called Gæpha, or Gephar, because they frequently pronounce the letter *Hain* like a *G*; Ephah and the small extent of land around it, made part of Midian, on the eastern shore of the Dead Sea, very different from another country of this name on the Red Sea. Ptolemy speaks of a town called Ippos on the eastern coast of the Dead Sea, a little below Modian or Midian. The countries of Midian and Ephah abounded with dromedaries and camels. See Judges vi. 5; Isaiah lx. 6.

II. EPHAIH, son of Jahdai, 1 Chron. ii. 47.

III. EPHAIH, Caleb's concubine, mother of Haran, Moza, and Gazez, 1 Chron. ii. 46.

EPHA, or **EPHI**, a measure of capacity used among the Hebrews, which contained three pecks and three pints. Called also a Bath.

Epha was a measure of things dry, as of barley, Ruth ii. 17. meal, Judges vi. 19; Numb. v. 15. and was of the same capacity with the *bath* in liquids. It contained three *sata* or *seahs*. The Chaldaic paraphrase renders the Ephah 3 *seahs*, the ancient Italic version 3 *Modii*, Ruth ii. 17. Joseph. Antiq. lib. ii. cap. 2. makes the *seah* equal to $1\frac{1}{2}$ Italic *Modius*, the *sesquimodius* containing 24 *sextarii*, which multiplied by 3, makes 72, the measure of the Ephah assigned by him. The LXX render Ephah variously, sometimes retaining the word itself, Οἶφα or Οἶφι, Levit. v. Numbers xv. xviii. Judges vi. Ruth ii. 1 Sam. i. xxv. Sometimes using the word *πῆμμα*, Ezek. xlv. The Latin version, also, has variously translated Ephah: as by *Ephi*, a corruption of Ephah; and by *Modius*, Levit. xix. and sometimes it is rendered 3 *Modii*, Isaiah v. Ruth ii. Sometimes it is confounded with *satum* or *seah*: it is rendered *amphora* by the old version, Zachar. v. Arbuthnot's Tables of ancient coins, weights and measures, &c. p. 101.

EPHAI, עִפָּי, אֶפֶּי, *who is weary*; from עָץ *jaaph*: or *that flies*; from עָץ *ouph*, *a bird*: otherwise, according to the Syriac, *that is plaited or interwoven*: otherwise, *a leaf*.

EPHAI, Jeremiah, xl. 8. speaks of his sons.

EPHER, עֶפֶר, אֶפֶּר, in the Vulgate, *Opher*, *dust*: otherwise, *a fawn*, or *lead*; from עֶפֶר *opheret*.

I. EPHER, second son of Midian, a brother of

Ephah, 1 Chron. i. 33. He dwelt beyond Jordan, 1 Kings, iv. 10. Epher might people the isle of Upher in the Red Sea, or the city of Orpha in the Diarbeck. St. Jerom cites Alexander Polyhistor and Cleodemus, surnamed Male, who affirm, that Epher made an incursion upon Lybia, conquered it, and called it Africa: Hercules is said to have accompanied him.

II. EPHER, son of Ezra, 1 Chron. iv. 17.

III. EPHER, of Manasseh, 1 Chron. v. 24.

EPHESUS, Ἐφεσος, *desire*.

EPHESUS, a celebrated city of Ionia in Asia Minor: principally famous for its temple of Diana, whose magnificence attracted an infinite resort of strangers. It was one of the seven wonders of the world; in length 425 feet, in breadth 220. There were an hundred and twenty-seven pillars in it, made by so many kings. All the provinces of Asia contributed to the expenses of this building, and two hundred years were employed on it.

The first time of St. Paul's coming to Ephesus, was A.D. 54, Acts xviii. 19, 22. he abode there but a few days, and went to Jerusalem. He promised the Jews of Ephesus to return thither; which he did some months after, and continued there three years, till A.D. 57, when he was obliged to leave the city on occasion of a sedition, raised by Demetrius the silver-smith. From hence St. Paul wrote his first epistle to the Corinthians.

The Ephesians were addicted to the study of curious arts, to magic, soecry, and judicial astrology. Ephesian letters, *Ephesia grammata*, became a proverbial expression for magic characters. Certain Jews, who assumed authority to exorcise persons possessed with the devil, were ill-treated by one of the possessed, which terrifying several persons, who were addicted to curious arts, they publicly burnt their books relating to such subjects, whose value was very considerable. Acts xix. 14, &c.

The apostle in his last journey to Rome, took Ephesus in his way, A.D. 65. While he was prisoner at Rome, he wrote to the Ephesians a letter very pathetic, elevated, and sublime. He died the next year.

Aquila and Priscilla, with whom St. Paul had lodged at Corinth, came from thence with him to Ephesus, and made some stay there, Acts xviii. 2, 3, 18. Apollos likewise, a Jew of Alexandria, came hither and preached. The apostle St. John passed a great part of his life here, and died here. The Blessed Virgin died also and was buried here, according to the council of Ephesus, who notice, that her tomb was to be seen here, and that the cathedral was dedicated by her name, Concil. lib. iii. p. 574, & p. 1525.

We are assured, that Mary Magdalene coming to this city, died here in peace, Photius Cod. 275, p. 561.

Timothy, St. Paul's disciple, was made first bishop of Ephesus by the apostle, who laid his hands on him; which however did not hinder St. John from residing in the same city, and performing the functions of an apostle. If it be true that Timothy did not die till A.D. 97, it can scarcely be denied, that he was the *angel* of the church of Ephesus, to whom St. John wrote in a strain of reprimand, Rev. ii. 1, 2, 3, 4, 5. See TIMOTHY.

EPHEZ-DAMMIM. See APHEZ-DAMMIM.

EPHEZ-DAMMIM, Dammim, or Phez-dammim, in Judah between Shochu and Azekah, where the Philistines encamped, when Goliath insulted Israel, 1 Sam. xvii. 1, 2. Here the Philistines assembled another time, after David was acknowledged king: and here Eleazar and Shamnah, two heroes in that prince's army, checked the enemies' army, in the midst of a field of barley, 1 Chron. xi. 13, 14. Some think the true name of this place was Dommim, or Dammim, which signifies *blood*. The Vulgate reads in *finibus Dommim*, 1 Sam. xvii. 1; 1 Chron. xi. 18.

EPHLAL, אפלל, *to judge, to pray*; from פלל *pelel*.

EPHLAL, son of Zahad, 1 Chron. ii. 37.

EPHOD, אפוד, אפוד, *covering the shoulders*. Superhumeral, as the Vulgate translates, and which the Greeks call *ἐπρωμίδα*.

EPHOD, an ornament of dress worn by the Hebrew priests. Ephod comes from Aphad, to tie, to fasten, to gird; and the use of the *ephod* was suitable to this signification; being a kind of girdle, passing from behind over the neck and shoulders, and hanging down before, crossing the stomach, then being carried round the waist, and used as a girdle to the tunic; something like the stole of catholic priests, with this difference, that they suffer the two ends of the stole to hang down, after they have crossed the stomach, whereas the ephod went twice round the body, girt about the tunic, and after this the extremities of it fell before, and hung to the ground.

There were two ephods, one plain for the priests, another embroidered for the high-priest. As there was nothing singular in that of the priests, Moses does not describe it; but that belonging to the high-priest, Exod. xxviii. 6. which was composed of gold, blue, purple, crimson, and twisted cotton, was a very rich composition of different colours. Upon that part of the ephod, which came on the shoulders of the high-priest, were two large precious stones, on which were engraven the names of the twelve tribes of Israel, six names on each stone.

Where the ephod crossed the high-priest's breast, was a square ornament, called the pectoral, in Hebrew, *choschen*, wherein were set twelve precious stones, with the names of the twelve tribes of Israel engraved on them, one on each stone. Lastly, the ephod was carried behind, girt the tunic, and was fastened in a knot before, after the manner of those great girdles worn by the Eastern people, the ends of which touch the ground.

The ephod was peculiar to priests, and St. Jerom observes, that we find no mention of it in the Scripture, but when priests are spoken of.

[In FRAGMENT, No. 236. we have stated some considerations which may render dubious the assertion that the ephod was peculiar to priests, and worn only by them under that character: the reader will judge of their validity.]

The Jews held, that no worship, either true or false, could subsist without the priesthood, or the ephod. Gideon made an ephod out of the spoils of the Midianites, and this became an offence in Israel. Micah having made an idol, did not fail to make an ephod, Judg. viii. 27; xvii. 5. God foretold, by the prophet Hosea, iii. 5. that Israel should long remain without kings, princes, sacrifices, altar, ephod, and teraphim.

The ephod is often taken for the pectoral; and for the urim and thummim also; because these were united to the ephod.

Although the ephod was peculiar to the priests, it was sometimes worn by laymen. David wore it at the removal of the ark from the house of Obed-edom to Jerusalem. Samuel, though a Levite only, and a child, yet wore the *ephod*, 1 Sam. ii. 18.

The Levites regularly did not wear the *ephod*: Moses appointed nothing particular with relation to their dress. Vide LEVITE. Nevertheless, at the dedication of Solomon's temple, the Levites and singing men, who were not of the priest's order, were clothed in fine linen. Josephus remarks, that in the time of king Agrippa, a little before the taking of Jerusalem by the Romans, the Levites desired that prince to convene the Sanhedrim, in order to allow them the privilege of wearing the linen stole, like the priests. They flattered Agrippa, that this would contribute to the glory of his reign. Agrippa granted their request; but the historian observes, that this innovation violated the laws of their country, which never had been violated with impunity.

Spencer, and Cuneus, both affirm, that the Jewish kings had a right to wear the *ephod*, and to consult the Lord by Urim and Thummim. Their opinion they ground principally on the behaviour of

David at Ziklag, who said to Abiathar the high-priest, *Bring me hither the ephod*;—and Abiathar brought thither the ephod. (*Applicavit Abiathar ephod ad David.*) The sequel favours this opinion, verse 8. *And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, pursue; thou shalt recover all.* We read likewise, 1 Sam. xxviii. 6. that Saul consulted the Lord, and that the Lord answered him not, neither by dreams nor prophets. He consulted God therefore by the *urim*, consequently he put on the *ephod*.

But the generality of learned commentators are of opinion, that neither David, Saul, nor Joshua, dressed themselves in the high-priest's *ephod* to consult God of themselves, but that these passages signify only, "Put on the *ephod*, and consult the Lord for me;" literally, *Bring the ephod to me, and Abiathar caused the ephod to be brought to David.* Grotius believes, the high-priest turned the *ephod*, or pectoral, toward David, that he might see what God should answer to him by the stones on the breast-plate. See *URIM and THUMMIM*.

[Was it the *ephod* of the high-priest, or of a common priest, which was used by Saul, or by David, on this occasion? were there at this time two high-priest's *ephods*, having the precious stones with the names of the tribes, &c. engraved on them? also by what authority was the second *ephod* made?]

EPHPHATHA. An Hebrew, or rather, a Syriac word, from הפתח *pathach*, to open, be opened. Our Saviour pronounced this word, when he cured one deaf and dumb. Mark vii. 32, 33.

EPHRA, עפרה, *ashes, dust, or lead.*

EPHRA, a city of Ephraim, Gideon's birth-place. Its true situation is unknown: but it is thought to be the same as Ophrah, Judg. vi. 11.

EPIRAIM, אפרים, *that brings fruit, or that grows*; from פרה *pharah*.

I. EPHRAIM, Joseph's second son, by Asenath, Potiphar's daughter. Born in Egypt, about A.M. 2294. Ephraim with his brother Manasseh was presented by Joseph his father to the patriarch Jacob on his death-bed, Gen. xlviii. 8, &c. Jacob laid his right hand on Ephraim the youngest, and his left hand on Manasseh the eldest. Joseph was desirous to change this situation of his hands, but Jacob answered, "I know what I do, my son; Manasseh shall be multiplied, but Ephraim shall be much more numerous than his brother."

We read, 1 Chron. vii. 20, 21. that the sons of Ephraim having made an inroad on Palestine, the inhabitants of Gath killed them; Ephraim their father mourned many days for them, and his brethren came to comfort him. Afterward, he

had a son named Beriah, and a daughter named Sherah. He had other sons also, Rephah, Resheph, and Tela. His posterity multiplied in Egypt, to the number of 40,500 men capable of bearing arms. Elishama, the son of Ammihud, was their captain, Numb. ii. 18, 19.

In the land of promise, Joshua, who was of this tribe, gave the Ephraimites their portion between the Mediterranean west, and the river Jordan east. The ark, and the tabernacle, remained long in this tribe at Shiloh; and, after the separation of the ten tribes, the seat of the kingdom of Israel being in Ephraim, Ephraim is frequently used to signify the whole kingdom. Instead of Ephraim the word Ephraem is sometimes used. The district belonging to this tribe is called Ephrata, Psalm cxxxii. 6. *Lo, we heard of it at Ephratah*: and Ephrateus signifies a man of Ephraim, Judg. xii. 5. *Numquid Ephrateus es?* and besides this, Elkanah, Samuel's father, is surnamed Ephrateus, 1 Sam. i. 1.

Ephrata is used also for Bethlehem; and Ephrateus denotes a man of Bethlehem; as will be noticed hereafter. Ephraim was led captive beyond the Euphrates, with all Israel, by Salmaneser king of Assyria, A.M. 3283, ante A.D. 721.

II. EPHRAIM, or Ephraem, a city of Ephraim, toward Jordan; perhaps hither Jesus retired before his passion, John xi. 54.

III. EPHRAIM, a city of Benjamin, eight miles from Jerusalem, according to Eusebius, near Bethel. I am afraid these two cities have been confounded, for instead of the eight miles in Eusebius, Jerom reckons twenty.

IV. EPHRAIM. The forest of Ephraim beyond Jordan, near to which Absalom engaged his father's troops, 2 Sam. xviii. 6, 7, 8. It could not be far from Mahanaim, where David was at that time.

EPHRATAH, or **EPHRATH**, אפרתה, אפרת. *ἡ φραβ*, abundance, or bearing fruit, or increasing. See its root under Ephraim.

EPHRATAH, Psalm cxxxii. 6. denotes the lot of Ephraim. *Behold, we heard of it at Ephratah.* Vide the latter part of the article **EPHRAIM**.

I. EPIRATH, Caleb's second wife, mother of Hur, 1 Chron. ii. 19. From her, it is believed, the city of Ephratah, otherwise Bethlehem, was named.

II. EPHRATH, otherwise Bethlehem, a city two leagues from Jerusalem, celebrated for the birth of David the king, infinitely more for the birth of Jesus, the Son of God. Vide **BETHLEHEM**.

EPHRON, עפרין, or עפרון. See its root in Epher.

I. EPHRON, son of Zohar. He sold the cave of Machpelah to Abraham, Gen. xxiii. 6, 7, &c.

II. EPHRON, a city beyond Jordan, which Judas Maccabeus took and sacked. By some called

E P O

Esdrin: but Esdrin, say others, is the name of a man; i. e. Esdras.

EPICUREANS, ἑπικουρείοι, *who gives assistance*; from the Greek ἐπικουρέω, *I help, I assist*.

EPICUREANS, philosophers, who placed happiness in pleasure; not in voluptuousness, and ignominious pleasure, but in sensible pleasures, under proper regulation and government. They denied a divine providence, and the immortality of the soul. St. Paul at Athens had conferences with the Epicureans, Acts xvii. 18. They were so named after Epicurus, a philosopher whom they claimed as founder of their sect.

EPINICIUM, ἑπινίκιον, *the field of victory*, 2 Mace. viii. 33. from ἐπὶ, and νίκη, *victory*.

EPIPHANES, ἑπιφανής, *eminent, conspicuous*.

EPIPHANES. This Greek word signifies something splendid, and is an epithet given to the gods, when appearing to men. Antiochus, brother of Seleucus, coming fortunately into Syria, a little after the death of his brother, was regarded as some propitious deity; and was called Epiphanes—the illustrious.

We call that festival Epiphany, on which the church celebrates the adoration of the Messiah by the Magi, or wise-men, &c.

EPIPHANIA, ἑπιφάνια, *the manifestation*.

EPIPHANIA, a city of Syria, on the river Orontes, between Antioch and Apamea. Several of the ancients say, it was called Hamath, before Antiochus Epiphanes named it Epiphania. Jerom, and others are of opinion, that it is Hamath the Great. He says, that even in his time, the Syrians called Epiphania, Emmas. But that this was Emesa in Syria, see Hamath.

EPISTLES of St. Paul, and of other apostles, see the articles of the respective writers; or the churches to which they are addressed.

EPOCH, a term in chronology signifying a fixed point of time, from which to begin computation.

EPOCHS OF SACRED HISTORY.

| A.M. | | ante A.D. |
|------|---|-----------|
| | The first epoch is the creation of the world, of the Julian period 710. | 4000 |
| 1656 | The second epoch is the Deluge, | 2344 |
| 1800 | The third epoch is, the tower of Babel, which is placed differently. | 2200 |
| 2083 | The fourth epoch is, the second calling of Abraham from Haran. | 1917 |
| 2517 | The fifth epoch, the departure of Israel from Egypt. | 1483 |
| 3001 | The sixth epoch, the dedication of Solomon's temple. | 999 |
| 3468 | The seventh epoch, the end of the Babylonish captivity. | 532 |
| 4000 | The eighth epoch, the birth of Jesus Christ. | 4 |

E R A

EPOCHS OF PROFANE HISTORY.

| A.M. | | ante A.D. |
|------|--|-----------|
| 2737 | In profane history, we fix, 1. The foundation of the Assyrian empire by Belus. | 1263 |
| 3257 | 2. The era of Nabonassar, or that of Sardanapalus' death; the foundation of the Babylonian and Median empires. | 743 |
| 3448 | 3. The reign of Cyrus at Babylon: the foundation of the Persian empire. | 552 |
| 3674 | 4. The reign of Alexander the Great over the Persians; the foundation of the Grecian monarchy. | 326 |
| 3960 | 5. The beginning of Augustus' reign, forty years before the birth of our Saviour; forty-four years before A.D. | 44 |

EQUIVOCAL. An equivocal word expresses two or more different things; e. gr. the word *father*, signifies in the natural acception of it, 1. father, 2. grandfather, 3. great grandfather, 4. the author of a race, a generation, a family: 5. likewise the master, the inventor, eminent practitioner in an art, &c. Gen. iv. 21. likewise, one whom we respect; Hiram, king of Tyre, calls father, a certain ingenious artificer whom he sent to Solomon, 2 Chron. ii. 13, &c. The terms *brother*, and *sister*, in like manner signify not only natural brother and sister, but also cousins of both sexes, relations, friends, &c. *Vide BROTHER*.

Our Saviour used words of equivocal meaning, when he said, *Our friend Lazarus sleepeth*, John xi. 11. which his disciples understood of common sleep, but he meant the sleep of death. In another place, John ii. 19. he says, *Destroy this temple, and in three days I will rebuild it*; by "temple" meaning his body, which was to rise again in three days: whereas the Jews understood his words in reference to the temple of Jerusalem.

Religion condemns all falsehood; but some equivocations deceive no one, and are used without any intention to deceive; others are merely pleasantries, which morality does not forbid, when offending neither charity, sincerity, nor justice.

ER, ער, *watch, or enemy*, according to different pronunciations, a city; from עיר *oir*: otherwise, *naked, spoiled*; from ערע *arah*.

ER, Judah's eldest son, who married Tamar: but being wicked, brought himself to an untimely end, Gen. xxxviii. 7.

ERAN, ערן, ἐπὶ, *their watch, or their enemy*; from ער *ar*, *watch, or har*, an enemy, and י *an*, *theirs*.

ERAN, son of Shuthelah of Ephraim, head of the Eranites, Numb. xxvi. 36.

ERASTUS, Ἐραστος, *Greek; lovely, or amiable.*

ERASTUS, a Corinthian, St. Paul's disciple, Rom. xvi. 23. *chamberlain of the city*, ὀικονόμος, *i. e.* of Corinth, where St. Paul was at that time; but of Jerusalem, according to the modern Greeks. Erastus resigned his employment of chamberlain, and followed St. Paul to Ephesus, where he was A.D. 56, whence St. Paul sent him to Macedon with Timothy, probably to collect the alms expected from the faithful. They were both with him at Corinth, A.D. 58, when he wrote his epistle to the Romans, whom he salutes in both their names; and it is probable Erastus afterward accompanied the apostle till his last voyage to Corinth in the way to Rome, where he suffered martyrdom; for then Erastus remained at Corinth, as St. Paul informs Timothy shortly after. Usuard, Ado, and the Roman martyrology say, that St. Paul left Erastus in Macedonia, and made him bishop there: and that he suffered martyrdom at Philippi. The Greeks on the contrary, in their calendars, make him bishop of Paneas, near the sources of the Jordan, give him the title of apostle, place him in the number of the seventy disciples, and say he died in peace after having gone over all the earth, preaching the faith of Jesus Christ. But neither of these produce proof of what they say. The Latins honour him July 26, the Greeks, November 10.

ERECH, אֶרֶךְ, אָרַח, or *Arach*, *length*, or which *lengthens*: otherwise, *health, physic*; from אֶרְכָּה *areccah*. Vide **ARACH**.

ERECH, a city of Chaldea, built by Nimrod, grandson of Cush, Gen. x. 10. probably the *Aracca*, placed by Ptolemy in the *Susiana*, on the river *Tigris*, below where it joins the *Euphrates*. Ammianus calls it *Arecha*. From this city the *Arctean fields*, which abound with *Naphta*, and sometimes take fire, derive their name.

Ardet Arctæis aut unda per hospita campis.

TIBULL.

ERI, עִיר, אֶרֶץ, *he that watches, who is spoiled, or who sheds*; see **ER**: *my city*; from עִיר *oir*, a city, and י *i*, my.

ERI, son of Gad, head of a family, Gen. xli. 16. Numb. xxvi. 16.

ESAR-HADDON, אֶסְרָחַדְדָּן, אֶסְרָחַדְדָּן, *that binds joy, or that closes the point*; from אֶסַר *asar*, to bind, and חָדַד *chadad*, to sharpen or whet; or from חָדָה *chadah*, *joy*: or, according to the Syriac, who forbids novelty, or unity.

ESAR-HADDON, son of Sennacherib, and his successor in the kingdom of Assyria: called *Sargon*, or *Saragon*, Isa. xx. 1. He reigned twenty-nine years, made war with the Philistines, and took *Azoth*, by Tartan his general; he attacked *Egypt*, *Cush*, and *Edom*, Isaiah xx. & xxxiv. designing probably to revenge the affront Sennacherib his father had received from *Tirhakah*

king of *Cush*, and the king of *Egypt*, who had been *Hezekiah's* confederates. This *Esar-haddon* sent priests to the *Cutheans*, whom *Salmaneser* king of *Assyria* had planted in *Samaria*, in place of the *Israelites*; he took *Jerusalem*, and carried king *Manasseh* to *Babylon*, whereof he had become master, perhaps, because there was no heir to *Belesis* king of *Babylon*. He is said to have reigned 29 or 30 years at *Nineveh*, he reigned thirteen years at *Babylon*, in all forty-two years. He died A.M. 3336, and was succeeded by *Saosduchinus*.

ESAIAS, vide **ISAIAH**.

ESAU, עֵשָׂו, *he that does, or acts, or finishes*; from עָשָׂה *ashah*.

ESAU, son of *Isaac* and *Rebekah*, born A.M. 2168, ante A.D. 1836. When the time of *Rebekah's* delivery came, she had twins, Gen. xxv. 24, 25, 26. the first was hairy; therefore called *Esau*, *i. e.* a man full grown, or of perfect age: but some derive *Esau* from the *Arabie*, *Gescha* or *Gesecheva*, which signifies a hair-cloth.

Esau delighted in hunting, and his father *Isaac* had a particular affection for him. One day, *Esau* returning from the fields, greatly fatigued, desired *Jacob* to give him some red pottage, which he was then making; *Jacob* consented, provided he would sell him his birth-right. *Esau* conceiving himself weakened almost to death, sold it; and by oath resigned it to him. After which, he ate his mess, and went away, little concerned at what he had done.

Esau when aged forty, married two *Canaanitish* women; *Judith*, daughter of *Beer* the *Hittite*; and *Bashimath*, daughter of *Elon*. These marriages were very displeasing to *Isaac* and *Rebekah*.

Isaac being old, and his sight decayed, he directed *Esau* to procure him delicate venison by hunting; that being exhilarated he might give him his last blessing, Gen. xxvii. 1, 2, 3. *Esau* went to hunting, but during his absence, *Jacob*, assisted and disguised by his mother *Rebekah*, procured from *Isaac* his blessing. When *Esau* returned to *Isaac*, having learned from him what had passed, he weeping, asked him, whether he had not reserved one blessing for him? This he with some difficulty obtained.

Esau hereupon contracted an aversion against *Jacob*: and determined to murder him. But *Rebekah* sent *Jacob* to his uncle *Laban* in *Mesopotamia*, without *Esau's* knowledge. *Esau* married several wives, as well *Canaanites*, as the daughter of *Ishmael*, sister of *Nebajoth*, by whom he had children. He settled in the mountains east of *Jordan*, and became very powerful.

When *Jacob* returned from *Mesopotamia*, fearing *Esau's* resentment, he sent messengers to him, with presents. *Esau* received *Jacob's* messengers

well, and came himself with four hundred men to meet Jacob, who at first feared he was coming in anger ; but Esau came with peaceable intentions, and the two brothers embraced one another tenderly. Esau received the presents of Jacob, offered to accompany him, and to guard him over Jordan : Jacob thanked him, but declined his offer ; and Esau returned the same day to Seir. The two brothers were present when their father died ; being both very rich in cattle, and the country not affording pasture for all their flocks they separated ; Esau retired to mount Seir.

Esau had three wives ; the first Judith, or Aholibamah ; the second Bashemath, or Adah ; the third Mahelath, or Bashemath. Judith was mother of Jeush, Jaalam, and Korah : Adah was mother of Eliphaz ; and Mahelath was mother of Reuel. We know nothing certain concerning the death of Esau. King Erythros, Strabo, lib. xvi. Quint. Curt. lib. x. Plin. lib. vi. cap. 18. from whom the Red Sea is said to have been named, and whose tomb was shewn in the isle of Tyrina or Aggris, is believed to be Edom. Erythros in Greek signifies red, and Edom signifies the same in Hebrew.

The Mahometans call him Ais, Bib. Orient. p. 80. and add some particulars to his history : as, that Jacob having by surprise obtained the blessing from Isaac, Esau desired his father to beg of God, to produce kings and conquerors from his family, since he had prayed for Jacob, that saints and prophets should issue from him ; this Isaac would not refuse : and God gave Esau a son, named Roum, from whom descended the Greek and Roman emperors.

It is a tradition in the East, that in the time of Abdon, judge of the Hebrews, a colony of Edomites settled in Italy, that Latinus reigned among them, and Romulus the founder of Rome derived his origin from them. This is all a fable, maliciously invented by the Jews, to enable them to apply what is said in scripture against Edom and the Edomites, to Christians, and even to the sacred person of Jesus Christ.

The most famous Rabbins obstinately maintain this tradition. The Talmud calls Italy and Rome, *The cruel empire of Edom*. The Jews assert, that the Edomites having embraced Christianity under Constantine, got to Rome, and into the Roman empire ; others say, that an Idumean priest brought Christianity to Rome. Some of the Cabalists have the impiety to say, that the soul of Esau passed by transmigration into the body of Jesus Christ ; to prove which opinion they remark, that if we read the Hebrew letters backward which compose the names of Jesus and Esau, we shall find they are the same [עשׂו *Jesuah*, עשׂו *Esau*.] Moreover, they are born un-

der the same planet, Mars. Edom signifies red ; the Roman emperors were clothed in red ; and the Roman cardinals still wear the same colour. Convincing reasons indeed !

ESDRAELON, ^{Ἐσδραελών}, *the assistance of strength* ; from עז *azar*, to assist, and אול *aul*, or *ul*, strength.

I. ESDRAELON, the plain of, in the tribe of Issachar, extends east and west, from Sehythopolis to mount Carmel : called likewise *the great plain ; the valley of Jezreel ; the plain of Esdrela*.

II. ESDRAELON, or Esdrela, a village, from whence the plain of Esdraclon took its name : the same as Jezreel in Issachar, Josh. xix. 18. Ten miles from Seythopolis, says the old Itinerary. See JEZREEL.

ESDRAS, עזרא, or *Ezra*, *aid, help* ; from עז *azar*, to help : otherwise, *court* ; from עזרה *hazerah*.

ESDRAS, or Ezra, was of a sacerdotal family : by some said to be son of Jeraiah the high-priest, who was put to death at Riblatha by Nebuchadnezzar, after the taking of Jerusalem : but more probably was his grandson, or great-grandson. It is believed, the first return of Ezra from Babylon to Jerusalem was with Zerobabel, in the beginning of Cyrus' reign, A.M. 3468 ; ante A.D. 536, of which Esdras wrote the history. He was very skilful in the law, and zealous for God's service ; he had doubtless a great share in all the transactions of his time.

The enemies of the Jews procured from the court of Persia, an order forbidding them to continue the rebuilding of the temple, which they had resumed after the death of Cyrus and Cambyses : but this order being revoked in the beginning of the reign of Darius, son of Hystaspes ; A.M. 3485, they proceeded, and dedicated the temple in 3489 ; ante A.D. 515.

Esdras, notwithstanding, returned to Babylon, on some affairs, probably of his nation ; and in the seventh year of Artaxerxes Longimanus, A.M. 3537 ; ante A.D. 467, this prince sent him back to Jerusalem, with letters patent, permitting all the Israelites in his kingdom to return to Jerusalem, with all their gold and silver, the vessels of the temple, and offerings of the kings and his counsellors to buy victims for sacrifice. Artaxerxes commanded his treasures in the provinces beyond the Euphrates, to furnish Esdras with corn, wine, oil, salt, or money : he granted immunities to the priests and ministers of the temple ; and authorized Esdras to appoint judges, and magistrates, and to govern and instruct those who returned to Jerusalem.

Esdras assembled a great company of Israelites, and set forward for Jerusalem. Ezra viii. At the banks of the river Abava, he sent to invite

some priests and ministers of the temple, who were at Casiphia, (probably in the Caspian mountains,) to return with him; 258 persons came to him. He appointed a solemn day to pray to God for a happy journey. He gave an account of the gold and silver vessels which the king had restored. They proceeded on their journey, in number 1775 men, and all arrived happily in Judea, A.M. 3537, *ante* A.D. 467.

Esdras being informed, that both priests and Levites, magistrates, and common people, had married wives, who were strangers and idolaters, he rent his clothes, and having taken his seat in the temple, continued in great grief and silence till the evening sacrifice. Then he put up prayers to God, for the sins of the people. A great multitude having flocked together, Esdras engaged the principal of the people by oath, to renew the covenant with the Lord, to dismiss their strange wives, with their children, and directed all the people to assemble, within three days, at the temple, for the same purpose, and with the same effect.

Esdras had the principal authority in Jerusalem, till the arrival of Nehemiah. In the second year of Nehemiah's government, the people being assembled at the temple, during the feast of tabernacles, Esdras was desired to read the law; accordingly he read it from morning to noon, accompanied by Levites, who stood beside him, and kept silence. The next day they desired information from Esdras how to celebrate the feast of tabernacles. This he explained to them, and continued eight days reading the law in the temple. This was followed by a solemn renewal of the covenant.

Josephus says, Esdras was buried at Jerusalem; but the Jews believe he died in Persia, in a second journey to Artaxerxes. His tomb is shewn there in the city of Zamuza. He is said to have lived near 120 years.

Some have asserted, that he was chiefly concerned in revising and compiling most of the books of Scripture. He corrected them, made some little changes in them, arranged them in order, and put them into their present condition. He had great zeal and knowledge, and very carefully collected all the old documents of his nation; also, having the spirit of prophecy, it is very probable that he did take pains in collecting the sacred writings, and composing the present canon. It is probable he wrote both books of the Chronicles.

Some of the ancient fathers, says Dr. Prideaux in his *Connect. &c.* held, that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Esdras restored them all again by divine

revelation. Thus saith Ireneus, Tertullian, Clemens Alexandrinus, Basil, and others. But they had no other foundation for it, than that fabulous relation, which we have in the 14th chapter of the second apocryphal book of Esdras, a book too absurd for the Romanists themselves to receive into their Canon. All that Esdras did in this matter was, 1. He corrected errors that had crept into the copies of the sacred writings through negligence, or mistake of the transcribers. 2. He collected all the books of which the Holy Scriptures then consisted; disposed them in their proper order, and settled the canon of Scripture for his time. 3. He added throughout the books of his edition, what appeared necessary for illustrating, connecting, or completing them; wherein he was assisted by the same Spirit, by which they were at first written. 4. He changed the old names of several places now grown obsolete. 5. He wrote out the whole in the Chaldee character. 6. Whether he added the vowel points, is a harder question.

[It is probable that what the fathers relate of the loss of the sacred Scriptures at Babylon, is merely a Rabbinical allegory; they were lost, *i. e.* their ancient character became to a certain degree obsolete: Ezra restored them, *i. e.* he wrote them in the Chaldee character, and studied to render them more intelligible to the people, in which he was assisted by the Holy Spirit.]

Some say he invented the Massora, and the vowel points, and changed the old Hebrew characters for the Chaldee, which the Jews now use. Some have asserted, that Esdras and Malachi were the same. Each of these articles would require a dissertation; we shall only offer a few words.

The Massora and vowel points are much later than Christianity, consequently than Esdras. See MASSORA, MASSORITES, VOWEL POINTS.

With regard to the old Hebrew characters, which are those of the ancient Phœnicians, and the present Samaritans, 1. There is no inconvenience in allowing that Esdras substituted the modern Hebrew (*i. e.* the Chaldee) character, for the ancient. 2. That this change was not at first universal, but partial and gradual; since long after Esdras, there were traces of the old Hebrew character, in the Jewish writings.

The opinion which supposes Malachi and Esdras to be the same person, is maintained by St. Jerom, the Rabbins, and others. It is certain, Malachi is not so much a proper name, as a common name, *q. angel* or *messenger of the Lord*; and that in Esdras' time prophets were called *Maluchias*, or angels of the Lord, *vide* Haggai i. 13. Malach. i. 1. The fathers have cited Malachi under the name of *angel*. See MALACHI.

We have four books under the name of Esdras : but the two first only are acknowledged as canonical. They make but one book in the Hebrew. The first of these is certainly the work of Esdras ; herein he relates events whereof he was witness, and speaks often in the first person. The second book, under the name of Esdras, is attributed to Nehemiah. It is however confessed, that some small matters have been added to it, which cannot belong to Nehemiah ; as the mention of the high-priest Jaddua, and king Darius, Neh. xii. 22. This Jaddua is Jaddus, in whose time Alexander the Great came to Jerusalem ; and Darius is Darius Codomannus, overcome by Alexander, an hundred years after Nehemiah.

The third book, under the name of Esdras, is thought canonical by the Greeks. It is the same in substance as the first of Esdras, but interpolated.

The fourth book of Esdras is written with art enough, as if Esdras himself had composed it ; but the marks of falsehood are discernible in it. Neither the synagogue, nor the Greek or Latin church ever unanimously received it as canonical, though some of the fathers have cited it, and the Latin church has borrowed some words out of it. It is not extant in Greek ; and it never was extant in Hebrew.

The two books of Kings, the Chronicles, and several other books of the S.S. have been attributed to Esdras : and it is very probable, he did compile and revise them. The Jews likewise ascribe to him certain regulations, blessings, and prayers. Some speak of a revelation, a vision, or dream of Esdras : but this is spurious.

The Jews have an extraordinary esteem for Esdras ; they say, that if the law had not been given by Moses, Esdras would have deserved to have been their legislator. The Mahometans call him Ozair the son of Seraiah.

ESDRIN, *Ἐσδριν*, help ; from *עזר* *hazar*.

ESHBAAL, *אשבעל*, the fire of the idol ; from *אש* *ash*, fire, and *בעל* *baal*, idol : otherwise, he that enjoys or possesses. See BAAL.

ESHBAAL, or Ishbosheth, fourth son of Saul. The Hebrews, to avoid pronouncing the word Baal, lord, used Bosheth, confusion. Instead of Mephibaal, they said Mephibosheth ; and instead of Eshbaal, they said Ishbosheth. 2 Sam. ii. 8.

ESHBAN, *אשבן*, *ἄσβαν*, the fire of the son ; from *אש* *ash*, fire, and *בן* *ben*, a son : or, he that builds ; from *בנה* *banah*, to build : otherwise, the fire of the intelligent ; from *בן* *bun*.

ESHBAN, son of Dishon, the son of Esau, Gen. xxxvi. 26.

ESHCOL, *אשכול*, *ἑσכול*, bunch of grapes : otherwise, privation ; from *שכל* *shacal*.

I. ESHCOL, one of Abraham's allies, in the valley of Mamre, who accompanied him in pursuit of Chedorlaomer, Gen. xiv. 24.

II. ESHCOL, the valley or brook of Eshcol, or, valley of Grapes, in the south of Judah. Here the Hebrew spies cut a bunch of grapes, as large as two men could carry. St. Jerom in Paula's epitaph, speaks of Eshcol as if it were a city.

ESHEK, *עשק*, violence, or calumny.

ESHEK, son of Mola, 1 Chron. viii. 39.

ESHEON, *עשון*, *ἑσών*, supported, sustained ; from *עשן* *shaan* : otherwise, the fire of affliction : from *אש* *ash*, fire : otherwise, of the answer ; from *ענה* *anah*, to answer.

ESHEON, a town of Judah, Josh. xv. 52.

ESHTAOL, *אשתאול*, Vulgate, *Estaol*, stout woman ; from *אשה* *esheth*, a woman, and *אול* *ul*, strong : or foolish ; from *אוי* *evil* : otherwise, fire of labour ; from *אש* *esh*, fire, and *תלאה* *thelah* : otherwise, petition, prayer ; from *שאל* *shaal*.

ESHTAOL, a town of Dan : it belonged first to Judah. Eusebius says, it was ten miles from Eleutheropolis, toward Nicopolis.

I. ESHTEMOA, son of Ishbah, 1 Chron. iv. 17.

II. ESHTEMOA, son of Hodiah, 1 Chron. iv. 19.

ESHTEMOTH, *אשתמות*, or *Esthemo*, which is heard ; from *שמע* *shamah* ; otherwise, the bosom of a woman ; from *אשה* *esheth*, a woman ; and *מח* *mahah*, bowels.

ESHTEMOTH, a city in the south of Judah. Eusebius says, it was a large town in the district of Eleutheropolis, north of that city. It was ceded to the priests, 1 Chron. vi. 57.

ESHTON, *אשתון*, *ἄσθων*, woman ; from *אשה* *esheth*, and *ן* *an*, his : otherwise, the gift of fire ; from *אש* *esh*, fire, and *נתן* *nathan*, gift.

ESHTON, son of Mehir, and father of Beth-rappa, 1 Chron. iv. 11, 12.

ESLI, *Ἐσλι*, near me ; from *על* *etzel*, near, and the affix *י* *i*, me : otherwise, he that separates.

ESLI, son, of Nagge, one of Jesus Christ's ancestors according to the flesh, Luke iii. 25.

ESROM, *הרצן*, see HEZRON.

ESROM, son of Phani, and father of Aram, Ruth iv. 18 ; Matth. i. 3 ; Luke iii. 33.

ESSA, a town beyond Jordan, taken by Alexander, king of the Jews. Joseph. Antiq. lib. xiii. cap. 23.

ESSENES. or Essenians. We are not acquainted with the origin of the Essenes, or the etymology of their name. Pliny, lib. v. cap. 17. says, they had been many thousand years in being, living without marriage, and without the other sex. *Ita per seculorum millia, incredibile dictu, gens aeterna est, in qua nemo nascitur.* The fourth book of Maccabees, (*Vide ASSIDEANS*), calls them Hasdanim, and says, they were formed into a

society before Hircanus was high-priest, about A.M. 3894, ante A.D. 110. The first of the Essenes mentioned by Josephus, Antiq. lib. xiii. cap. 19. is Judas, in the time of Aristobulus, and Antigonus, the son of Hircanus. Suidas, in *Πρόγονοι*, &c. and some others, were of opinion, that the Essenes were a branch of the Rechabites, who subsisted before the captivity.

Epiphanius derives their name from Jesse, father of David, or from our Lord Jesus, whose name, according to his interpretation, signifies *physician*, or *Saviour*. He says it was a sect of the Samaritans, into whom Elxai had infused several errors. Drusius believes the Essenes to be a branch of the Pharisees. Salmasius thinks they were named from the town Essa; Serrarius reports twelve opinions concerning their name. We take the Chasidim of the Psalms, and the Assideans in the Maccabees, to be their true source. Psalm lxxviii. 2; lxxxiv. 9. Vulg.

Josephus gives the following account of the Essenes: They live in perfect union, and abhor voluptuousness, as a fatal poison. They do not marry, but bring up other men's children, as if they were their own, and infuse into them very early their own spirit and maxims. They despise riches, and possess all things in common. Oil and perfumes are prohibited their habitations. They have an austere and mortified air, but without affectation; they always dress in white. They have a steward, who distributes to each what he wants. They are hospitable to their own sect; so that they are not obliged to take provisions with them on journies.

The children which they educate, are all treated and clothed alike, and do not change their dress till their clothes are worn out. Their trade is carried on by exchange, each giving what is superfluous to receive what he needs. They do not speak before the sun rises, excepting some prayers taught them by their fathers, which they address to this luminary, as if to incite it to appear. After this, they work till the fifth hour, [near eleven o'clock in the morning.]

After this they meet together, and putting on linen, they bathe in fresh water, then retire to their cells, where no strangers enter. From thence they go into their common refectory, which is as it were a sacred temple, where they continue in profound silence. They are served with bread, and each has his particular mess. The priest says grace, after which they eat; they finish their meal also with a prayer. Then they pull off their white clothes, which they wore while at table, and return to their work until the evening. At that time they come again to the

refectory, and bring their guests with them, if they have any.

They are religious observers of their word, their bare promise is as binding as the most sacred oaths. They avoid swearing, as they would perjury. Their care of their sick is very particular, and they never suffer them to want any thing. They read carefully the writings of the ancients, and thereby acquire the knowledge of plants, stones, roots, and remedies. Before they admit any who desire it into their sect, they put them to a year's probation, and inure them to the practice of their most uneasy exercises. After this term, they admit them into the common refectory, and the place where they bathe; but not into the interior of the house, till after another trial of two years: then they are allowed to make a kind of profession, wherein they engage by horrible oaths to observe the laws of piety, justice, and modesty; fidelity to God and their prince; never to discover the secrets of the sect to strangers, and to preserve the books of their masters, and the names of angels with great care. If any one violates these promises, and incurs notable guilt, he is expelled, and generally dies of want, because he can receive no food from any stranger, being tied to the contrary by his oaths. Sometimes the Essenes, moved with compassion, receive them again, when they have given long and solid proofs of conversion.

Next to God, they have the greatest respect for Moses, and for old men. The sabbath is very regularly observed among them; they not only forbear from kindling any fire, or preparing any thing on that day, but they do not stir any moveable thing, nor ease themselves.

The Essenes generally live long, owing to the simplicity of their diet, and the regularity of their lives. They shew incredible firmness under torments. They hold the soul to be immortal, and believe that souls descend from the highest air into the bodies animated by them, whither they are drawn by some natural attraction, which they cannot resist: and after death, they swiftly return to the place from whence they came, as if freed from a long and melancholy captivity. In respect to the state of the soul after death, they have almost the same sentiments as the heathen, who place the souls of good men in the Elysian fields, and those of the wicked in Tartarus.

Some among them are married; in other respects they agree with the other Essenes. As soon as their wives are breeding, they come no more near them. Slavery is esteemed by them an injury to human nature, wherefore they have no

slaves. Many of them have the gift of prophecy, which is ascribed to their continual reading of the sacred writers, and their simple and frugal way of living. They believe that nothing happens but according to the decrees of God; and their sect is nearly related to that of the Pythagoreans among the Greeks. There were women, also, who observed the same institutions and practices.

Although the Essenes were the most religious of their nation, yet they did not visit the temple of Jerusalem, nor offer bloody sacrifices. They were afraid of being polluted by other men. They sent their offerings thither, and themselves offered up to God the sacrifice of a clean heart. Philo says, lib. v. cap. 17. the Essenes were in number about four thousand in Judea; and Pliny seems to fix their principal abode above Engedi, where they fed on the fruit of palm-trees. He adds, that they lived at a distance from the sea-shore, for fear of being corrupted by the conversation of strangers. Philo assures us, that in several cities some of them occasionally resided, but they usually chose rather to dwell in the fields; and applied themselves to agriculture, and other laborious exercises, which did not take them out of their solitude.

Their studies were the laws of Moses, especially on sabbath days, on which they assembled in their synagogues, where each was seated according to his rank; the elder above, the younger below. One of the company read, and another of the most learned expounded. They used very much symbols, allegories and parables, after the manner of the ancients.

We do not see, that Jesus Christ hath spoken of them, or that he preached among them. It is not improbable that St. John Baptist lived among them, till he began to baptize and preach. The wilderness where Pliny places the Essenes, was not very far from Hebron, which is thought by some to be the place of St. John's birth. See ASSIDEANS. Vide Epiphanius hæres. 29. de Nazaræis.

We shall add some particulars from Philo concerning the Essenes, who may be called *practical*, to distinguish them from the Therapeutæ, who may be termed *contemplative Esseniens*.

Some employ themselves in husbandry, others in trades and manufactures, of such things only as are useful in time of peace, their designs being beneficial only, to themselves and other men. They heap up neither gold nor silver, nor make any large acquisitions of land to increase their revenues, but are satisfied with possessing what is requisite to relieve the necessities of life. They are perhaps the only men who without land or

money, by choice rather than necessity, find themselves rich enough, because their wants are but few, and, as they understand how to be content with nothing, as we may say, they always enjoy plenty. You do not find an artificer among them who would make an arrow, a dart, or sword, or helmet, or cuirass, or shield, or any sort of arms, machines, or warlike instrument. They make none of those things even in time of peace, which men pervert to bad uses. They concern themselves neither with trade nor navigation, lest this should engage them to be avaricious. The method which they follow in their explanation, is to unfold the allegorical meanings of Scripture.

Their instructions run principally on holiness, equity, justice, economy, policy, the distinction between real good and evil; of what is indifferent, what we ought to pursue or to avoid. The three fundamental maxims of their morality, are the love of God, of virtue, and of our neighbour. They demonstrate their love of God in a constant chastity throughout their lives, in a great aversion from swearing, and lying, and in attributing every thing that is good to God, never making him the author of evil. They shew their love to virtue in disinterestedness, in dislike of glory and ambition; in renouncing pleasure; in continency, patience, and simplicity; in being easily contented; in mortification, modesty, respect for the laws, constancy, and other virtues. Lastly, their love to their neighbour appears in their liberality, in the equality of their conduct toward all, and in their community of fortunes, on which it may be proper to enlarge a little in this place.

First, no one among them in particular is master of the house where he dwells; any other of the same sect, who comes thither, may be as much master as he is. As they live in society, and eat and drink in common, they make provision for the whole community, as well for those who are present, as for those who come unlooked for. There is a common chest in every particular society, where every thing is reserved which is necessary for the support and clothing of each member. Whatever any one gets is brought into the common stock; and if any one falls sick, so as to be disabled from working, he is supplied with every thing necessary for the recovery of his health out of the common bank. The younger pay great respect to the elder, and treat them almost in the same manner, as children treat their parents in their old age.

They choose priests of the most distinguished merit to be receivers of the estates and revenues of their society, who likewise have the charge of

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issuing what is necessary for the table of the house. There is nothing singular or affected in their way of living; it is simple, and the same almost as that of the Pleists among the Dacians.

ESTHER, אֶסְתֵּר, *Esth.* ii. 7. *Secret*; from סָתַר *sathar*: or *that demolishes*; from the same, according to the Chaldee: otherwise, *proof of physic*. This word is thought to be Persian or Medish.

ESTHER, or Hadassah, of the tribe of Benjamin, daughter of Abihail. Her parents being dead, Mordecai her uncle by the father's side, took care of her education. After Ahasuerus had divorced Vashti, search was made throughout Persia for the most beautiful women. Esther was one selected: was carried to court, and committed to the care of an eunuch. Seven young women waited on her, and she continued in this state a whole year.

The time being come when she was to be conducted to the king's apartment, she found favour in the eyes of king Ahasuerus, and he declared her queen in the room of Vashti. The king married her with royal magnificence, and bestowed largesses and pardons on his people. Esther had not then declared who she was, nor that Mordecai was her uncle; because he had forbid her.

Mordecai refusing to honour Haman, drew on himself the indignation of that Vizir; who, in revenge, obtained an order from the king to put the whole nation of the Jews to death. Mordecai gave notice to Esther, and informed her of the necessity that she should wait on the king, and desire the revocation of this edict, which Haman had procured from the king by surprise. Esther hesitated, but Mordecai represented to her, that no danger ought to deter her; and that God for this purpose had, in all probability, raised her to the royal dignity. Esther therefore disposed herself by prayer, by fasting and humiliation, to appear before the king.

After three days, Esther dressed herself in her royal robes, and advanced over against the door of the inward chamber, where the king's throne was. *Vide* **FRAGMENT**, No. 50. Ahasuerus seeing her, stretched out his golden sceptre toward her, and said, "Esther, what is thy petition? for shouldst thou ask half of my kingdom, I would give it thee." Esther humbly entreated the king's company at a banquet; and, if he pleased, to bring Haman. At that banquet she requested, that he would dine with her again the next day, with Haman also in his company.

To this second banquet the king came, and Haman with him; Ahasuerus warmed with wine, repeated his promises to her. Esther replied, "If I have found favour in thy sight, O king, give me my own life, and the lives of my people,

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for whom I implore thy clemency." The king demanded, who had conspired against the lives of herself and her people? She said, Haman. This enraged the king. Haman was seized, and executed. See **HAMAN**. The king revoked his orders given to destroy the Jews: and permitted them to defend themselves against their enemies.

The book of Esther has always been esteemed canonical both by Jews and Christians: but the authority of those additions at the end of this book in the Latin editions, which are not in the Hebrew, has been disputed. The Greek copies are not uniform, and differ much from the Hebrew; the old Latin translations, extant before St. Jerom, differ both from the Hebrew and from the Greek. In the beginning of this book in Greek, [in our printed Greek copies we find this at the end, which our author says is at the beginning of the book of Esther,] we read, that in the *fourth year of Ptolemy, and Cleopatra, Dositheus accompanied by his son Ptolemy, carried the letter of Purim into Egypt, which was said to have been translated into Greek by Lysimachus the son of Ptolemy*. This Ptolemy is believed to be Ptolemy Philometor, who died A.M. 3861, long after Ptolemy Philadelphus, in whose reign the version of the LXX is supposed to have been made. This Lysimachus was probably author of the additions in the Greek of Esther.

The original author of this book, Clemens of Alexandria, lib. i. *Stromat.* some Rabbins, and many commentators, suppose was Mordecai; and the book itself favours this opinion, wherein it is said, that Mordecai wrote the history of this event. Others think it was composed, and placed in the canon, by Ezra, or by the great synagogue. The time of this history we fix in the reign of Darius, son of Hystaspes, whom we believe to be Ahasuerus. See **AHASUERUS**, **HAMAN**, **MORDECAI**.

ETAM, a rock to which Samson retired, *Judges* xv. 8.

ETAN, Aitham, or Ethan, in Judah. It appears by 2 Chron. xi. 6. that Etan lay between Bethlehem and Tekoah. Josephus speaks of a place of pleasure called Iethan, distant from Jerusalem five leagues, whither Solomon went frequently. From hence probably, Pilate some few years before the destruction of Jerusalem, brought water through aqueducts into the city, at great expense; in accomplishing which, he was forced to take a large compass around the mountains lying in the way, Joseph. de Bello, lib. iii. cap. 13. Travellers speak of fine water, and vast basins, in the neighbourhood of Beth-

lehem, which tradition reports, and with great reason, as the work of Solomon. There are three basins, the first 200 paces long, and 100 wide; the second 150 paces long, 115 wide, and 60 in depth; the third 289 paces long, 197 wide, and 104 in depth. The remains likewise of the aqueduct are visible, through which this water was conveyed to Jerusalem.

ETERNAL, ETERNITY. These words often signify a long time, and must not always be understood rigorously; so we find *eternal mountains*, to denote their antiquity, Gen. xlix. 26; Deut. xxxiii. 15. God promises to David, an eternal kingdom and posterity; i. e. his and his sons' empire will be of long duration; and even eternal, if we include the kingdom of the Messiah. Thou shalt be our guide *from this time forth and for ever*: i. e. during our whole life.

But eternity, when God is the subject, always denotes a real eternity. *The Lord ruleth for ever. I lift up my hand to heaven, and swear, I live for ever, eternally.* The Son of God is called *Priest for ever after the order of Melchisedech.* His gospel, *the eternal gospel*: his redemption, *eternal redemption*: his blood shed for us, *the blood of the eternal covenant*: his glory, *an eternal weight of glory.* *Eternal tabernacles*, or tents, Luke xvi. 9. are the habitations appointed by God in heaven for the predestinate. Wisdom is *eternal*, *ab æterno ordinata sum*, Prov. viii. 23. It is brightness reflected *from eternal light*, Wisd. vii. 26.

ETHAM. עֲזָרָה, *their strength, their sign*, &c.

ETHAM, the third station of the Israelites when coming out of Egypt, Numb. xxxiii. 6. Exod. xiii. 20. Etham must have lain toward the point of the Red Sea. The same, perhaps, as Buthus, or Buthum. *Vide Map to FRAGMENT, No. 39.*

ETHAM, עֲזָרָה, *their bird*; from עֵזְרָה, *a bird*, and עָם, *am, theirs*: otherwise, *their covering*; from עֲזָרָה, *hatah, to clothe*: otherwise, *their feather*; from עֵזְרָה.

ETHAN, אֶתָּן, *strong, spade*; see **ETHAM**; otherwise, *the gift of the isle*; from אֶתָּן, *i, an island*, and מַתָּן, *mathan, a gift*.

ETHAN, the Ezrahite, one of the wisest men of his time: nevertheless Solomon was wiser than he, 1 Kings, iv. 31. The lxxxixth Psalm bears the name of Ethan the Ezrahite. Ethan the Ezrahite, and Ethan son of Kishi of the tribe of Levi, and family of Merari, are the same person, 1 Chron. vi. 44. He was called likewise Idithun, and appears under this name in the titles to several Psalms. Ethan was a principal master of the temple-music, 1 Chron. xv. 17, &c.

ETHAN, son of Shammah, a Levite of the family of Gershon.

ETHAN; *rivers of Ethan*, Psalm lxxiv. 15: either the waters of Ethan above-mentioned, or violent and rapid rivers, according to the import of the Hebrew, אֶתָּן, *Ethan, validus, fortis, strong, high, elevated.* (Eng. Tr. *mighty waters*.) The Jews understand by it such rivers as the Israelites passed in going to the land of promise. They believe that the river Arnon as well as Jordan was dried up to give passage to the Hebrews.

ETHANIM, אֶתָּנִים, *strong, stout*; see **ETHAN**: otherwise, *gift*; from מַתָּן, *nathan*.

ETHANIM, an Hebrew month, 1 Kings, viii. 2. In this month the temple of Solomon was dedicated. After the Jews returned from captivity, the month Ethanim was called Tizri, it answers to our September, O. S.

ETH-BAAL, אֶת-בַּעַל, *toward the idol, or with Baal*; from אֶת, *eth, toward, or near, or with*, and בַּעַל, *baal, an idol*; or *he that rules or possesses*: otherwise, *sign of the idol, or of him that possesses or rules*; from עֵת, *oth, sign*, and בַּעַל, *baal, to govern*.

ETH-BAAL, king of the Zidonians, father of Jezebel, wife of Ahab, 1 Kings, xvi. 31.

ETHECÆ, אֶתְקָא, *balconies*; otherwise, *a portico, chamber, or gallery.* St. Jerome, on Ezekiel xlii. 5. has translated the Hebrew word *atikim*, by *porch*. LXX, ὑποθαύρων.

ETHER, אֶתֶר, *stone*.

ETHER, Athar, or Aether, twenty miles from Eleutheropolis near Malatha, in the south of Judah. Allotted first to Judah, afterward to Simeon, Josh. xv. 42; xix. 7.

ETHIOPIA, כּוּשׁ, Heb. *cush, blackness*: in Greek, *heat, burning*; from ἄθω, *I burn*, and ὄψ, *face*.

ETHIOPIANS, Heb. *Cushim* כּוּשִׁים, Gr. *χουσιμαί*, in 2 Chron. xii. 3. otherwise, עֲזִימ, *tziim*, Psalm lxxii. 9. from עֵזְרָה, *tzi, ship, dry, or the demon*.

ETHIOPIAN WOMAN, כּוּשִׁיָּה, Heb. *Cushith, black, burning, heat*.

ETHIOPIA, south of Egypt, part of it is now called Abyssinia, one of the great kingdoms in Africa. Ethiopia is frequently mentioned in Scripture by the name of Cush: but there were several countries named Ethiopia.

By Cush, translated Ethiopia, is generally meant that country which lies along the eastern coast of the Red Sea, and at the point of this sea joining to Egypt. Zipporah the wife of Moses, who was of Midian on the Red Sea, is called a Cushite or Ethiopian. See **CUSH**, and **CANDACE**.

The Ethiopias may be considered, 1. The land of Cush, on the river Gihon. 2. Cush on the eastern shore of the Red Sea. 3. Cush south of Thebais and Upper Egypt. The want of this distinction has occasioned very considerable errors.

The ancients are no clearer in their acception of Ethiopia. First, they thus name Ethiopia, Proper. Secondly, part of Arabia on the Red Sea; whence Homer, *Odyss. lib. v. verse 22.* distinguishes the Ethiopians into eastern and western, some on one side the Nile and the Red Sea, others on the other side. Dionysius the Geographer, v. 177. and Eustathius speak likewise of the eastern Ethiopians in Arabia. Lastly, they place other Ethiopians in Chaldea and the Susiana; for Memnon the son of Aurora, who came from Susa to the Trojan war, is called in Hesiod—king of Ethiopia; and in Pindar—the Ethiopian son of Aurora. Hesiod. *Theog. ver. 984.* Pindar. *Olymp. 2.*

Herodotus, lib. vii. mentions two sorts of Ethiopians in Xerxes' army, 1. the eastern, who were of Asia, and reckoned among the Indians, from whom they differed only in hair and language. 2. The Ethiopians of Africa, with frizzled black hair, whereas those of Asia had very long hair.

When therefore in the sacred text Ethiopia is spoken of, we must carefully distinguish these countries and nations. Scripture mentions but one Cush, the son of Ham, and brother of Canaan, *Gen. x. 6.* Whether all the countries called in Hebrew Cush, were so called from him, we are not able to say. Many suppose, that his first and real abode was in Arabia Felix, east of the Red Sea; from whence his descendants passed into Africa, and peopled Ethiopia. Others assert, that Arabia was called Ethiopia, because the Ethiopians subdued it, and continued long in possession of it, *Bibl. Orient. p. 409.* Habasch. But even in the time of Moses, the east side of the Red Sea was called Cush; and, I cannot tell whether any one can prove, that the Ethiopians before this time had conquered this part of Arabia.

Ethiopia Proper is now generally named Abyssinia, which name the Arabians derive from Habasch, a son of Cush. This Habasch is not mentioned in the Bible, nor the Cush, from whom the Mahometans suppose him to be descended; for the Scripture Cush, was brother to Canaan, and father to Nimrod, Seba, Sabtah, Havilah, Raamah, and Sabtecha; whereas the Arabians make Cush the father of Habasch, to be son and not brother of Canaan; and certainly it is probable, that Cush the father of Nimrod, &c. who dwelt in Asia, and on the river Gihon, is different from Cush the son of Canaan, who peopled part of Arabia Felix, or of Ethiopia proper, *i. e.* Abyssinia.

The city of Coss, on the Nile in Upper Egypt, by some confounded with the famous Thebes,

was named from Cush, the father of the Ethiopians. The Arabians call them not only Habasch, or Abyssinians, but Cush, or Couseh. The Persians call them black Indians. The Ethiopians call him Salama, whom the Greeks and Latins name Frumentius, who was sent by St. Athanasius to evangelize them. Till the time of Salama they had circumcision only, which had been taught them by Zadok, high-priest of the Jews, sent to them, they say, in Solomon's time, to instruct them in Judaism.

Others believe, that this people received the faith from St. Matthew, or St. Bartholomew, or St. Philip, or queen Candace's eunuch who was baptized by St. Philip, one of the seven deacons, *Acts viii. 27.* But these opinions are founded only on the several meanings of the word Ethiopia. St. Matthew, we are told, preached the gospel to the Ethiopians, *i. e.* those above the Araxes, near the Persians. St. Bartholomew preached to the Indians, called by the ancients Ethiopians; *i. e.* in Arabia Felix. Lastly, St. Philip the deacon, or the eunuch, might preach the gospel to queen Candace, who reigned in the peninsula of Meroe, which is sometimes named Ethiopia.

Habasch or Abyssinia, signifies properly a mixture of divers nations settled together: comprehending the Abyssinians, Nubians, and Pongians. The Arabians gave them this name, which the Ethiopians long rejected, and do not yet assume in their books. They call themselves Ethiopians, and their country, *the kingdom of Ethiopia*, or Beera Agazi, the land of liberty, *alias*, people who have decamped, *i. e.* from Arabia Felix, the ancient Ethiopia, or Cush, to transplant themselves into the country which they now possess. Their remove to this new habitation was, according to Eusebius, during the servitude of the Israelites in Egypt, or about the time of Joshua and the Judges, according to Syncellus. But there still remained a great number of them in Arabia, both at this time, and long afterward.

The Abyssinians are black or olive coloured, according to the different provinces which they inhabit; if transported into Europe, they become white at the second or third generation.

There is frequent mention in Scripture of Ethiopia and Ethiopians. Moses says, that the Gihon, one of the four rivers of Eden, compasseth the land of Ethiopia, *Gen. ii. 13. i. e.* the country watered by the Araxes; Moses married an Ethiopian, *Numb. xii. 1. i. e.* Zipporah, daughter of Jethro priest of Midian, in the land of Cush, on the eastern shore of the Red Sea. *2 Kings, xix. 9.* We see Tirhakah king of Ethiopia came against

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Sennacherib's army; *i. e.* from Arabia. The topaz of Ethiopia, Job xxviii. 19. came from the Red Sea and the land of Cush, Arabia Felix. So did Zerah king of Ethiopia, 2 Chron. xiv. 9. who marched against Asa king of Judah, with 200,000 men and 300 chariots. Habakkuk, iii. 7. speaks of the tents of the Ethiopians and Midianites, as *under affliction* when the Lord appeared at Sinai.

King Ahasuerus, Esth. i. 1; viii. 9; xi. 1. reigned from the Indies to Ethiopia, *i. e.* to Abyssinia: for Herodotus says, this country paid tribute to Darius, son of Hystaspes. Nebuchadnezzar, Judith i. 9. sent ambassadors into Palestine, to the land of Gesem, and the frontiers of Ethiopia: probably Ethiopia Proper, south of Egypt. Zephaniah, iii. 10. says, the Lord will be worshipped beyond the rivers of Ethiopia. And Isaiah, xviii. 1. says, *Wo to the land shadowing with wings, beyond the rivers of Ethiopia.* These rivers are the Nile, and its branches. This country with regard to Judea, was beyond the Nile, which issues from Ethiopia, *i. e.* Abyssinia.

Hezekiah sent ambassadors to the king of Egypt, desiring assistance, according to Isaiah, against Sennacherib: Zephaniah foretold, that the Egyptians would come and perform their adorations to the Lord. These prophets describe Egypt only as, the country beyond the rivers of Ethiopia. So the Psalmist, lxxviii. 31. prophesies, that Egypt and Ethiopia should come and pay their homage to the Lord. Isaiah, xx. 3. foretells the captivity of Egypt and of the land of Cush, or Ethiopia; either the eastern Ethiopia, in Arabia; or the western, west of the Red Sea, and south of Egypt. Isaiah, xi. 11. says, God will recall his dispersed people from Assyria, Egypt, Ethiopia, and Pathros. Which may mean, either (Cush) Ethiopia Proper, or Cush on the Araxes. In chap. xliii. 3. the prophet says, the Lord had given Egypt, Ethiopia, and Seba, to ransom Israel; which may be explained of the Ethiopians in Arabia, because they are joined with Seba, another people in Arabia Felix. So Isaiah, xlv. 14. *The labour of Egypt, and merchandise of Ethiopia, and of the Sabæans, men of stature, shall come over unto thee, they shall surrender themselves to thee.*

Ethiopia Proper is described in the following passages: *I will make Egypt waste, from Migdol to Syene; which is Assouan, in the confines of Ethiopia, Ezek. xxix. 10. See the Hebrew. And Jeremiah, xiii. 23. Can the Ethiopian change his skin? Psalm lxxiv. 13. Thou breakest the head of the dragon, of the leviathan, the crocodile, in pieces, and gavest him to be meat to the people of*

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Ethiopia. This is interpreted in reference to the people of Tentyra in Upper Egypt, who ate the crocodile; whereas the Egyptians paid divine honours to that reptile. Jeremiah joins the Cushim with the Lybians. Daniel, xi. 43. mentions them together; which can be naturally explained only of the Ethiopians and Abyssinians: also Ezekiel, xxx. 4, 5. Queen Candace's eunuch was of the same country. In all these passages, it appears that Cush, comprehends not only Ethiopia, above Syene and the Cataracts, but likewise a part of Thebais or Upper Egypt. **ETHNAN**, נתן, *gift, recompense, sign, arrival of the Son*; from נאθ, or *ath*, arrival, and נין, a son.

ETHNARCH, ἑθναρχης, *governor of a country.*

ETHNARCH, the prince of some nation, depending on a superior king. Archelaus son of Herod, was called Ethnarch of Judea by Augustus. Joseph. Antiq. lib. vii. cap. 13.

ETHNI, נתני, ἄθανι, or *Athanai, strong*; from נאθ *eth*: otherwise, *ass*; from נתון *athon*: otherwise, *giver*; from *nathan*.

ETHNI, or *Athenai*, a Levite, and musician under David, 1 Chron. vi. 41.

EVANGELIST. One who publishes good news. They therefore who write, as well as they who preach, the gospel of Jesus Christ, are *evangelists*; and in general all who declare happy tidings. In Isaiah, xli. 27. the Lord says, he will give to Jerusalem one who bringeth good tidings—an *evangelist*. St. Philip the deacon, is called an evangelist, Acts xxi. 8. St. Paul speaks of the Evangelists, Ephes. iv. 11. and ranks them after apostles and prophets. He exhorts Timothy to perform the duty of an evangelist. In the beginning of Christianity, there were evangelists and preachers, who without being fixed to any church, preached wherever they were led by the Holy Spirit, Grot. Act. xxi. 8. We commonly call Matthew, Mark, Luke, and John, the evangelists, because they were the writers of the four gospels, which bring glad tidings to all men.

EVANGELIUM, εὐαγγέλιον, *good news*; from εὖ *well*, and ἀγγελλω, *I declare*.

EUBULUS, εὐβουλός, a Greek word, *prudent, a good counsellor*.

EUBULUS, St. Paul's disciple, 2 Tim. iv. 21. Honoured by the Greeks, February 28.

EUCARIS, εὐχαρις, *courteous, agreeable*.

EUCARIST, a word particularly signifying the sacrament of the body and blood of our Saviour Jesus Christ. Called *eucharist*, because Jesus Christ in the institution of it, gave thanks to God. *Eucharistia* in Greek, signifies thanksgiving, and

answers to the Hebrew *barach*, to bless, or *hodu*, to praise.

EVE, חַוָּה, *living*, or *enlivening*: in Greek, ζωή, *life*.

EVE, the name of the first woman: *Chava* in Hebrew, is derived from the same root as *chajim*, *life*: because she was to be the mother of all living. God having created Adam, said, "It is not good for man to be alone; let us make him an help-meet [q. help-mate] for him." He therefore made a woman, and brought her to Adam. Adam said, "Behold now the bone of my bones, and flesh of my flesh, therefore shall she be called Ischa, (man-ess: female man: womb-man, wo-man) because taken out of man. It is believed she was created on the sixth day of the creation, after Adam had reviewed the animals.

Adam and Eve were placed in Paradise, and God forbade them from touching one particular fruit. But the envious evil one, *insidiously* seduced Eve to eat of the forbidden fruit: Eve afterward seduced Adam. By thus transgressing the law of God they both became degraded; and were punished for it, by expulsion from Paradise, and by subjection to evil, natural and moral. God said to Eve, "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee: but moreover, thy posterity shall overcome the evil one." After being expelled from Paradise, Eve conceived and brought forth Cain, saying, "By God's assistance I have got a man." Or, I have got a child all over divine. She afterward had Abel and some daughters; also, Seth: and, no doubt, many others. The year of Eve's death is not known. It is presumed she died about the same time as Adam, cir. A.M. 930.

The eastern people have paid some honours to Adam and Eve, as to saints. The Greeks commemorate them, November 19. The Maronites likewise commemorate them in their liturgy. Epiphanius says, that the Gnostics composed a gospel of Eve, which contained a thousand ridiculous and immodest things. Other heretics said, that Eve had Cain and Abel, not by her husband, but by a monstrous intercourse with the devil. The Indian Brachmans believe, that the sin of the first man consisted in the carnal knowledge of Eve, whom the devil presented to him. See Fabricius, *Apoeryph. V. Test.* p. 101.

The Mahometans pretend that Eve called her eldest son Abd-al-hareth, a gardener's or husbandman's son, or servant, because Adam was the first who cultivated the earth. They still reverence Eve's

grotto, in mount Gerahem, three miles from Mecca. They believe that the tomb of this first of womankind is at Gidda on the Red Sea.

EUERGETES, Εὐεργέτης, a Greek word, *liberal*, *beneficent*. A surname given to Ptolemy III. and IV. kings of Egypt. *Vide* FRAGMENT, No. 202.

EVI, אַוִי, *alas*! from אַוִי *avi*: otherwise, *my desire*; from אָוָה *avah*, *desire*, and י *i*, *my*.

EVI, a prince of Midian, killed in war, Numb. xxxi. 8. A.M. 2553, ante A.D. 1447.

EVILMERODACH, אֵוִיל־מֶרֶדַּח, ἐβίλμεροδαχ, *the fool of Merodach*, or *despising, the bitterness of the fool*: otherwise, *the fool grinds bitterly*; from אֵוִיל *evil*, a *fool*, and מֶרַח *marar*, *bitterness*, and דָּחַח *dachah*, to *overturn*; or from דָּחַח *duc*, to *grind*, to *bruise*. This is a Babylonish name, and it is difficult to give its true etymology from the Hebrew.

EVILMERODACH, son and successor of Nebuchadnezzar, king of Babylon. [He proved a profligate and vicious prince, and for that reason was called Evilmerodach, i. e. foolish Merodach: for his proper name was only Merodach.] He first governed the kingdom during the indisposition of his father. But after seven years, the old king having recovered his understanding, reascended the throne, and Evilmerodach, as some believe, was imprisoned by him. In this confinement Evilmerodach contracted an acquaintance and friendship with Jehoiakim king of Judah, so that immediately after the king's death Evilmerodach succeeding him, delivered Jehoiakim out of prison, and placed him above all the other kings, who were captives at Babylon.

The Hebrews, and after them St. Jerom, and several other interpreters, tell us, that Evilmerodach, after the death of his father, observing that the chief men of the kingdom scrupled to acknowledge him, fearing lest Nebuchadnezzar should be still living; he, to convince them that the king was certainly dead, ordered him to be taken out of his grave, and drawn through the streets exposed to public view.

Evilmerodach reigned but one year, according to our chronology, and was immediately succeeded by his son Belshazzar. [According to Dr. Prideaux, he reigned two years, and was succeeded by Neriglissar his sister's husband, who had been at the head of the conspiracy formed against him. *Connect.* p. 1. b. 1.] Josephus says, he was succeeded by Neriglissar, then by Laborsarchod, and lastly by Belshazzar. The succession of these princes is related in the same order by St. Jerom and others.

EULÆUS, a river of Persia. See ULAI.

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EUMENES, 'Ευμενής, a Greek word, *gracious and beneficent*.

EUMENES, king of Bithynia and Pergamus, 1 Macc. viii. 8. Having joined the Romans in their war against Antiochus the Great, he received in recompense the country of "the Indians, Medes, and Lydians;" as the text of the Maccabees reads; but it is very probable we should read, "the Ionians, Mysians, and Lydians."

EUNICE, 'Ευνίκη, a Greek word, *good victory*, from *εὖ*, *good*, and *νίκη*, *victory*.

EUNICE, mother of Timothy, 2 Tim. i. 5. A Jewess by birth, but married to a heathen, who was Timothy's father. Eunice was not converted to Christianity by St. Paul, but by some other; for that apostle found at Lystra, Eunice and Timothy already advanced in grace and virtue.

EUNUCH, 'Ευνυχος, a *bed-keeper*; from the Greek *εὐνυη*, a *bed*, and *ἔχω*, *I hold, I keep*.

EUNUCH, one who guards the bed; a person so called, because generally in the courts of eastern kings, the care of the beds and apartments belonging to princes and princesses, is committed to them: but chiefly of the princesses, who live secluded. The Hebrew *saris* signifies a real eunuch, whether naturally born such, or rendered such. But in Scripture this word often denotes an officer belonging to a prince, attending his court, and employed in the interior of the palace: as a name of office and dignity. In the Persian and Turkish courts, the principal employments are at this day possessed by real eunuchs. Heliodorus says, that the *eunuchs* who served in the Persian courts, were the king's eyes and ears; intimating the authority and the great confidence which those monarchs placed in them. Potiphar, Pharaoh's eunuch, and Joseph's master, had a wife and children, Gen. xxxix. 1, 7; xli. 45. *Vide* FRAGMENT, No. 94. *Vide* ASENATH.

God forbid his people to make eunuchs, and to cut beasts; such a person shall not enter into the congregation of the Lord, Deut. xxiii. 1. Some think that God hereby forbids eunuchs to marry with Israelites; others, that God forbids them to enter his temple; others, that he excludes them from the magistracy. But it is more credible, that God debars them simply the possession of some outward privileges belonging to the Israelites as people of the Lord. They were looked on in the commonwealth as dry and useless wood; and might say of themselves—*Behold I am a dry tree*. But notwithstanding, *Thus saith the Lord unto the eunuchs that keep my sabbaths,—and take hold of my covenant, even unto them will I give in mine house, and*

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within my walls, a place and a name better than of sons and daughters. Isai. lvi. 4.

There were in the courts of the kings of Judah and Israel, officers called *Sarisim*, eunuchs, probably these were real eunuchs, if they were slaves taken or bought from foreigners, but if they were Hebrews, the name of eunuch, expresses simply their office and dignity. Our Saviour, Matth. xix. 12. speaks of a sort of eunuchs, *who have made themselves eunuchs for the kingdom of heaven*; i. e. who, on some religious motive, have renounced marriage, and carnal pleasures. Drigan, and some ancient heretics, construed our Saviour's words literally, and pretended, that he advised men to make themselves eunuchs, in order to obtain the kingdom of heaven. Eusebius informs us, that this was done so commonly by the inhabitants of Syria and Osroene, in honour of the mother of the gods, Cybele, that king Abgarus, in order to put a stop to this practice, was obliged to make a law, that they who were guilty of it, should have their hands cut off.

EUNUCH, queen Candace's. See PHILIP.

EUODIAS, 'Εωδία, a Greek word, *sweet scent*, or *that smells well*; from *εὖ*, *good*, and *ὄζων*, *having an odoriferous scent*.

EUODIAS, mentioned by St. Paul, Philip. iv. 2. Some Greek MSS. read *Euodum*, or *Euodium*, in the masculine; but the printed copies, and the generality of MSS. read it in the feminine, *Guodiam*. There is much probability, that *Guodias* and *Syntiche* were women of great virtue, who had assisted St. Paul in the gospel: and who having differed, St. Paul conjures them to be of the same mind. Others think *Guodias* was a woman, and *Syntichus* a man. But *Syntiche* being placed in the calendar July 22, among the female saints, it seems to have been the common opinion, that both were women.

EUPATOR, 'Ευπατρος, *good father*; from *εὖ*, *good*, and *πάτηρ*, a *father*.

EUPHRATES, פֶּרַח. In Hebrew, *pherat*, *that makes fruitful*, or *grows*; from פֶּרַח *parah*.

EUPHRATES. A famous river, whose source is in the mountains of Armenia; it runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea and Mesopotamia, and falls into the Persian gulf. At present it discharges itself into the sea in union with the Tigris; but formerly it had a separate channel: in Pliny's time, visible traces remained of this old channel, Plin. lib. vi. cap. 27, & 28. Moses says, Gen. ii. 14. the *Euphrates* is the fourth river whose source was in Paradise. Scripture often calls it the great river, and assigns it for the eastern boundary of that land, which God promised to the Hebrews, Deut.

i. 7; Josh. i. 4. Authors inform us, that the Euphrates overflows in summer, like the Nile, when the snow on the mountains of Armenia begins to melt. Ecclesiasticus xxiv. 36. seems to say the same.

The source of the Euphrates, as well as of the Tigris, being in the mountains of Armenia, some of the ancients were of opinion, that these two rivers rose from one common spring.

Quaque caput rapido tollit cum Tigride magnus
Euphrates, quos non diversis fontibus edit
Persis—

LUCAN. PHARSAL. lib. 3.

And Boethius in his Consolation of Philosophy, lib. ii. car. 1.

Tigris & Euphrates uno se fonte resolvant,
Et mox abjunctis dissociantur aquis.

But at present these two famous rivers have their sources distant from one another. Pliny, lib. v. cap. 24. and Strabo, lib. xi. place the head of it in mount Abo, or Aba, in Armenia.

The Arabians divide the Euphrates into the larger and the lesser; the larger rising in the Gordian mountains, discharges itself into the Tigris near Anbar and Pelongiah. The smaller, whose channel is often wider than that of the larger, runs toward Chaldea, passes through Cerofah, and falls into the Tigris, between Vassith and Naharvan, at Carna, *i. e.* the Horn, because in reality it is the horn, or confluence of the great and little Euphrates.

From the lesser, one passes into the larger Euphrates, through a canal dug by Trajan's order. This is the Fossa Regia, or Basilius fluvius of the Greeks and Romans, by the Syrians called Nahermalea, through which the emperor Severus passed in his way to Ctesiphon on the Tigris, when he besieged this city. The violence of the Persian gulf causes a reflux of water thirty leagues above the mouth of the Euphrates. The Arabians are persuaded, that the waters of this river are very healthy, and have the virtue of curing diseases.

EUPOLEMUS, ἑυπόλεμος, a good combatant, a good, soldier: from *eu*, good, and *πόλεμος*, war.

EUPOLEMUS, son of John, an ambassador whom Judas Maccabeus sent to Rome, 1 Macc. viii. 17. A.M. 3843.

II. EUPOLEMUS, and old author, cited in Josephus, Clemens of Alexandria, and Eusebius. We know not in what time he lived. He wrote concerning the kings of the Hebrews.

EUTYCHUS, εὐτυχος, happy, fortunate; from *ευ*, good, and *τύχη*, fortune.

EUTYCHUS, the name of a young man, of Troas,

who sitting at a window, while the apostle Paul was preaching, slept, and fell from the third story into the street. St. Paul coming down, brought him back alive, Acts xx. 10. A.D. 57.

EXCOMMUNICATION, an ecclesiastical penalty, whereby they who incur the guilt of any heinous sin, are separated from the communion of the church, and deprived of spiritual advantages. There are two or three sorts of excommunication. 1. The greater, whereby the person offending, is separated from the body of the faithful: thus St. Paul excommunicated the incestuous Corinthian, 1 Cor. v. 1—5. 2. The lesser, whereby the sinner is forbidden the sacraments. 3. That which suspends him from the company of the faithful; which seems to be hinted at, 2 Thess. iii. 6. *Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* St. Austin speaks in several places of this excommunication. We see the practice of it in the rule of St. Benedict. Theophylact says, that this separation from the company of the faithful was formerly esteemed a great punishment.

The primitive church was very reserved in the use of excommunication: using it only for very serious and important reasons, and always with great concern. There is a distinction made between excommunication which is medicinal, and that which is mortal. The first was used against penitents separated from the communion of the church, till they had manifested repentance; the second against heretics and impenitent sinners.

The causes of excommunication may be error, sin, and disobedience. In the beginning, the spiritual sword was used only in spiritual cases; afterward there was a necessity for restraining the attempts of wicked men against the persons and estates of ecclesiastics, by censures and excommunication. The customary manner of excommunicating in the primitive church was this: the faithful separated themselves from those, whose company the church had prohibited, without obliging their superiors to proceed any farther. In process of time, afterward, the bishops used threatenings, anathemas, and sentences of excommunication; and at last, to make these ceremonies more frightful, they were attended with actions capable of infusing terror, such as lighting of wax candles, extinguishing them, throwing them on the ground, and trampling them under foot while they pronounced excommunication, thundering also curses against the excommunicated, &c.

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The principal effect of excommunication, is to separate the excommunicated from the society of the faithful, from the privilege of being present in religious assemblies, from the eucharist, from attendance at the common prayers, the sacraments, and all those duties whereby Christians are linked in one and the same society and communion. An excommunicated person is, with regard to the faithful, as an heathen and a publican, Matth. xviii. 7. But this excision from Christian communion does not deprive him of any duties which he has a right to claim, as a man, a citizen, a father, an husband, or a king, either by the law of nature and nations, or by the civil law. And when the apostles enjoin men to have no conversation with the excommunicated, not to eat with them, or not even to salute them, this is to be understood of offices of mere civility, (which a man is at liberty to pay or to withhold) and not of any natural obligations; such as are founded on nature, humanity, and the law of nations, 1 Cor. v. 1, 2, 3, 4, 5; 2 Thess. iii. 6—14. 2 John, verse 10, 11.

As to excommunication among the Jews, we see it practised in the time of Esdras and Nehemiah, when they excommunicated those who would not dismiss the strange women whom they had married contrary to the law, &c. Ezra x. 8; Neh. xiii. 25—28; Joseph. Antiq. lib. xi. cap. 5.

Our Saviour in the gospel speaking, to his apostles, foretold, that the Jews out of hatred to him would treat them ill, and excommunicate them. It is said, that among the Jews they generally whipt the excommunicated persons, before they expelled them out of their synagogues. Excommunication was preceded by censure and admonition, at first privately; if the guilty person did not amend, *the house of judgment*, the assembly of judges, declared to him with menaces, the necessity for his reformation. If he continued obstinate, on four sabbath-days successively, his name and the nature of his fault were proclaimed in order to bring him to shame. If he were incorrigible, he was excommunicated. Our Saviour seems to allude to this practice, where he commands us to tell our brother his fault between him and us alone; then that we should take some witnesses with us in order to admonish him; and lastly, that we should inform the church against him. And if after this he does not return to his duty, that then we should look upon him as an heathen and a publican. Matth. xviii. 15, 16, 17.

It has been matter of surprise to some, that Jesus Christ, whose design was to build his church on the ruins of Judaism, and who evidently attacked

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the very foundations of the Jewish religious prejudices, was, notwithstanding, never excommunicated. Perhaps the Jews might look on Christ and his followers as a new sect; and as it was not then a custom to excommunicate whole bodies, they might receive the same indulgence as the Sadducees, Essenes, Herodians, and Pharisees. Basnage, Hist. Juifs, lib. vi. cap. 21.

The sentence of excommunication among the Jews was conceived in these terms, *Let such an one be in excommunication, or separation*; the judges, or the synagogue, or even private persons had a right to excommunicate; but regularly the house of judgment, or the court of justice, solemnly pronounced the sentence of excommunication. One particular person might excommunicate another, and he might likewise excommunicate himself; as they who bound themselves under a curse, neither to eat nor drink, till they had killed St. Paul, Acts xxiii. 12. Beasts were sometimes excommunicated; and the Rabbins teach, that excommunication has its effect even on dogs.

They who pronounced the sentence of excommunication, may take it off, and absolve him who had incurred it, provided he gives marks of repentance. He who had been excommunicated, while present, must be present too when absolved. Any one who had been excommunicated by a private person, might be absolved by a public judge, or by three men chosen for this purpose. He who had excommunicated himself, could not regularly absolve himself: ten persons chosen from among the people were necessary on this occasion. He who had been excommunicated in a dream, (as some fancied they might be) was to seek for ten men learned in the law and the Talmud, to give him absolution: or *loosen* him from his excommunication. *Vide* ANATHEMA, CHEREM.

The heathen had likewise their excommunications of individuals for great crimes.

EXODUS, from the Greek *ἔξοδος*, *going out*.

EXODUS, the second of the sacred books, in the Old Testament, is so called, because it contains the history of the departure of Israel out of Egypt, under Moses. It contains the birth of Moses, his education, and flight; the persecutions of the Hebrews by the kings of Egypt; the return of Moses; the plagues of Egypt; the departure of the Hebrews; the passage of the Red Sea; the giving of the law; the erection of the tabernacle; and the celebration of the second passover. It contains the history of 145 years, from the death of Joseph, A.M. 2369, *ante*

A.D. 1635, to A.M. 2514, the end of the first year after the going out of Egypt. The Hebrews call this book *ואלה שמות Veele Schemoth*, because it begins with these words; *Now these are the names*, &c.

The Hebrews, according to our chronology, dwelt in Egypt only 215 years, from Jacob's entrance, A.M. 2298, to their departure, A.M. 2513. Notwithstanding, we read, *Exod. xii. 40. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.* M. Boivin the elder, who has been long employed in examining the chronology of Josephus and the LXX, pretends by the help of a passage from Manetho, *apud Joseph. lib. i. contra Apion.* to have settled the number of four hundred and thirty years mentioned by Moses. And on this is founded the restitution in chronology, relating, as we have said, to the children of Israel's abode in Egypt. For the principle of which, *vide AGE IV.* [Some translations read, "in Canaan, and in Egypt, *i. e.* taken together, 430 years."]

EXORCISTS. From the Greek *ἑξορκιστής*, *exorcisin*, to conjure, to use the name of God, with design to expel devils, from places or bodies which they possess. We see from the first apologists of our religion, that the devils dreaded the exorcisms of Christians, who exercised great power over those wicked spirits.

The Jews had their exorcists, as Jesus Christ intimates in the gospel: *If I by Beelzebub cast out devils, by whom do your children cast them out?* Josephus, *Antiq. lib. viii. cap. 2.* relates, that a Jew, named Eleazar, cured possessed persons by the help of a ring, in which a root was set, said by some to have been discovered by Solomon. The smell of this root put under the nose of the possessed person, made him fall on the ground; and the exorcist conjured the devil, forbidding him to return into that body. He says in another place, that a particular root, called *barad*, which grows in Judea, has the virtue of casting out devils, when applied to the body of the possessed.

The apostles mention Jewish exorcists, who cast out devils in the name of Christ. *Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not us:* which practice these exorcists continued after our Saviour's death: as appears from *Acts xix. 14.* Justin, Ireneus, Origen, and Tertullian speak of Jews, who boasted of a power to cast out devils, and sometimes really did so, by calling on the God of Abraham.

EXPIATION. The Hebrews had several sorts

of expiatory sacrifices; for sins of ignorance; for purifications from certain legal pollutions; as of a woman after lying-in; of a leper when cleansed of his leprosy, &c. these were to offer sacrifices, in order to be purified; like as they, who, having touched something impure, had forgotten or had neglected to purify themselves at the time, and in the manner, which the law prescribed. These expiatory sacrifices did not of themselves remit real faults committed against God, nor take away the guilt of sin; they did no more than repair the legal and external fault, and secure the transgressor from the temporal penalty wherewith God, or the judges, punished those faults, when any one neglected to atone for them in the ways appointed by the law.

The ceremonies observed when an Israelite offered a sacrifice for sin, see in *Levit. iv. 27, 28, &c.*

For a sin-offering they might offer a goat, or a ram, a lamb or a kid, or two pigeons; or, the poor might offer meal. There were particular ceremonies, when the high-priest, or any prince of the people, or all the people had fallen into trespasses. But in the main they were mostly the same. The flesh of beasts offered for expiation belonged exclusively to the priests.

EXPIATION, the great day of, was the tenth of Tizri, which answers to our September, O.S. The Hebrews call it *Kippur* or *Chippur*, pardon, or expiation, because the faults of the year were then expiated. The principal ceremonies were the following. The high-priest after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests: putting his hands on the heads of these victims, he confessed his own sins, and the sins of his house. Afterward, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt offering, to be offered in the name of the whole nation.

The lot determined, which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary: after he had perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanc-

tuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the Holy from the sanctuary, or Most Holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat, which the lot had determined to be sacrificed. The blood of this goat he carried into the most holy sanctuary, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat; during all this, none of the priests, or people, were admitted into the tabernacle, or into the court; after this, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood.

The sanctuary, the court, and the altar being thus purified, the high-priest directed the goat which was set at liberty by the lot, to be brought to him. He put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered the goat to a person appointed, who was to carry it into some desert place, and let it loose, or, as others say, throw it down some precipice. See AZAZEL. This being over, the high-priest washed himself all over in the tabernacle, and putting on other clothes, (some say his pontifical dress, *i. e.* his robe of purple, the ephod, and the pectoral,) he sacrificed two rams for a burnt-offering, one for himself, the other for the people.

The great day of expiation was a principal solemnity of the Hebrews: a day of rest, and strict fasting; they confessed themselves ten times on this day, reckoning from the eve before supper, in memory of the high-priest's pronouncing the name of God ten times in this solemnity. For the manner of their confession, see CONFESSION.

On this day they are reconciled with each other; he who has offended his neighbour goes to him the night before, and asks his pardon; if he, who has been offended, will not forgive him, the former takes three persons with him, comes to him, and again asks forgiveness two or three times: if the other persists obstinately in refusing it, he takes ten men, [Maimonides requires but three on the second day, as well as on the first; after which, he who refuses to be reconciled, incurs the guilt of sin. *Traet. de Pœnitentiâ*, cap. ii. p. 52.] with whom he comes once more to him, and in their presence desires him to forgive; if he still refuse, he who has taken all these steps, is judged to be absolved, and firmly believes, that he has obtained forgiveness

from God. If the person offended is dead, he who desires reconciliation, goes to the place where he is buried, with ten persons in his company, and says before them all, I have sinned against the God of Israel, and against such an one, who is here interred.

Buxtorf says, that they prepare themselves for this solemn day early in the month Tizri, which is the first of the civil year; that during all the ten days which precede it, they fast, and perform acts of penance, and pray to God to avert those evils which they have deserved. They rise early in the morning, confess themselves three times a day, prosecute no causes, and excommunicate no one. On the ninth day, which is that before the day of expiation, a Jew takes a white cock, if he can procure any of this colour; if not, of some other colour, but not red, he repeats some prayers, and striking his head three times with the cock's head, he says at each blow, "This cock shall be for my redemption, shall suffer the death which I merited, shall be my reconciliation, shall die for me, and I shall go into a life of bliss and immortality with all Israel." After this, he cuts its throat, embowels, dresses, and eats it. Leo of Modena says, Ceremonies of the Jews, part iii. cap. 6. that this custom was practised formerly in Italy and in the Levant, but was suppressed there, as being a piece of superstition without any foundation, Buxtorf. *Synagog. Jud.* cap. 20.

Many Jews spend the night which precedes the great day of expiation, in the synagogue, and employ themselves in prayer and penitential exercises. They put on mourning, dress themselves in white, or black. Some clothe themselves in that habit wherein they desire to be buried. They go barefoot, and visit the synagogue very early. There they go to prayers four times, solemnly, in the morning, at noon, in the afternoon, and evening.

The following are particular ceremonies, and Rabbinical explanations, of what is practised among the Jews. It was the custom formerly for the high-priest to separate from his wife seven days before this festival, lest he should contract some pollution. Rabbi Judah maintained, that if the high-priest's wife died in these seven days, he should immediately marry again, that the law might be complied with, which appointed him to make atonement for himself *and for his wife*; or, according to the text, *for himself and his house*: but this determination was not approved by the sages.

The evening before the day of expiation, some of the elders were presented to the high-priest, who

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read before him, and exhorted him to read, *in order to discover whether he had learned to read, or whether he had not forgot it.* But this precaution was necessary only, under the second temple, when the high priesthood was sold: often to persons unfit for the office. These elders likewise prevented him from over eating on that night, lest he should fall asleep. After this he was conducted into the chamber of Abtinez, where he was obliged to swear, that he would not change the ancient rites in any particular. It is believed, that this precaution proceeded from the inclination of the Sadducees, that the high-priest should scatter the perfume before his entrance into the Holy, which was contrary to tradition. We know that Hircanus and Ananus both high-priests, were Sadducees, and this oath was necessary for people of their stamp. As it seemed injurious to the high-priest, he wept when he took it, the priests too wept at the consideration of their being obliged to administer it to him. This also, therefore, was under the second temple. [Abtinez formerly presided over those who prepared the perfume, and gave his name to this apartment, which was built over the water-gate.] The night was spent in explaining the law, or in reading passages of Job, Esdras, or Daniel. If the priest was not learned enough to be always discoursing, he had young people with him who played on the flute, or pushed him, in order to awake him, when he fell asleep, and who continued this exercise till the hour of sacrifice. In the morning they prided themselves in cleaning the altar, and carrying away the ashes. The very great haste which the priest made thither, often occasioned accidents; for while they were pushing one another on the steps, it might happen, that some fell down and hurt themselves; which made it necessary to divide the offices. There were generally nine priests appointed for the morning sacrifice, and eleven for the evening; but in great solemnities, such as that of the Expiation, ten were ordered for the morning, and twelve for the evening. The Levites were likewise chosen, to dress and make ready the victims, twenty-four to a calf, and to each was assigned a part of the beast, to skin or to prepare.

Every priest, before he began his offices, washed himself. The Rabbins say, the high-priest washed himself five times, because he changed his habit five times; and as often as he changed his habit it was necessary for him to wash himself. These habits were of linen; those used in the morning were of linen of Pelusium, and those worn in the evening of Indian linen, and cost eight drachms.

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Anciently the lots which were drawn for the 'scape-goat were of wood, but the son of Gamaa made them of gold. King Monobasus appointed all the handles of the vessels used in the temple on the day of expiation, to be of gold.

The high-priest carried into the sanctuary a censer of gold, filled with perfumes, and begged of God, that the air might be of a wholesome temperature, that the sceptre might not be taken out of the hands of Judah that year, that there might be no famine in Israel, and that the prayers of travellers or strangers (*i. e.* wishing evil on the nation) might not be heard; his prayer was short, lest the people should be alarmed if he continued too long in the sanctuary; for they were persuaded that there was always danger in going into that place, which God filled with his presence. The high-priest came out of it retiring backward, with his eyes directed always toward the ark; [or toward the *foundation-stone*, which the Rabbins suppose to have been placed in the middle of the sanctuary, under the second temple.] After this he sacrificed a goat, whose throat was cut in the manner already related.

The Azazel, or 'scape-goat, was conducted to the precipice by laymen as well as priests. There was a way, or causeway, prepared purposely on this occasion, and tents placed, or ten relays, from Jerusalem to where he was to be thrown down; this was a precipice so abounding with rocks, that before the goat was fallen half way, he was all beat to pieces. To give the speediest notice of this execution to the people, who waited for the news of it in the temple with uneasiness, there were signals raised at proper distances. It is affirmed likewise, that at the same instant the scarlet riband, which was fastened to the temple gate, immediately changed colour, and became white, as a mark that God had accepted the sacrifice, and that the sins of the people were forgiven. They add, that this miracle ceased forty years before the destruction of the second temple. [*i. e.* about the time of Jesus Christ's death.]

When the ceremony was over, the high-priest read the law, gave the blessing to the people, changed his dress, and made a great entertainment for joy of his coming unhurt out of the sanctuary. The people fasted very punctually during all this holy day, to which they attributed great effects; for, according to the Jews, repentance, though accompanied with a resolution of living well, *does but suspend sins, whereas the feast of expiation abolishes them entirely*, and they who die before this day expiate them by their death. This is what we learn from the Rabbins, concerning the feast of expiation.

The modern Jews solemnize this feast as follows; they prepare themselves by prayer the day before, and by the sacrifice of a cock; they go to the place where they bury the dead, and beg of God to forgive sinners in regard to the memory of the saints there interred: they plunge into water, that the ablution of their sins, thus made, may be entire. They prepare wax candles against the next day; every one carries his own to the synagogue; the most devout have two, one for the body, the other for the soul, by which names they respectively call them.

In the evening when the feast begins, they go to the synagogue; there each lights his taper, and all sing aloud. The women also light up candles in their houses, from the brightness whereof, and the consistency of the tallow or wax, they form presages. If their light be clear and bright, they conclude that their sins are remitted; if it be dim, they are disturbed at it; but if the wax or tallow run, they dread the effects of God's anger.

The next day, early in the morning, they go to the synagogue: the whole day is spent in strict fasting, without exception of age or sex; they suffer no one to eat, unless children under twelve years of age. They read a long prayer, wherein they declare, that all the oaths and promises which have been unperformed throughout the whole year, are made void, because the atonement is made for sin. They continue their prayers all day, and sometimes all the following night. At the conclusion of the festival, the Rabbi gives the blessing to the people with his hands lifted up; and the people out of respect to the priest's hand, or rather to the majesty of God whom he represents, put their hands before their eyes, and cover their faces. They sound a horn in memory of the jubilee, and believe that God causes his voice to be heard, declaring his forgiveness of sins, and that every one may return home in this confidence. Whereupon they return home, put on clean white clothes, and break their fast.

They believe, that Adam repented and began his penance on the day of solemn expiation; that on this day Abraham was circumcised; and that Isaac was bound in order to be sacrificed; for which reason they pray God to forgive them, because of Isaac's binding: also, that on this day Moses descended from mount Sinai with the new tables of the law. Some change their name, as an indication of their inward change, and that they may address themselves to God, saying, *I am another person, it is not I who have committed this sin.* Maimon, de Pœnitent. cap. 10. p. 99.

EYE, a part of the face well known. The He-

brews call fountains, *eyes*; and give the same name to colours. *And the eye, or colour of the manna was as the eye, or colour of bdellium,* Numb. xi. 7. By an *evil eye* is meant, envy, jealousy, grudging, ill-judged parsimony. *To lay their eyes on any one*, to regard him and his interests. *To find grace in any one's eyes*, Ruth ii. 10. to win his friendship and good graces. *The eyes of servants look unto the hands of their masters*, Psalm cxxiii. 2. to observe their least motions, and obey the least signal. *Vide FRAGMENT, No. 29. Their eyes were opened*, Gen. iii. 7. they began to comprehend in a new manner. *The wise man's eyes are in his head*, Eccles. ii. 14. he does not act by chance. *The eye of the soul*, in a moral sense, the intention, the desire.

God threatens to set his eyes on the Israelites for evil, and not for good, Amos ix. 4. Nebuchadnezzar recommends to Nebuzaradan that he would set his eyes on Jeremiah, xxxix. 12; xl. 4. and permit him to go where he pleased. Sometimes expressions of this kind are taken in a quite opposite sense, *Behold the eyes of the Lord are on the sinful kingdom, and I will destroy it*, Amos ix. 8.

To be eyes to the blind, or to serve them instead of eyes, is sufficiently intelligible, Job xxix. 15. The Persians called those officers of the crown, who had the care of the king's interests, and the management of his finances, the *king's eyes*. *Vide EUNUCH.*

I have made a covenant with my eyes, not even to look upon a maid: a very expressive way of speaking, whose force would be impaired by any explanation, Job xxxi. 1.

Eye-service is peculiar to slaves, who are governed by fear only, Eph. vi. 6; Coloss. iii. 22.

The lust of the eyes, or *the desire of the eyes*, comprehends every thing that curiosity, vanity, &c. seek after: every thing that *the eyes* can present to men given up to their passions, 1 John, ii. 16.

Cast ye away every man the abomination of his eyes, Ezek. xx. 7, 8. Let not the idols of the Egyptians seduce your eyes.

The height or elevation of the eyes, Eccles. ii. 10. is taken for pride, Eccles. xxiii. 5.

St. Paul says, Gal. iv. 15. that the Galatians would willingly have plucked out their eyes for him; expressing the exaggeration of their zeal, affection, and devotion to him. In a contrary sense, the Israelites said to Moses, *Wilt thou put out the eyes of these men?* Numb. xvi. 14.

The Hebrews call the apple of the eye, *the black daughter of the eye*. *Let not the apple of thine eye cease weeping*. Lament. ii. 18. To keep any thing as the apple of the eye, to preserve it with particular care. *He that toucheth you, toucheth*

the apple of mine eye, Deut. xxxii. 10. injures me in the tenderest part.

[The eye, and its actions are occasionally transferred to God—"the eyes of the Lord run to and fro the whole earth," Zach. iv. 10; 2 Chron. xvi. 9; Psalm xi. 4. "The eyes of the Lord are in every place, beholding the evil and the good," Prov. xv. 3. "The Lord looked down from heaven," &c.

Is not the eye used symbolically? Zach. iii. 9. "Therefore, behold the stone—precious stone—ring-stone—SIGNET—which I will give to the face of Joshua"—it shall be "one stone, having seven eyes" engraved upon it—"behold, I will engrave the engraving thereof"—i. e. as a symbol of penetration, and activity—of close inspection, and accuracy, in the management of business: this shall be the device upon his seal of office,—such shall be his character, &c.

We read, Matth. vi. 22. "the light, or lamp, of the body, is the eye—if therefore thine eye be single—simple—clear (ἀπλῶς) thine whole body shall be full of light: but if thine eye be evil—distempered—diseased—thine whole body shall be darkened." The direct allusion may hold to a lanthorn, or lamp, (λυχνος) if the glass of it be clear, the light within will shine through it, with a sprightly lustre: but if the glass be soiled—dirty—foul—very little light will pass through it. (If they had not glass lanthorns, such as we use, they had others in the East made of thin linen, &c. which were very liable to receive spots, stains, and foulnesses, which impeded the passage of the rays of light from the luminary within) so, in the natural eye, if the cornea be SINGLE, and the humours clear, the sight will be correct; but if there be a film over the cornea, or a cataract—or a skin between any of the humours, the rays of light, will never make any impression on the internal seat of sight, the retina. By analogy, therefore, if the mental eye, the judgment, be honest, virtuous, sincere, well meaning, pious, it may be considered as enlightening, and directing the whole of a person's actions; but if it be perverse, malign, biassed by undue prejudices, or drawn aside by improper views—it darkens the understanding, perverts the conduct of the party, and suffers him to be misled by his unwise and his unruly passions, as Saul was toward David. Vide 1 Sam. xviii. 19, in Heb.

Is there not also an allusion to distempers of the eye, in Matth. vii. 3? "Why beholdest thou the mote—the little black speck, which is in thy brother's eye—but considerest not the beam—the almost cataract-like film—which is in thine

own eye?" The word χαρφος, say some, signifies a little splinter of wood; others say, a little seed: I conjecture that it may refer to a small film, the size of a seed—(the writer of this has had such a one floating in his eye many years: it is most sensible when looking against a bright cloud. The disease is known among medical writers.) The word δοκος, signifies a beam, or rafter, and no doubt may be used parabolically—but, Query, whether it might not import a real disorder of the eye, so called from its closure, fitting in to the eye, as beams or rafters are fitted into each other in buildings? (This sense is independent of any parable used among the Jews, referring to a beam, or large piece of wood, being in the eye.) q. d. "Why beholdest thou with affected superiority and keenness of observation, the little seed-like film which floats in thy brother's eye, but art insensible of the closed up state of thine own eye." Perhaps this would be well expressed by our English phrase—a WALL-EYE, i. e. one blind; nearly, or altogether dark; but not extracted, or absolutely disfigured, so as to be shocking to beholders. Might the Jews have a similar expression—a beam eye,—or, a timber eye?]

[EYELIDS. As it is not customary among us, for women to paint their eyelids particularly, we do not usually perceive the full import of the expressions in S. S. referring to this custom, which appears to be of very great antiquity, and which is still maintained in the east. So we read, 2 Kings, ix. 30. "Jezebel painted her face," rather, put her eyes in paint, more correctly, she painted the internal part of her eyelids, by drawing between them a silver wire previously wetted and dipped in the powder of pluc—(this is a rich lead ore) which adhering to the eyelids, formed a streak of black upon them, thereby apparently, enlarging the eyes, and rendering their effect more powerful, invigorating their vivacity. This action is strongly referred to, Jer. ix. 30. in our translation, "though thou rendest thine eye with painting," or, though thou cause thine eyelids to seem to be starting out of thine head, through the strength of the black paint, which is applied to them, yet shall that decoration be in vain.

The powerful effect of this supposedly charming addition, is alluded to by the sagacious preceptor, Prov. vi. 25. "Lust not after her beauty (of the strange woman) in thine heart: neither let her captivate thee with her EYELIDS," i. e. which she has rendered so large and brilliant by the assistance of art, as to enchant beholders. So, Ezekiel xxiii. 40. "for whom hast thou washed thyself, and hast coloured—painted—thine eyes—

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(eyelids, rather)—and hast ornamented thyself with ornaments?"]

EZBAI, אָזַבַּי, *my hyssop*; from אָזֹב *azob*, and אִי, or אִי, *my*.

EZBAI, father of Naarai, a brave officer in David's army, 1 Chron. xi. 37.

EZBON, אֶזְבוֹן, *who is eager to hear*; from אָזַב *ulz*, *to be earnest*, and בִּינָה *binah*, *to hear*: otherwise, *he that hastes to build*; from בָּנָה *banah*.

EZBON, son of Bela, and grandson of Benjamin, 1 Chron. vii. 7.

EZBON, אֶזְבוֹן, *precipitation, or haste of the son*; from אָזַב *ulz*, *eager, in haste*, and בֶּן *ben*, *a son*: or *he that builds, or understands*.

EZBON, son of Gad, probably he founded or repaired the city of Heshbon, or Eshbon. Gen. xlv. 16.

EZEKIEL, חִזְקִיָּאל, *the strength of God, or supported of God, or God is my strength*; from חִזַּק *chazak*, *strength, force*, and אֵל *el*, *God*.

EZEKIEL, son of Buzi, a prophet of the sacerdotal race; carried captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah, A.M. 3405, ante A.D. 599. It does not appear that he had prophesied before his coming into Mesopotamia.

He began his ministry in the thirtieth year of his age, according to the general account, or rather in the thirtieth year after the covenant was renewed with God in the reign of Josiah; Ezek. i. 1. which answers to the fifth year of Ezekiel's captivity. A.M. 3409, and he prophesied twenty years, to A.M. 3430, which was the fourteenth year after the taking of Jerusalem.

When Ezekiel was among the captives on the river Chebar, the Lord appeared to him in a vision, on a throne, or kind of chariot, borne by four cherubim, supported upon four wheels. There seemed to be presented to him a roll of a book, and he seemed to eat it. The Lord directed his word to him, and appointed him the watchman of his people; commanded him to shut himself up in his house, and foretold, that he should be seized, and bound with chains as a mad man, which happened accordingly.

While thus confined, God commanded him to delineate on a brick, or piece of soft earth, the city of Jerusalem, besieged, and surrounded with ramparts; to put a wall of iron between him and the city; and to continue 390 days lying on his left side, to signify the iniquity of the kingdom of Israel, and 40 days on his right side, to signify the iniquities of Judah. These 430 days denoted the siege of Jerusalem by Nebuchadnezzar, its duration, and the length of the

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captivity of the ten tribes, which was to last 390 years: and that of Judah, forty years; beginning at the last sackage of Jerusalem, in the reign of Zedekiah, or, rather, in the fourth year after this siege, when Nabuzaradan carried away the remains of the Jews to Babylon, A.M. 3420, and ending at the death of Belshazzar, A.D. 3466, according to Usher; or reckoning from the taking of Jerusalem, in 3416 to 3457, which according to our computation is the first year of Cyrus' reign at Babylon.

God afterward commanded him to take wheat, barley, beans, lentiles, millet, and fitches, and with these to make as many loaves as he was to continue days lying upon his side, and to bake them with human excrements. *Vide* FRAGMENT, No. 106. Ezekiel expressing his reluctance to this, God permitted him to substitute cow-dung, signifying hereby, that in Jerusalem the Israelites should be reduced, during the siege, to the necessity of eating unclean bread, and in small quantity, and in continual terrors. After this he was to cut off his hair, to divide it into three parts; to burn one, to cut another to pieces with a sword, and scatter the rest in the wind; typifying the fate of the inhabitants of Jerusalem.

The year following Ezekiel was transported in spirit to Jerusalem, and shewn by God the abominations and idolatries committed by the Jews there; God commanded an angel to mark, as a pledge of security, the penitents in Jerusalem, and other angels to slay those not marked.

Five years before the last siege of Jerusalem, the Lord directed Ezekiel, to prepare for escape, as it were from enemies, by stealth; in like manner as Zedekiah should do. He adds a strong invective against false prophets and false prophetesses, and against those seduced by them.

During these predictions in Mesopotamia, Zedekiah king of Judah combined with Egypt, Edom, and neighbouring princes, to rebel against Nebuchadnezzar king of Babylon. That prince marched against Jerusalem, and besieged it, A.M. 3414, on the same day Ezekiel, who was in Mesopotamia, two hundred leagues from Jerusalem, declared this event to the Jews, who were his companions in captivity; and represented to them the future ruin of Jerusalem. At the same time the prophet's wife dying, God forbade him to mourn for her. The people asking the prophet what was meant by these figurative actions; he answered, that God was going to deprive them of their temple, city, country, and friends, and that they should not have even the sad consolation of mourning for them.

During the siege of Jerusalem, Ezekiel prophesied against Egypt and Tyre. He was not informed, that Jerusalem was taken, till the fifth day of the tenth month, A.M. 3417, about six months after that event, from whence we may judge, that the prophet was at that time in some retired corner of the province, remote from Babylon, where this news without doubt was brought very soon. In the evening of that day, the Lord opened the prophet's mouth, to foretell, that the remains of the people would likewise be dispersed: as it happened four years after. At the same time, probably, he foretold the calamities of the Zidonians, Tyrians, Edomites, and Ammonites, which happened five years after the destruction of Jerusalem.

The siege of Tyre, and Nebuchadnezzar's war against Egypt, are, next to the affairs of the Jews, what is most remarkable in Ezekiel. After these melancholy visions, God shewed him more comfortable objects, the return from the captivity, the rebuilding of the temple and city, the restitution of the kingdom of Judah and Israel, &c. chap. xxxvi. xxxvii. xxxviii. &c.

St. Jerom is of opinion, that as Jeremiah prophesied at Jerusalem, at the same time as Ezekiel did beyond the Euphrates, the prophecies of Ezekiel were sent to Jerusalem, and those of Jeremiah were sent into Mesopotamia, to comfort and encourage the captive Jews. It is said, Ezekiel was put to death by the prince of his people, because he exhorted him to leave idolatry; Epiphanius, *de Vita Prophet.* but we cannot well tell who this prince could be. It is affirmed, that his body was laid in the same cave wherein Shem and Arphaxad were deposited, on the banks of the Euphrates. Benjamin of Tudela says, that his tomb is behind the synagogue, between the Euphrates and the Chebar; in a very fine vault built by king Jehoiachin; that the Jews keep a lamp always burning there, and boast, that they possess the prophet's book of prophecies, written with his own hand, which they read every year on the great day of expiation.

Josephus, *Antiq. lib. x. cap. 6.* says, that Ezekiel left two books concerning the captivity of Babylon. He says, *Antiq. lib. x. cap. 10.* that this prophet having foretold the ruin of the temple, and that Zedekiah should not see Babylon, this writing was sent to Jerusalem; circumstances, which we do not read in Ezekiel: but which seem to favour the opinion of Jerom. Athanasius believed, that one of the two books of Ezekiel was lost. Spinoza thinks, that what we have of this prophet is a fragment only. But we see no proof of all this, nor do we know what authority Josephus had for his assertion.

The writings of this prophet have been always acknowledged canonical; nor was it ever disputed that he was their author. Nevertheless, the Jews say, the Sanhedrim deliberated a long time whether his book should form part of the canon. The great obscurity of his prophecy in the beginning and end, was objected; also, what he says, chap. xviii. 2—20. that the son should not bear the iniquity of his father; which is contrary to Moses, who says, that the Lord visiteth the sins of the fathers on the children to the third and fourth generation.

The orthodoxy of Ezekiel from this expression became suspected, and the Sanhedrim had it under consideration to deprive him of his prophetic character, because he taught things contrary to the law of Moses, which is the rule of faith to the Jews. But this difficulty was removed by Ananias. See Huët. *Demonstr. Evang. Prop. iv. De Prophetia Ezechielis.* And as to the particular objection here alleged, the reader, if he pleases, may consult the commentators.

Another reason for their thus deliberating about the suppression of his works, was, their obscurity, and principally the vision of the mysterious chariot in the first chapter.

Clemens of Alexandria says, that some believed Nazaratius the Assyrian, Pythagoras' preceptor, to be Ezekiel. But for his part, he does not believe that Pythagoras ever saw Ezekiel. That philosopher lived long after our prophet. Epiphanius and Dorotheus relate several fabulous things in the life of Ezekiel. The time and manner of his death are very uncertain. The Jews did not permit any to read this prophet, at least the beginning of his book, till they were thirty years of age.

They speak of this prophet in a very contemptible manner. They say he was Jeremiah's boy, *puer*, servant; that he was the object of raillery and ridicule to his people; for which reason he was called the son of Buzi, *i. e.* the son of contempt, or of the despised.

Ezekiel, we know, speaks of a resurrection, chap. xxxviii. 1. and that having been conducted into a field full of bones, the Spirit of God induced him to prophesy to these bones, which gradually were re-assembled and revived. It has been disputed, whether this event were real, or figurative: many of the Rabbins have been of opinion, that the thing did literally happen; but the generality of commentators believe, that it passed in vision only.

The Mahometans report this transaction in the following manner. D'Herbelot. *Bibl. Orient. Khazkhil.* The little town of Davardan, which is dependant on the city of Vassith, having been

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attacked with the plague, many of the inhabitants forsook their habitations, and preserved their lives. Another year the plague broke out afresh, and all the inhabitants left it with their flocks. As they were got into a large valley, two angels appeared at the two extremities of it, and declared to them from God, that they would die very suddenly; accordingly they all did so, together with their cattle. The inhabitants of the neighbourhood having been informed of it, came thither in order to bury them; but the number of the dead was so great, that they could not accomplish their design. They shut up the valley therefore with two walls at the two ends, and left a great part of the carcasses upon the ground, where they were very soon consumed, and nothing but the bones remained of them. The prophet Ezekiel going by this way some years after, put up this prayer to God: "O Lord, as thou hast been pleased to manifest thy power upon these persons with great terror, look now upon them with an eye of clemency and mercy." God heard his prayer, and restored them to life. Such is the character of these eastern people! there is scarce any history which they do not disguise, and embellish after their own manner. The Mussulmen make Ezekiel the successor of Caleb, the son of Jephunneh, who judged Israel after the death of Joshua; which is one of the most absurd of anachronisms. For an instance of bones unburied, *vide* FRAGMENT, No. 24.

II. EZEKIEL, father of Shechaniah, Ezra viii. 5.

III. EZEKIEL, an Hebrew poet, who wrote a tragedy in Greek, whereof Moses was the subject. Clemens of Alexandria and Eusebius have cited

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it. Frederic Morel published it at Paris in Greek and Latin, in 1609.

EZEL, *הזל, אֶזֶל*, *going abroad, walk*; from *זל* *ezel*: otherwise, *distillation*.

EZEM, *עֵז, עֵז*, *strength*.

EZER, *עֵז, עֵז*, *help*; from *עֵזָרָה* *hazarah*: otherwise, *court*; from *חֲצָרָה* *chazarah*.

EZER, *עֵז, עֵז*, *treasure*, or the place where provisions are kept. *A cellar*: otherwise, *that perplexes, that hinders, or retains trouble*; from *צֹר* *tzur*, or *צֹר* *tzur*, *to shut up, to afflict*.

I. EZER, father of Husha, of Judah, 1 Chron. iv. 4.

II. EZER, a priest, who returned from Babylon, Nehem. xii. 42.

III. EZER, second son of Seir the Horite, Gen. xxxvi. 21—27.

EZION-GABER, *עֵזֶן-גִּבְרִי, עֵזֶן-גִּבְרִי*, *the wood of the man, or of the strong*; from *עֵז* *hets*, *wood*, and *גִּבְרִי* *gaber*, *man, or the strong*; otherwise, *counsel*; from *יָעַן* *jahats*, *to counsel*.

EZION-GABER, a city of Arabia Deserta, on a gulf of the Red Sea, called the gulf of Elam. The Israelites came from Hebrona, to Ezion-gaber, thence to the wilderness of Sin. At this port Solomon equipped his fleets for the voyage to Ophir. See ELAM. Josephus says, Ezion-gaber is Berenice, a famous city on the Red Sea. Antiq. lib. viii. cap. 2. But he has confounded Berenice, on the western shore of the Red Sea, with Ezion-gaber, on the opposite shore.

EZRA, *עֵזְרָא, עֵזְרָא*, *help, or court*.

EZRA. See ESDRAS.

EZRAHITE, *עֵזְרָאִי, עֵזְרָאִי*, *stranger*; from *עֵזְרָא* *esrach*; otherwise, *oriental*; from *זָרַח* *zarach*, *he is risen*.

EZRI, *עֵזְרִי, עֵזְרִי*, *my help, or my court*. *Vide* EZER.

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FACE. The Lord promises Moses, that his face shall go before Israel, *I myself*, say the LXX, or rather, *the angel of my face*. The angel of his presence, Isaiah lxiii. 9. means likewise the Messiah. *Vide* FRAGMENT, No. 9. The principal angels are called angels of his presence, the arch-angels who appear in the presence of God, who see his face, and are nearest his person. Scripture speaking in a popular manner, frequently represents God in heaven, like the Assyrian or Persian monarch in his palace, admitting a certain number only of his principal officers to the honour to see and serve him. Tobit xii. 15; Rev. i. 4. *Vide* FRAGMENT, No. 50, and ANGELS III.

Moses begs of God to shew him his face, or to manifest his glory. God replies, *I will make all my goodness pass before thee*; and I will proclaim my name as a signal of my presence: but *my face thou canst not see*; for *there shall no man see it and live*! The persuasion was very prevalent in the world, that no man could support the sight of Deity. Gen. xvi. 13; xxxii. 30; Exod. xx. 19; xxiv. 11; Judg. vi. 22, 23.

We read, Numb. xii. 8. that *God spoke mouth to mouth to Moses, even apparently, and not in dark speeches*. And, in Numb. xiv. 14. The Canaanites have heard that *thou art among thy people, and seen face to face*. Deut. v. 4. God talked with the Hebrews *face to face out of the midst of the fire*. All these places are to be understood simply, that God manifested himself to the Israelites; that he made them hear his voice distinctly as if he had appeared to them face to face; but not that they actually saw him.

The bread of faces; the shew-bread.

The face of God denotes sometimes his anger. *The face of the Lord is upon those who do evil. As wax melteth before the fire, so let the wicked perish before the face of God*. The word *face* is used also in a contrary sense.

To consider the face of any one, to respect his person, Prov. xxviii. 21. The judge ought to shut his eyes in respect to any person whose cause comes before him, and to open them only to justice. Sometimes *to know thy face*, signifies to

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do a favour, Malachi i. 8, 9; Gen. xix. 21. "I have accepted thee concerning this thing also;" Heb. *I have accepted thy face*.

To spit in one's face, is a sign of the utmost contempt. *Vide* FRAGMENT, No. 76.

FAITH, *fides*, is a virtue, whereby we hold for certain the being of a God, and submit to those truths which he hath revealed to us. This faith, accompanied with good works, gives life to a righteous man, Rom. i. 17; Hab. ii. 4. It may be considered either as proceeding from God, who reveals his truths, or from man, who yields assent to them: in both these senses it is called *fides*. Rom. iii. 3. Shall the unbelief of the Jews make the faith of God of none effect? says St. Paul, *i. e.* his sovereign and infallible truth, or his fidelity to his word. *Vide* FRAGMENT, No. 131.

The articles of faith acknowledged by Christians, are comprehended in the creeds, councils, &c.

Faith is taken likewise for a firm confidence in God, whereby, relying on his promises, we address ourselves without hesitation to him, whether for pardon or for favours: or, in the early ages of the Church, for miraculous interpositions. *If you have faith as a grain of mustard-seed, . . . nothing shall be impossible unto you*, says our Saviour, Matth. xvii. 20. *If any of you lack wisdom, let him ask of God, who giveth to all men liberally; but let him ask in faith, nothing wavering*, &c. Jam. i. 5, 6.

Faith is taken for honesty, fidelity in performing promises, truth; and in this sense it is applied both to God and man.

FAMILIAR SPIRIT. *Vide* PYTHON.

FAMINE. Scripture records several famines in Palestine, and the neighbouring countries; Gen. xii. 10. in the time of Abraham, and chap. xxvi. 1. in the time of Isaac. The most remarkable famine, is that of seven years, in Egypt, while Joseph was there. It is considerable for continuance, extent, and severity, particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fruitfulness.

Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not

fall in Judea, at the customary times, spring and autumn; or when the caterpillars, the May-bugs, or locusts, swarm and destroy the fruits. The prophets notice these last causes of famine. Joel compares locusts to a numerous and terrible army ravaging the land, Joel i. 2, 3, 4, &c.

Famine was also an effect of God's anger. *The Lord called for a famine, and it came upon the land seven years, 2 Kings, viii. 1, 2.* The prophets frequently threaten Israel *with the sword of famine, or with war and famine, evils that generally go together.*

Amos, viii. 11. threatens another sort of famine, *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.*

FASTING. Fasting has in all ages and among all nations been practised in times of mourning, sorrow and affliction. It is in some sort inspired by nature, which under these circumstances refuses nourishment, and suspends the cravings of hunger. We see no example of fasting, properly so called, before Moses; whether he had observed nothing of it in the patriarchs, which yet is hard to believe, since there were great mournings among them, which are particularly described, as that of Abraham for Sarah, and that of Jacob for Joseph; or whether he did not think it necessary to mention it expressly. It appears by the law, that devotional fasts for expiation of sins, were common among the Israelites. Moses ordains, that if a married woman vows to keep any fast in the way of supererogation, unless her husband contradict it, she shall be obliged to perform her vow. I say nothing of the forty days which Moses passed in fasting on mount Horeb, because this fast is out of the common rules of nature. Exod. xxiv. 18; Deut. x. 10.

Since Moses, examples of fasting have been common among the Jews; but the fasts of their calendar, are later than the law. Moses enjoins no particular fast, except that on the solemn day of expiation, which was generally and strictly observed. Joshua and the elders of Israel remained prostrate before the ark from morning till evening, without eating, after Israel was defeated at Ai, Josh. vii. 6. The eleven tribes which fought against that of Benjamin, fell down before the ark, on their faces, and so continued till evening without eating, Judg. xx. 26. *Vide* also 1 Sam. vii. 6. David fasted while the first child he had by Bathsheba was sick, 2 Sam. xii. 16. The prophets, John Baptist, and the apostles, on many occasions fasted.

The Heathen sometimes fasted; the king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking; should be covered

with sackcloth, and each after their manner should cry to the Lord, Jonah iii. 5. 6. The Jews in times of public calamity, appointed extraordinary fasts, and made even the children at the breast fast, see Joel ii. 16. Some of the fathers have affirmed the same of the fast observed by the Ninevites. Virgil, Eclogue v. introduces a shepherd saying, that his very cattle fasted at the death of Cæsar.

The Jews in their fasts, begin the observance of them in the evening after sunset, and remain without eating till the same hour the next day, or till the rising of the stars; on the great day of expiation, when they were more strictly obliged to fast, they continue without eating for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During this fast, they not only abstain from food, but from bathing, from perfumes, odours, and anointing. They go barefoot, and are continent. This is the idea which the eastern people have generally of fasting: it is a total abstinence from pleasures of every kind. On the great day of expiation, the Samaritans make infants fast; some say, while at the breast: whereas the Jews do not require children to fast till they are seven years old.

The principal fast days of the Jews, may be seen under the articles of their months, as ABIB, &c. or in the CALENDAR.

Besides these fasts, which are common to all the Jews, though not with equal obligation, others which are devotional, are practised by the most zealous and pious. The Pharisee says, Luke xviii. 12. *I fast twice a week, i. e. Monday and Thursday; on Thursday in memory of Moses' going up mount Sinai on that day; on Monday, in memory of his coming down from thence.* It is said, some Pharisees fasted four days in the week.

Some of the ancients supposed, that the Jews fasted every Sabbath-day. Justin, *Histor. lib. xxxvi.* says, that Moses and the Israelites, having wandered seven days in the deserts of Arabia, without sustenance, they consecrated the Sabbath-day, which is the seventh day, as a perpetual fast. Augustus, in his letter to Tiberius, tells him, that no Jew ever kept the fast on the Sabbath-day, as he did the day on which he wrote to him, Sueton. in August. Juvenal says, *Satyr. 6.* that the very kings of the Jews fast on the Sabbath-day, and go barefooted:

Exerceant ubi festa mero pede sabbata reges.

And Martial, *lib. iv. Epigr. 4.* attributes the stint peculiar to the Jews, to their fasting on the Sabbath. But these authors were ill informed.

The Jews not only do not fast on the Sabbath-day, but all fasting on that day is expressly forbid by their doctors.

We read in the Mishna. Tract. Taanith. n. 8. p. 368. the determination of the sages, that it was not lawful to fast on days of festivals, and on certain others; fasting was likewise prohibited the day before, and according to some doctors, the day after too. Maimonides and Barthenora observe on this, that the old calendar of the Jewish feasts, was lost in their time, that they disregarded the custom of not fasting the evening before, or the day after a festival, or even on the old feast days themselves, which were then no longer observed. In the Greek of Judith we read, that she fasted every day, except the *eves of the sabbaths, and the sabbaths; and the eves of the new moons, and the new moons; and the feasts and solemn days of the house of Israel.*

Here is an instance of the practice which we have been remarking in the Mishna.

On fast days in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the fast then celebrating: the law is opened, and part of Exodus, chap. xxxii. 11. is read: *And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, &c.* In the afternoon, in the prayer of Mincha or the offering, the same is read again, with Isaiah lv. 6. *Seek the Lord while he may be found, call upon him while he is near, &c.*

Some Jews voluntarily abstain from meat and wine, from the 17th of Tammus to the 9th of Ab, (three weeks) because all these days have been unfortunate to Israel. Ab 9th, (Ab is July and August, O.S.) in memory of the temple burnt by Nebuchadnezzar, and afterward by Titus, the Jews continue fasting, neither eating nor drinking, barefooted and without shoes, and without washing themselves, from about an hour before sunset till the next day, when the stars appear. In the evening of the vigil, after the common prayer in the synagogue, they sit on the ground, and read the Lamentations of Jeremiah. They repeat this the next day, adding other lamentations to them, continuing sorrowful all the day, not being permitted to study in the law, but in Job, Jeremiah, and other melancholy subjects. The sabbath which follows this fast is called *Nacama, i. e. consolation*, because they then read Isaiah, chap. xl. *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem,* &c. and comfort themselves with the hope of the re-establishment of Jerusalem and the temple.

Besides the general fasts of the whole nation, others are peculiar to every nation; the German Jews, after the feasts of passover and tabernacles, have a custom to fast three days: *viz.* on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance, they might have offended God in some part of that time. For the same reason they fast on the last day of the year, and some fast on the last day in every month.

If as penance, or particular devotion, some fast beyond the time above mentioned, they pronounce these words before sunset: "I undertake to fast tomorrow." After which they remain without eating or drinking from that hour to the same hour the next day, adding a prayer, wherein they beg of God, that their fast may supply for them the room of sacrifice. On this day they lie on a harder bed than usual, lessen the number of their pillows, change their fine sheets for coarser, &c. Buxtorf. Synag. Jud. part i. cap. 4.

If any one dreams of something bad, or unfortunate; and this dream gives him uneasiness, he fasts that day most rigidly, neither eating nor drinking, from one evening to another. This kind of fast seems to be of such consequence to them, that they may observe it even on the sabbath day, or other festival.

In the evening, when his fast concludes, he who had dreamed, sends for three of his friends before he goes to rest, and says seven times to them, *May my dream be happy!* to which they answer every time, *May it be happy! may God make it so!* They add some passages out of the prophets, and that he may prestate well of the forgiveness of his sins, they repeat to him, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works,* Eccles. ix. 7. After which he may eat. They have great confidence, that fasting will either procure a happy interpretation of their dreams, or avert the ill effects of them. They hold, *that fasting is with respect to dreams, what fire is to the tow which it sets on fire and burns:* Basnage, Hist. des Juifs, tom. 5. lib. vii. cap. 18. art. 4. If any one falls sick, sets out on a dangerous journey, or is taken prisoner, they fast to obtain his health or deliverance. A child who has loved his father tenderly, fasts yearly on the day of his death. "The very Magicians fast, in order to conjure up the souls of the dead, and the devils in hell: with much more reason then," say the sages, "should good men fast, to engage the Spirit of God to rest upon them."

The Rabbins maintain, that it is not allowable to fast in March, because, in this month the Israelites departed out of Egypt, and it should be entirely consecrated to joy and gratitude. Some, however, fast on the day of Miriam's death, because at that time the people, wanting water at Kadesh-barnea, murmured against God. Numbers xx.

Some Jews believe it lawful to eat till the morning of that day on which they are to fast; and that it is sufficient to continue the whole day from break of day till the rising of the stars, without nourishment. On fast days, meat being forbidden, they content themselves with some particular herbs, for all kind of herbs are not permitted; butter is prohibited, but not eggs.

The Mussulmen, in imitation of the Christians, fast the whole month of Ramadan, which is the ninth of the Arabian year. This month is lunar, and shifts successively through all seasons of the year. They neither eat, drink, nor smoke, the whole day, from morning to the rising of the stars. After which, they eat and drink as much as they please, all night; only wine is more strictly forbidden on these occasions than at other times: some have been obliged to swallow melted lead, for having violated this prohibition.

No one is excused from fasting, neither women, soldiers, travellers, labourers, nor artificers, poor nor rich; the sultan fasts as well as others. The sick, who are unable to keep the fast of Ramadan, are obliged to fast some other month after their recovery. In those hot countries thirst is very troublesome to travellers and labourers; but they must endure it: or if they break their fast, they must resolve to fast as many days some other time. The generality continue in repose all day, avoiding exercises which might cause drought.

As to fasts observed by Christians, it does not appear by his own practice or by his commands to his disciples, that our Lord instituted any particular fast. But when the Pharisees reproached him, that his disciples did not fast so often as theirs, or as John the Baptist's, he replied, *Can ye make the children of the bride-chamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days*, Luke v. 34, 35. Accordingly, the life of the apostles and first believers was a life of self-denials, of sufferings, austerities, and fastings: St. Paul says, 2 Cor. vi. 5; xi. 27. he had been, and still daily was, *in hunger and thirst, in fastings often*. He exhorts the faithful to imitate him in his patience, in his watchings, in his fastings. Ordinations and other acts of importance in the Church were attended with fasting and prayers. The fasts of Wednesday and Friday,

called stations, and that of Lent, particularly of the holy week, have been thought to be of early institution.

One cannot be sufficiently astonished at the extreme remissness which is become general among Christians in respect to fasting; particularly in the Latin church, and in the west.

FAT. God forbid the Hebrews to eat the fat of beasts, Levit. iii. 17. *All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood*. Some interpreters take these words literally, and suppose fat as well as blood to be forbidden. Josephus says, Moses forbids only the fat of oxen, goats, sheep, and their species, which agrees with Levit. vii. 23. *Ye shall eat no manner of fat, of ox, or of sheep, or of goat*. The modern Jews observe this, but the fat of other sort of clean creatures, they think is allowed them, even that of beasts which have died of themselves: conformably to Levit. vii. 24. *And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat it*.

Others maintain, that the law which forbids the use of fat, should be restrained to fat separated from the flesh, such as that which covers the kidneys and intestines; and this only in the case of its being offered in sacrifice: which is confirmed by Lev. vii. 25. *Whosoever eateth of the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it, shall be cut off from his people*.

Fat in the Hebrew style signifies not only that of beasts, but the richer, or prime part of other things. *He should have fed them with the fat of wheat*. Fat is used sometimes for the source of compassion, or mercy. As the bowels are stirred at the recital of misfortune, or at the view of melancholy and afflicted objects, it has been thought that sensibility resided principally in the bowels, which are commonly fat. The Psalmist reproaches the wicked with *having closed their fat*, having shut up their bowels against him, feeling no compassion at the sight of his extreme grief. *Mine enemies compass me about, they are enclosed in their own fat*, Psalm xvii. 10. In another passage he says, *prodiit quasi ex adipe iniquitas eorum*, they sinned with affectation, almost like Jeshurun, who waxed fat, he kicked, and forgot God that formed him, Deut. xxxii. 15.

The fat of the earth, signifies the dung or marl wherewith the soil is fattened. The fat of the earth implies likewise the fruitfulness of it. *God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine*. Gen. xxvii. 28.

Fat denotes abundance of good things; I will satiate the souls of the priests with fatness, Jer. xxxi. 14. *Thy table shall be full of fatness*, Job xxxvi. 16. *My soul shall be satisfied as with marrow and fatness*, Psalm lxiii. 5.

FATHER. This word, besides the common acceptance of it for immediate father, is taken in Scripture for grandfather, great grandfather, or the author and first father of a family, how remote soever. So the Jews in our Saviour's time did, and their descendants of this present generation do, and their posterity to the consummation of ages, will, call Abraham, Isaac, and Jacob, their fathers. Jesus Christ is called the son of David, though David was many generations distant from him. *Vide* FRAGMENT, No. 15.

By *father* is likewise understood the institutor, the original practiser, or master of a certain profession. *Jabal was the father of such as dwell in tents, and such as have cattle. Tubal was the father of all such as handle the harp and organ, or flute, &c.* Gen. iv. 20, 21, 22. Hiram is called father of the king of Tyre, 2 Chron. ii. 13; and iv. 16. even of Solomon, because he was the principal workman, and chief director of their undertakings. The principals of the prophets were considered as fathers of the younger, who were their disciples; and who are called *sons of the prophets*, and who style the eldest, fathers. *My father, my father, the chariot of Israel, and the horseman thereof*, 2 Kings, ii. 12.

Father is a term of respect given by inferiors to superiors, and by servants to their masters, *My father*, said Naaman's servants to him, *if the prophet had bid thee do some great thing*, 2 Kings, v. 13. The king of Israel addresses the prophet Elisha, *My father, shall I smite them?* 2 Kings, vi. 21. Rechab, the institutor of the Rechabites, is called their father; *Jonadab, the son of Rechab, our father*, Jerem. xxxv. 6.

A man is said to be a father to the poor and orphans, when he supplies their necessities, and sympathizes with their miseries as a father would have done toward them: I was a father to the poor, says Job, xxix. 16. God declares himself to be a father of the fatherless, and a judge of the widow, Psalm lxviii. 6.

God is frequently called *heavenly father*, and simply *father*: eminently the father, creator, preserver, and protector of all, especially of those who invoke him, and serve him. *Is he not thy father that bought thee?* says Moses, Deut. xxxii. 6. Since the coming of Jesus Christ, we have a new right to call God our father, by reason of the adoption and filiation which our Saviour has merited for us, by clothing himself in our humanity, and purchasing us by his death; *We have*

received the spirit of adoption, whereby we cry, Abba, father. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii. 15.

Job entitles God *the father of rain*; who produces it, who causes it to fall. He says, *I have said to corruption, thou art my father. In the condition to which I am reduced, and that to which I expect to be reduced in the grave, I look on worms and putrefaction as my near kin.*

Joseph says, that God had made him a *father to Pharaoh*, had given him great authority in that prince's kingdom, and that Pharaoh looked on him as his father, and had given him the government of his house and dominions. [GRAND VIZIER.]

The devil is denoted as the father of the wicked; *Ye are of your father the devil*, John viii. 44. *Ye would imitate the deeds of your father*, says Jesus Christ to the Jews; he was a murderer from the beginning, and ye plot my death. *He is a liar, and the father of falsehood*: he deceived Eve and Adam; he introduced sin and falsehood; he inspires his followers with his spirit and sentiments.

The prophets reproach the wicked Jews with calling idols, *my father*. In reality they said so, if not in words, since they adored them as gods.

The father of Sichem, the father of Tekoah, the father of Bethlehem, &c. the chief person who inhabits these cities; he who built, or rebuilt them. *To be gathered to their fathers, to sleep with their fathers*, are common expressions, signifying death.

Jesus Christ is called, Isaiah ix. 6. *the everlasting father*, because by him we are begotten in God for eternity; he procures life eternal to us, by adopting us to be sons of God, and by the communication of his merits. [Rather, "father of the everlasting age."] St. Paul says, in much the same sense, God is *the father of spirits*, Heb. xii. 9. Our natural fathers are fathers of our bodies only, but God is the father of our spirits; he not only creates them, but he justifies them likewise, and glorifies them. Jesus Christ, Matth. xxiii. 9. forbids us to call any man father, because we have one in heaven. Not that we should abandon, or despise, earthly fathers, God requires us to honour that relation; but when the glory of God is at stake, or our salvation, if our fathers and our mothers are obstacles, we should say to them, *We know you not*; and to God, *"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our father, our Redeemer,"* Isaiah lxiii. 16.

Adam is *the first father*, the father of the living; Abraham is *the father of the faithful*, the father of the circumcision, called also *the father of many*

nations, because many people sprung from him; as the Jews, Ishmaelites, Edomites, Arabs, &c. **FEAR**, is sometimes used for the object of fear; as the fear of Isaac; i. e. the God whom Isaac feared, Gen. xxxi. 42. God says, that he will send his fear before his people, to terrify and destroy the inhabitants of Canaan. Job, vi. 4. speaks of the terrors of God, as set in array against him; the Psalmist, lxxxviii. 15. that he had suffered the terrors of the Lord with a troubled mind.

FEASTS. God appointed several festivals among the Jews, 1. To perpetuate the memory of great events, wrought in favour of this people; so, the sabbath commemorated the creation of the world; the passover, the departure out of Egypt; the pentecost, the law given at Sinai, &c. 2. To keep them firm to their religion, by the view of ceremonies, and the majesty of divine service. 3. To procure them certain pleasures, and allowable times of rest: for their festivals were accompanied with rejoicings, feasts, and innocent diversions. 4. To give them instruction; for in their religious assemblies the law of God was read and explained. 5. To renew the acquaintance, correspondence, and friendship of their tribes and families, coming from their towns in the country, and meeting three times a year in the holy city.

The first, and most ancient of feasts, the sabbath, the seventh day of the week, commemorated the creation; *The Lord blessed the seventh day, and sanctified it*, says Moses, *because that in it he had rested from all his work*, Gen. ii. 3. Some of the ancient fathers and Rabbins were of opinion, that the sabbath had been observed, from the beginning of the world. But the general opinion is, that people did not cease from labour on that day, till after the command of God to the Israelites, after their coming out of Egypt, when they were encamped at Marah. *Vide* FRAGMENT, No. 129.

The sabbatical year which returned every seven years, and was set apart for rest, and the Jubilee year, at the end of seven times seven years, or the forty-ninth year; were a kind of feasts too, and may be considered as consequences of the sabbath.

The Passover was instituted in memory of the Israelites' departure out of Egypt, and of the favour which God shewed them in sparing their first-born, when he killed the first-born of the Egyptians, Exod. xii. 14, & seq. See PASSOVER.

The feast of Pentecost was celebrated on the fiftieth day after the passover, in memory of the law being given to Moses on mount Sinai, fifty days after the departure out of Egypt. They reckoned seven weeks, from the passover to pen-

tecost, beginning at the day after the passover. The Hebrews call it *the feast of weeks*, the Christians *Pentecost*, which signifies the fiftieth day.

The feast of Trumpets was celebrated on the first day of the civil year, on which the trumpets sounded, proclaiming the beginning of the year, which was in the month Tizri, September, O. S. It was rather a civil feast than a sacred solemnity. We know no religious cause of its establishment. Moses commands it to be observed as a day of rest, and appoints particular sacrifices for it.

The new-moons, or first days of every month, were in some sort a consequence of the feast of trumpets. The law did not oblige people to rest on this day, but ordained only some particular sacrifices. It appears, that on these days also, the trumpet was sounded, and entertainments were made. 1 Sam. xx. 5—18. See NEW-MOONS.

FEAST of Expiation, Chippur, or Pardon, on the tenth day of Tizri, which was the first day of the civil year, was instituted for a general expiation of sins, irreverences, and pollutions of all Israel, from the high-priest to the lowest of the people, committed by them throughout the year, Levit. xxiii. 27, 28; Numb. xxix. 7. See EXPIATION.

The FEAST of tents, or tabernacles, on which all Israel was obliged to attend the temple, and to dwell eight days under tents of leaves, in memory of their fathers' dwelling forty years in tents, as travellers, in the wilderness. It was kept on the fifteenth of Tizri, the first month of the civil year. The first and seventh day of this feast were very solemn. But during the other days of the octave, they might work. See Levit. xxiii. 34, 35; and Numb. xxix. 12, 13. At the beginning of the feast, two vessels of silver were carried in a ceremonious manner to the temple, one full of water, the other of wine, which were poured at the foot of the altar of burnt-offerings on the seventh day, always, of this festival.

Of the three great feasts of the year, the passover, pentecost, and that of tabernacles, the octave, i. e. the seventh day after these feasts, was a day of rest as much as the festival itself; and all the males of the nation, were obliged to visit the temple on these feasts. But the law did not require them to continue there during the whole octave; except in the feast of tabernacles, when they seem obliged to be present for the whole seven days.

Besides these feasts, we find the *feast of lots*, or *Purim*, instituted on occasion of the Jews' deliverance from Haman's plot, in the reign of Ahasuerus. See PURIM.

The **FEAST** of the dedication of the temple, or rather of the restoration of the temple, which had been profaned by Antiochus Epiphanes, was celebrated in winter; and is believed to be the feast named Euerenia, John x. 22. See **DEDICATION**. The account of it is in 1 Macc. iv. 52. Josephus adds, that this was called *the feast of lights*, probably because this happiness befell them when least expected, and they looked on it as a new light risen on them.

Leo of Modena is more particular in relating the manner of celebrating this feast. He says, the ancient sages appointed the celebration of it in memory of the victory obtained by Judas Maccabeus over the Greeks. The first day they light up one lamp, two on the second, and so continue to the last, till eight are lighted. This is founded on the ensuing story, namely, while the enemies were masters of the city and temple, and were profaning the latter, Joshanan and his sons drove them from thence, and defeated them; and, as at his return there was no pure oil to be found, in order to light up the lamps in the candlestick with seven branches, they met with some in a little carved vessel, enough to burn one night, but miraculously this oil lasted eight nights; which obliged them, in memory of this event, to light as many lamps as we have mentioned.

In this festival is likewise celebrated Judith's enterprise against Holofernes; though, as some say, it was not executed in the same season.

During these eight days, people may work, and carry on their trades; for all the service consists in the order of lighting these lamps, and in adding to the usual prayers a thanksgiving for this victory, and every morning the cxliiith and following Psalms, with the xxxth. There was likewise some small difference as to eating. This feast is called *Hanucha*, i. e. *exercise*, or *renewing*, because they then began to restore those religious exercises which had been interrupted.

September 21, the Jews keep a feast, as they call it, *of branches*, in memory of the taking of Jericho.

In the same month, *the feast of the collections*, because they collect for the expense of the sacrifices.

They have likewise a festival for the death of Nicenor, 1 Macc. vii. 48, 49; 2 Macc. xv. 37.

The feast for the discovery of the sacred fire in the time of Nehemiah, 2 Macc. i. 18, & seq.

The feast called *Xylophoria*, upon which, wood in great quantity was carried to the temple. Joseph. de Bello, lib. ii. cap. 17.

In the Christian church we have no festival that

appears clearly to have been instituted by Jesus Christ, or his apostles: nevertheless, as we commemorate his passion as often as we celebrate his supper, he has hereby seemed to institute a perpetual feast. Christians have always celebrated the memory of his resurrection, and they keep this feast on every Sunday. We see, Rev. i. 10. that this day was called commonly, *The Lord's Day*. St. Barnabas says, Epist. p. 56. we celebrate the eighth day with joy, because on that day Jesus Christ rose from the dead. The same say Ignatius the martyr, Justin, Irenæus, Tertullian, and Origen.

FERRET, a sort of weasel, with a long snout, and thick tail; it has four teeth. Moses declares it unclean, Levit. xi. 30. The Greek *μυγαλή*, *mygale* is compounded of *mus*, a rat, and *gale*, a weasel, because this animal has something of both. The Hebrew *אננקה* *Anaca*, is by some translated, *hedgehog*, by others, *leech*, or *salamander*: by Bochart, a lizard.

FESTUS. Portius Festus succeeded Felix in the government of Judea, A.D. 60. Felix his predecessor, to oblige the Jews, when he resigned his government, left St. Paul in bonds at Cæsarea in Palestine, Acts xxiv. 27. Festus, at his first coming to Jerusalem, was entreated by the principal Jews to condemn Paul, or to order him up to Jerusalem, they having conspired to assassinate him in the way. Festus answered it was not customary with the Romans to condemn any man without hearing him; but said he would hear their accusations against Paul at Cæsarea: from these accusations Paul appealed to Cæsar, and so secured himself from the prosecution of the Jews, and the wicked intentions of Festus, whom they had corrupted.

Festus finding how much robbing abounded in Judea, very diligently pursued the thieves: he suppressed a magician, who drew the people after him into the desert. He died in Judea about the beginning of A.D. 62. Albinus succeeded him.

FIG, *fig-tree*. This tree and its fruit were common in Palestine; and are often mentioned in Scripture. Our first parents covered their nakedness with fig-leaves, either from common fig-trees, or from some of another kind, whose leaves were much larger, Gen. iii. 7.

Amos being reproved by Amaziah the priest of Bethel, for prophesying against the kingdom of Israel, replied, *I am no prophet, neither a prophet's son: but I am an herdman, and a gatherer of wild figs*, or sycamore fruit; or rather a dresser, a scratcher, or pricker, of them. *Scalpendo tantum ferreis unguibus, aliter non maturescit*, says Pliny: but it ripens four days after it is pricked.

To live in peace under our own vines and our own fig-trees, represents a time of happiness and prosperity, Micah iv. 4; Zach. iii. 10; 1 Macc. xiv. 12.

For the species of the barren fig-tree, withered by our Lord, vide FRAGMENTS, Nos. 67, and 272.

To FIND, to meet with, is used sometimes for to attack, to surprise one's enemies, to light on them suddenly, &c. so Anah, he found the Emim. Gen. xxxvi. 24. Vide EMIM. So the verb to find is used, Judg. i. 5. they found Adonibezek in Bezek, i. e. they attacked him there, 1 Sam. xxxi. 3. the archers of the Philistines, found Saul, they attacked him; 1 Kings, xiii. 24. a lion found him in the way, and slew him, attacked and killed him.

It is said of a man smitten by God, that he is no more found; & non inventus est locus ejus, he has disappeared.

To find favour in the sight of any one, is an expressive form of speech common in Scripture.

FINGER. The finger of God, his power, his operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses, Exod. viii. 19. That legislator gave the law written with the finger of God, to the Hebrews, Exod. xxxi. 18. The heavens were the work of God's fingers, Psalm viii. 3. Jesus Christ says, he casts out devils with the finger of God, [q. whether finger my not signify the same as hand? i. e. AUTHORITY.] Luke xi. 20.

To put forth one's FINGER, is a bantering gesture. If thou take away from the midst of thee, the chain or yoke wherewith thou overhelmetest thy creditors, and forbear pointing at them, and using jeering and insulting gestures, Isai. lix. 8. Some take this for a menacing gesture, as Nicanor stretched out his hand against the temple, threatening to burn it. 2 Macc.

FIRE. God often appeared in fire, or surrounded with fire; as in the burning bush, on mount Sinai. Fire is a symbol of deity: The Lord thy God, says Moses, is a consuming fire, Deut. iv. 24. He appeared to Isaiah, Ezekiel, and St. John, in the midst of fire. The Psalmist describes the chariot of God, all in a flame, Psalm xviii. 9, 10. God threatens to appear in fire at his second coming. Daniel says, vii. 10. that a fiery stream issued from before him. The wrath of God is compared to fire; also, the effects of his wrath, war, famine, and other scourges. Fire is often put for thunder, lightning, the fire of heaven, 2 Kings, i. 10.

Angels, as ministers of God, are compared to fire. Psalm civ. 4. Fire from heaven fell on the victims sacrificed to the Lord, as a mark of approbation. It is thought, that God in this manner

accepted Abel's sacrifice. When Abraham made a covenant with the Lord, a fire passed between the divided pieces of the sacrifices, [q. the Shekinah?] fire fell on the sacrifice, which Moses offered at the dedication of the tabernacle, Levit. ix. 24. on those of Manoa, Judg. xiii. 19, 20. on Solomon's, at the dedication of the temple, 2 Chron. vii. on Elijah's, at mount Carmel, 1 Kings, xviii. 38. on Nehemiah's, at the return from the captivity, 2 Macc. i. 19, & ii. 10.

A perpetual fire was kept up in the temple, on the altar of burnt sacrifices, maintained by burning wood continually on it.

Besides this fire, there were several kitchens in the temple, where the provisions of the priests, and the peace offerings, were dressed.

The Chaldeans, Persians, and some other people of the East adored fire. Several have been of opinion, that Abraham was thrown into a fire, because he refused to worship this element. Nebuchadnezzar commanded Daniel's three companions to be cast into a fiery furnace, because they refused to adore his golden statue: but God secured them from the effect of the fire.

HELL-FIRE is described clearly in the Old Testament. Moses says to Israel, A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Here hell-fire and the place of torment, is seated in the deepest part of the earth. Isaiah is express, xxxiii. 14. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? Also, chap. lxvi. 24. They shall go forth and look on the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched. So, Ecclus. vii. 17. The vengeance of the ungodly is fire and worms.

Our Saviour in the gospel uses the same similitude, Matth. xxv. 41. He speaks of eternal fire prepared for the devil, his angels, and reprobates. It is needless to produce passages, since this point is admitted. John. Rev. xx. 14, 15. saw a lake of fire, into which the beast and his false prophet were cast, and which was the portion of infidels, murderers, and abominable persons. Fire is a common symbol of God's vengeance.

But whether this is to be understood of an elementary and material fire, or of a metaphorical fire, of a common living and sensible worm, or of an allegorical and figurative worm; i. e. whether the fire of hell consists only in a vehement anguish, and the worm in remorse and despair, is what the doctors and fathers are divided about.

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Origen has taught in several places, that the flames of hell, and the worm of the damned, were not real; the same says St. Ambrose, *Nec corporalium aliquis stridor dentium, nec ignis aliquis perpetuus flammarum corporalium, neque vermis est corporalis*. This fire, adds he, is only bitterness for past sins; the worm is only remorse of conscience. St. Jerom acknowledges it to be the opinion of several, that the fire of the damned, is only the sting and troubles of their conscience. *Ignis qui non exinguitur, a plerisque conscientia accipitur delictorum*. St. Gregory of Nice is clearly of this opinion; and St. John Damascenus says expressly, that it is not a material fire; but very different from our common fire; and that men in this life know not what it is. This sentiment is still common among the Greeks; and at the council of Florence they maintained, that the fire of purgatory was not a real fire.

But in the Latin church, the common opinion is, that the damned are tormented with a real fire, and are gnawed by a real worm, which does not die. But how can an elementary fire, or a living worm operate on the soul, which is a spiritual substance? St. Austin replies, why should not this be credible of the soul when separated from the body, since the mind of man, which certainly is not corporeal, does actually experience the pain of fire? for after all, it is not strictly the body which suffers heat, or cold, or pain; it is the soul, united to that body. And why should not devils, and the souls of the damned, be inseparably linked to the fire which burns them, and the worm which gnaws them, as well as our soul is during our life united to our body? *Adhærebunt ergo spiritus dæmonum, imo spiritus dæmonis, licet incorporei, corporeis ignibus cruciandi; non ut ignes isti quibus adhærebunt, eorum facturâ inspirentur, & animalia fiant; sed, ut dixi, miris & ineffabilibus modis adhærendo, accipientes ex ignibus pœnam, non dantes ignibus vitam*.

St. Cyprian represents hell as a smoking gulf, of active devouring fire. St. Chrysostom describes rivers of flames, and waves of fire, which beset the damned, without consuming them. St. Jerom acknowledges, that hell contains two very real torments, excessive cold, and burning fire; and the author printed under his name on Job, says, that hell-fire is no common one, that requires fuel to keep it up, but is preserved and continues of itself; St. Gregory the Great says the same thing in a very particular manner: *Gehennæ ignis cum sit corporeus, & in se missos reprobos corporaliter exuret, nec studio humano succenditur, nec lignis nutritur, sed creatus semel*

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durat inextinguibilis, &c. The schoolmen for the most part have adopted this opinion.

The Son of God says, that he had brought down fire on earth, and desired nothing more than to have it kindled, Luke xii. 49. He came to baptize with the Holy Ghost and with fire, Matth. iii. 2. To verify this prediction, he sent the Holy Ghost, which descended on his disciples in the form of tongues of fire, Acts ii. 3.

Fire must one day consume this world, according to St. Peter: *the heavens and the earth, are reserved unto fire against the day of judgment*, 2 Pet. iii. 7, 12.

The heathen had some knowledge of this, whether they received it from the Hebrews, or from the sacred writings; whether from tradition, or from reasoning, and their knowledge of the elements and actual state of the earth, they concluded that this world would be consumed by fire. Josephus, Antiq. lib. i. cap. 3. remarks as an ancient tradition, that before the deluge the sons of Seth had learned from Adam, that the world would be destroyed first by water, afterward by fire.

The Greek philosophers believed the world would be destroyed by fire. Heraclitus held, that after it had passed through the flames, it would receive a new birth amidst the fire: the Stoics maintained the same; and Cicero particularly notices it in his books, de Nat. Deorum, lib. ii. *Ex quo eventurum ut ad extremum omnis mundus ignesceret, cum humore consumpto neque terra alii posset, neque remearet aër—ita relinqui nihil præter ignem: a quo rursum, ac de eo, renovatio mundi fieret*.

Ovid speaks likewise of this tradition,

Esse quoque in fati reminiscitur affore tempus
Quo mare, quo tellus, correptaque regia cæli
Ardeat, & mundi moles operosa laboret.

METAMORPH. lib. i.

Lucan tells Cæsar, that the bodies of the soldiers killed in the battle of Pharsalia, would be consumed by fire, with the rest of the world,

Hos, Cæsar, populos, si nunc non usserit ignis
Uret cum terris; uret cum gurgite ponti;
Communis mundo superest rogos, ossibus astra
Mixturus——

PHARSAL. lib. vii.

FIRE, perpetual, worshipped by the Persians. See ZOROASTER and SABIAN. The Magians gave out that they received this fire from heaven, therefore they maintained it religiously. The kings of Persia never went abroad without having some of the sacred fire carried before them. Quintus Curtius relates with what ceremonies this was performed. *Ignem cælitus lapsum apud se sempiternis ferculis custodiri*, says Ammianus Marcellinus, lib. xxv. *cujus portionem æciguum*

ut faustam, præisse quondam Asiaticis Regibus dicunt.

This seems to be an invention borrowed from the Hebrews, who kept a perpetual fire on the altar of burnt-offerings, which descended from heaven on the first victims sacrificed by Aaron and his son, on the altar of the tabernacle, Levit. ix. 24. It is not certain that the law enjoining this constant fire, was complied with in the wilderness, where the people encamped frequently, and had long marches. Maimonides believes three fires were kept on the altar of burnt-offerings; one in which the burnt-offering, and the victims were consumed every day; the second supplied coals for burning incense on the golden altar in the holy; the third was always burning, in compliance with the law, that there should be fire constantly on the altar.

FIRMAMENT. Scripture says, God made a firmament in the midst of the waters, to separate the inferior from the superior waters. רָקִיעַ *rakiah*, is translated *expansum*, something expanded, or *firmamentum*, something solid. The verb *rakah*, from whence *rakiah* is derived, signifies to spread metal with the hammer, to make flat, to beat out, *i. e.* an *expanse*.

By the word *rakiah*, the Hebrews understood the heavens, which, like a solid and immense arch, served as a bank and barrier between the upper and lower waters: but we are not to infer from this idea of the ancient Hebrews, that it really was so: in matters indifferent, the sacred writers generally suit their expressions to the popular conceptions of mankind.

FIRST, primus. This word does not always signify a priority of rank or order, but sometimes *before that*, as—literally, “This was the first enrollment made by Cyrenius, governor of Syria.” But as we know that Cyrenius, or Quirinus, was not governor of Syria in the reign of Herod, we are obliged to explain it thus, *this enrollment was made before Cyrenius was governor of Syria.* Vide CYRENIUS. So, John i. 15, 30. Gr. *He was first of me*; he was before me. And, chap. xv. 18. *If the world hateth you, ye know it hated me before you, &c.* Our Saviour required his disciples to seek first the kingdom of God, before all things, Matth. vi. 33. and St. Paul says, that God displayed his mercy toward him, *who was the first of sinners*, and that in him first he shewed forth all long suffering, 1 Tim. i. 15, 16.

FIRST-BORN, is not always to be understood literally, it is sometimes taken for the prime, most excellent, most distinguished of any thing. Thus, *Jesus Christ is the first-born of every creature, the first-begotten, or first-born of the dead*; begotten of the Father before any creature was

produced; the first who rose from the dead by his own power. Wisdom says, that she came out of the mouth of the Most High, before he had produced any creature, Ecclus. xxiv. 3. Vulg. *Primogenia ante omnem creaturam.* Isaiah xiv. 30, *the first-born of the poor*, signifies the most miserable of the poor; Job xviii. 13. *the first-born of death*, the most terrible of deaths.

After the destroying angel had killed the first-born of the Egyptians, God ordained, that all the Jewish first-born both of men, and of beasts for service, should be consecrated to him. The male children only were subject to this law. If a woman's first child were a girl, the father was not obliged to offer any thing for her, or for the children after her, though they were males. If a man had many wives, he was obliged to offer the first-born of every one of them to the Lord. The first-born were offered at the temple, and redeemed for the sum of five shekels.

The firstling of a clean beast, was offered at the temple, not to be redeemed, but to be killed; an unclean beast, an horse, an ass, or a camel, was either redeemed, or exchanged; an ass was redeemed by a lamb, or five shekels: if not redeemed, it was killed. Commentators hold, that the first-born of dogs were killed, because they were unclean; and that nothing was given for them to the priests, because there was no trade, or commerce in them. *Thou shalt not bring the price of a dog into the house of the Lord.* See Deut. xxiii. 18.

As to trees, see Levit. xix. 23. The fruit was unclean the three first years. In the fourth year all the fruit was the Lord's.

It has been questioned whether our Saviour, as first-born of the blessed Virgin, was subject to this law. Some believe our Saviour was not subject to it, others, that by the terms of the law he was obliged to it; that plainly declaring all first-born male children should be consecrated. Others seem to believe, that Moses' words are prophetic, and, rigorously speaking, regarded Jesus Christ only, who by his birth opened the virgin's womb; whereas of other men, their mother's womb is opened rather at their conception, than at their birth.

The ceremonies of the Jews, for the redemption of their first-born, are as follows: for a girl, there is no particular ceremony: but if the child be a boy, when he is full thirty days old, a descendant of Aaron is sent for, who is most agreeable to the father; and the company being met, the father brings gold and silver in a cup or basin. Then the child is put into the priest's hands, who asks the mother aloud, *whether this boy is hers?* she answers, yes. He adds, *haze*

you never had any other child, male or female, no untimely birth, or miscarriage? she answers, no. *If so,* says the priest, *this child, as the first-born, belongs to me.*

Then turning to the father, he says, *If you desire to have him, you must redeem him.* This gold and silver, says the father, is offered to you for that purpose only. The priest turning to the assembly, says, *this child, as the first-born, is therefore mine, according to this law, those that are to be redeemed from a month old shalt thou redeem, according to thine estimation for the money of five shekels, &c.—but I am content with this in exchange.* Then he takes two gold crowns, or thereabouts, and restores the infant. This is a day of rejoicing in the family. If the father or mother are of the race of the priests, or Levites, they do not redeem their son.

Besides the first-born of men and beasts which were offered to the Lord, or were redeemed by giving money to the priests, there was another kind of first-born which were carried to the temple, in order to make feasts of charity with them. It is of this last kind mention is made, Deut. xii. 17, 18. *Thou mayest not eat within thy gates the tithe of thy corn, or wine, or the firstlings of thy herds, or of thy flock, nor any of thy vows . . . but thou must eat these things before the Lord thy God in the place which he shall choose, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and again, Deut. xv. 19.*

As the first-born of beasts belonged to the Lord, but after they were redeemed, the owners might use them as their property, it is probable, that of these redeemed first-born they made such entertainments. Or else, by the name first-born we are to understand the best and most excellent parts of animals, designed for religious repasts before the Lord; in like manner as under the term first-fruits are comprehended the offerings of every thing which was the best of its kind.

The first-born among the Hebrews, as among all other nations, enjoyed particular privileges: and wherever polygamy was used, it was highly necessary to fix them. See Deut. xxi. 15, 16, 17. They consisted, first, in a right to the priesthood, which before the law, was in the eldest of the family: secondly, in receiving a double portion of the father's property above his brethren.

The right to the priesthood continued in force only while brothers dwelt together in the same place and family: for when separated into families apart, each became priest and head over his own house.

The double portion is explained two ways: some believe, that half of the whole inheritance was

given to the elder brother, and the other half was shared in equal parts among the rest. But the Rabbins inform us on the contrary, that the first-born for his share took twice as much as any of his brothers. If a father left six sons, they divided his property into seven equal parts; whereof the eldest had two, and each of the others one. If the eldest was dead, and had left children, his right devolved to his heirs. First-born daughters had none of these privileges.

Jacob transferred the right of the first-born from Reuben to Joseph: Isaac from Esau to Jacob: and David from Adonijah to Solomon.

FIRST-FRUIITS, were presents made to God, of part of the fruits of the harvest, to express the submission, dependance, and thankfulness of the offerers. They were offered at the temple, before the crop was touched; and when the harvest was over, before any private persons used their corn. The first of these first-fruits, offered in the name of the nation, was a sheaf of barley, gathered on the 15th of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about three pints of it were roasted, and pounded in a mortar. Over this was thrown a log of oil, and an handful of incense; the priest taking this offering, waved it before the Lord toward the four parts of the world, threw an handful of it into the fire on the altar, and kept the rest. After this, every one was at liberty to get in his harvest. See SHEAF.

When the wheat-harvest was over, on the day of Pentecost, they offered as first-fruits of another kind in the name of the nation, two loaves, of two *assarons*, (about three pints) of flour each, made of leavened dough. Josephus, Antiq. lib. iii. cap. 10. mentions only one loaf, and says, it was served up to the priests that evening at supper, with the other offerings, and that all were to be eaten that day, without leaving any thing for the next.

Besides these first-fruits, every private person was obliged to bring his first-fruits to the temple. Scripture prescribes neither the time nor the quantity. The Rabbins say, they were obliged to bring at least the sixtieth part of their fruits and harvest. The most liberal gave the fortieth, the least liberal gave the fiftieth, or sixtieth. They met in companies of four and twenty persons to carry their first-fruits in a ceremonious manner. The company was preceded by an ox appointed for the sacrifice, with a crown of olives on his head, and his horns gilded. A player on the flute walked before them to Jerusalem. The first-fruits were of wheat, barley, grapes, figs, apricots, olives, and dates. Each carried his basket. The rich had gold, or

silver, [*q.* fillagree work, Prov. xxv. 11. a word fitly spoken is as pleasant as apricots, &c. of first-fruits, carried in baskets of fillagree work, on such a joyful occasion?] the poor had wicker baskets. They walked in pomp to the temple, singing songs. When near Jerusalem, the citizens came out to meet, and salute them.

When they were come to the mountain on which the temple was situated, every one, even the king himself, if he were there, took his basket on his shoulder, and carried it to the court of the priests. Then the Levites sung, *I will magnify thee, O Lord*, &c. Psalm xxx. He who brought the first-fruits said, *I profess this day unto the Lord thy God, that I am come unto the country, which the Lord swore unto our fathers for to give us*, Deut. xxvi. 4, 5, &c. then he put the basket on his hand, (the priest supporting it at the bottom,) and continued,—*A Syrian ready to perish was my father*, &c. then he put his basket beside the altar, prostrated himself, and went away.

There was besides, another sort of first-fruits paid to God, Numb. xv. 19, 20. When the bread in every family was kneaded, a portion of it was set apart, and given to the priest or Levite of the place. If there were no priest nor Levite, it was cast into the oven, and there consumed. The law had not fixed the quantity of this bread, but St. Jerom says, that custom and tradition had determined it to be between the fortieth and sixtieth part of what was kneaded. Philo speaks of this custom. Leo of Modena declares, it was observed in his time. This is one of the three precepts peculiar to women; because they generally make the bread.

The Rabbins hold that no one is obliged to pay the first-fruits, excepting in the Land of Promise.

Those offerings are often called first-fruits, which were brought by the Israelites from devotion to the temple, for their feasts of thanksgiving, to which they invited their relations and friends, and the Levites of their cities. The first-fruits and tenths were the most substantial revenue of the priests and Levites.

St. Paul says, *Christians have the first-fruits of the Holy Spirit*, a greater abundance of God's spirit, more perfect and more excellent gifts than the Jews. *Christ is risen from the dead, and become the first-fruits of them that slept*, 1 Cor. xv. 20. the first-begotten of the dead, or the first-born of those who rose again: the Thessalonians were, as it were, the first-fruits whom God had chosen to salvation, 2 Thess. ii. 12. chosen with a particular distinction, as first-fruits were chosen from amidst the most exquisite of the several fruits, with a design of offering them to the Lord.

FISH, in Hebrew, *dag*. The Hebrews place fish

among reptiles. We have few Hebrew names, if any, for particular fish. Moses says in general, Lev. xi. 9, 10, 11, 12. that all sorts of river, lake, and sea-fish might be eaten, if they had scales and fins; others are unclean. St. Barnabas in his epistle, cites, as from scripture, *you shall not eat of the lamprey, the many-feet (poly-pes,) or the cuttle-fish*.

FISH, which swallowed up Jonah. Interpreters generally believe it was a whale; the word *cetus*, signifies only a great fish, as does the Hebrew *dag* of Jonah. We know of no fish larger than a whale; John Cabri, of the academy at Florence, mentions a whale, cast ashore on the coast of Tuscany, whose mouth was so large, that a man on horse-back might enter it with ease. Notwithstanding, this animal does not live on flesh, but on weeds, or on some small fish; a circumstance which makes what is said of Jonah's being swallowed by a whale, and his continuing alive three days in the belly of it, to be more credible. A whale is not armed with teeth and tusks, like fish that live on flesh. It might have swallowed Jonah, without bruising him between its teeth; it might have kept him longer without killing him in its stomach, which is used to digest only the lightest and most tender food.

Others pretend, that the fish which received Jonah was a shark: this creature has four or five rows of teeth in each jaw. Its gullet and stomach are so large, that men have been found in it whole. Rondelet says, that some have been taken at Nice and Marseilles; and men entire, (nay one man all in armour) have been found in their stomachs. Hercules is said to have leaped into the belly of some such creature armed all over, from whence he found no way out, till he had torn its entrails in pieces, without suffering any inconvenience himself, besides losing his hair; which was occasioned by the heat of the animal's stomach. See Bochart. de Animal. Sacr. parte 2. lib. v. cap. 12. *Vide* FRAGMENT, No. 160.

For the question, how fishes could present themselves to Adam in paradise? *Vide* ADAM.

FLESH, is taken literally, for the flesh which composes bodies, whether of men or animals.

The end of all flesh is come before me, of every thing that hath life. *They went in two and two of all flesh*, animals of all species. *All flesh hath corrupted his way*.

Flesh is understood of a principal opposite to the spirit. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. . . . Walk in the spirit, and ye shall not fulfil the lusts of the flesh*. To crucify the flesh with its lusts; not to fulfil the desires of the flesh, the wisdom of the flesh, &c. require no explanation.

O that we had of his flesh! said Job's enemies, or even his domestics, in his affliction. They would have eat him up alive; thus they repaid with ingratitude his services to them. The Psalmist also says, *The wicked, even mine enemies, came upon me to eat up my flesh*, Psalm xxvii. 2. The book of Wisdom, xii. 5. reproaches the Canaanites with devouring man's flesh. We have examples of this in sacred history, and in Josephus. Jeremiah threatens the inhabitants of Jerusalem, that they should be constrained to eat the flesh of their friends and children. *Vide* also Lament. ii. 20; iv. 10. and Ezek. v. 10. Josephus relates an instance of a certain mother eating her son, during the siege of Jerusalem, by the Romans. De Bell. lib. vi. cap. 21.

The custom of eating human flesh is still common in many islands of the eastern seas: there are some who eat their very fathers when they are old; others eat Europeans when they can seize them: the Peguans sold human flesh publicly. The Caffres, on the south coast of Africa, invaded the inmost parts of Africa, eating all whom they found, and devouring the country for above three hundred leagues. In Whidah human flesh is sold as food.

We are thy flesh and thy bone; familiar expressions to denote the relations and ties of flesh and blood, Gen. xxix. 14; xxxviii. 27.

The flesh of the lascivious is compared to that of horses and asses, Ezek. xvi. 26. The wise man says, that *the flesh* of the intemperate is consumed by infamous diseases, Prov. v. 11. The author of Ecclesiasticus requires a prudent man to separate *his flesh* from a prostitute, Ecclus. xxv. 26. These expressions covertly denote what modesty refrains from naming in man.

FLIES. Insects well known; in the law, declared to be unclean, Levit. xi. 42. The Philistines adored the god of flies under the name of Beelzebub. The Egyptians worshipped the beetle; we see a fly on some Phœnician medals, also on the statue of Diana of Ephesus. Wisdom, xii. 8. having said, that God sent flies and wasps against the Amorites and Canaanites to drive them by degrees out of their country, adds, that God made those very creatures the instruments of their punishment, to which they paid divine honours. [They therefore adored the fly as well as the Philistines.] See BEELZEBUB. We cannot doubt but that many of the Canaanites did really abandon their country to secure themselves from these troublesome insects. See HONEY. For the dog-fly of Exod. viii. 20. *vide* FRAGMENT, No. 56.

FLIGHT of Jesus Christ into Egypt. After the purification, and presentation at the temple, an angel appeared in a dream to Joseph, directing

him to take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. Joseph obeyed, and fled into Egypt. Herod some days afterward destroyed the male children of Bethlehem; and died five or six months after, about the passover. Thus according to our chronology, which fixes the flight into Egypt to the third or fourth of February, and the return to Judea about the second of April, it continued only about two months. [But others suppose it lasted two years.]

The fathers relate, that at the arrival of Jesus Christ in Egypt, the idols fell down as he passed; and that the holy family went to Hermopolis in the Thebais. There is a fountain still shewn within two miles of Cairo, which was produced, as report relates, by the infant Jesus, and that the Blessed Virgin washed his linen in it. This we read likewise in the spurious gospel of Christ's infancy.

The following passages have been applied to this event: Isaiah xix. 1. *Behold the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence.* Jer. xliii. 13. *He shall break also the images of Bethshemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burn with fire.*

FLOOD, *vide* DELUGE.

FLOOR for threshing corn. *Vide* Plate of THRESHING, and FRAGMENT, No. 48.

FLORUS. Gessius Florus succeeded Albinus in the government of Judea, A.D. 54. His excesses exasperated the Jews beyond patience. He forced them to rebel against the Romans, A.D. 66. He was a man in whom shame and humanity were extinguished: wherever, or by whatever mean, any thing was to be got, it was very right in his judgment. His cruelty against the Jews was beyond bounds. His wife Cleopatra accompanied him, who was as wicked as himself. She procured him this government by the influence of Poppea, wife of Nero. The thieves who ravaged Judea were sure of impunity by sharing their booty with him. When the revolt of the Jews was declared, Florus, instead of thinking to suppress it, fomented it, having no hopes of escaping the punishment of his crimes, but by this rebellion. Cestius Gallus, governor of Syria, coming to Jerusalem, A.D. 66, the Jews complained of Florus. Gallus gave them hopes, that Florus should be obliged to change his conduct: but after Gallus had returned into Syria, Florus renewed his violences and vexations. Cæsarea began the revolt; Jerusalem soon followed. Cestius wrote to Nero, and charged Florus with this rebellion and all its consequences. Josephus does not tell us what became of Florus. In all

probability he left Judea, when Vespasian came thither, A.D. 67.

FLOUR. *Vide* BREAD, CAKES, OFFERINGS, &c.

FLUTE, a musical instrument, mentioned sometimes in Scripture, by the names Chalil, Machalath, Masrokoth, and Huggab. This last is generally translated *Organum*, an organ: but in all probability was nothing more than a flute with many pipes of an unequal size, which had no holes, and were open only at the upper end. Their manner of playing on it was, by letting these pipes slide successively upon the nether lip, and blowing into them as they passed. See **ORGAN**, and **Plates of MUSICAL INSTRUMENTS**.

As to other flutes mentioned in Scripture, it is said, that anciently they who played on the flute, held two in their mouths, one on the right side, which had no hole, another on the left, which had two holes. The sound of one was sharper, of the other flatter. See our Dissertation on the musical instruments of the Hebrews, prefixed to the second tome of our Comment on the Psalms, page lxxxvi. &c. There is notice taken in the gospel of players on the flute, who were collected to assist at the funeral of Jairus' daughter, and to attend her body to the grave, with their instruments playing.

The Rabbins inform us, that it was not allowable to have less than two players on the flute, at the funeral of persons of the meanest condition, besides a woman hired to cry with formality; and Josephus relates, that the false report of his death being spread at Jerusalem, several persons hired players on the flute in the way of preparation for his funeral. But in the Old Testament we see nothing like it. The Jews very probably borrowed this custom from the Romans. When it was an old woman who died, they used trumpets; but flutes when a young woman was to be buried; as we see, Matth. ix. 23, 24.

FOOL, *folly*, in Scripture, signifies not only according to the literal meaning, an ideot, or one who has lost his senses; the discourses and notions of fools and madmen; but likewise sin, particularly sins of impurity. *My wounds stink and are corrupt through my foolishness, my sin*, Psalm xxxviii. 5. He that is soon angry, deal-eth foolishly; and, *the thought of foolishness is sin*. Lord, says David, *I have sinned greatly, do away the iniquity of thy servant, for I have done very foolishly*. And Tamar said to her violent brother Amnon, *Do not this folly! thou shalt be as one of the fools in Israel*, 2 Sam. xiii. 13.

The wisdom of this world is foolishness with God, 1 Cor. i. 20, 21. St. Paul says, *Hath not God made foolish the wisdom of this world*, &c. 1 Cor. iii. 18, 19. *If any man among you seemeth to be wise in this world, let him become a fool, that he*

may be wise. The apostle advises Timothy and Titus to avoid foolish questions, which only create disputes, and wrangling.

FOOT, anciently it was customary to wash the feet of strangers on their coming off a journey, because generally they travelled barefoot, or wore sandals only, which did not secure them from dust or dirt. Jesus Christ washed the feet of his apostles, and thereby taught them to perform the humblest services for one another.

Feet, in the sacred writers, often mean inclinations, affections, propensities, actions, motions. Guide my feet in thy paths: keep thy feet at a distance from evil; *the feet of the debauched woman go down to death; let not the feet of pride come upon me*, &c.

To be at *any one's feet*, is used for obeying him, being in his service, following him. 1 Sam. xxv. 27. [Fr. *Valet de pied*, Footman.] Moses says, that *the Lord loved his people, and those that sat down at his feet*; who heard him, who belonged to him, who were instructed in his doctrine, [his pupils.] St. Paul says, he was brought up at the feet of Gamaliel, [as his scholar.] *Mary sat at our Saviour's feet, and heard his word*. *Vide* **FRAGMENT**, No. 104.

Foot. The Hebrews modestly express by this word, those parts which decency forbids to name; *e. gr. the water of the feet*, urine. To cover the feet, or dismissing the refuse of nature. *The hair of the feet, i. e. of the pubes*. Withhold thy foot from being unshod, and thy throat from thirst, Jer. ii. 2. Do not prostitute yourselves, as you have done, to strange people; speaking to idolatrous Jews. Ezek. xvi. 25. *Thou hast opened thy feet to every one that passed by*. *Vide* **FRAGMENT**, No. 101.

In Deut. xi. 10. it is said, the land of Canaan is not like Egypt, *where thou sowedst thy seed, and wateredst it with thy foot*. Palestine is a country which has rains, plentiful dews, springs, rivulets, brooks, which supply the earth with the moisture necessary to its fruitfulness: whereas Egypt has no river but the Nile, there it seldom or never rains, and the lands which are not within reach of the inundation, continue parched and barren. To supply this want, ditches are dug, and water is distributed throughout the several villages and cantons; there are great struggles who shall first get it, and in this dispute they often come to blows.

Notwithstanding these precautions, many places have no water; and in the course of the year, the places which are nearest to the Nile, require to be watered again by means of art and labour. It is done by the help of machines; one of which Philo describes, as a wheel which a man turns with the motion of his feet, by ascending

successively the several steps which are within it. But, as while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands which is not moveable, and this supports him; so that in this work the hands do the office of the feet, and the feet that of the hands; since the hands which should act, are at rest, and the feet which should be at rest, are in action, and give motion to the wheel. *De Confusione Linguar.* This is what Moses means in this place by saying, that in Egypt they water the earth with their feet. *Vide* the Plate of AGRICULTURE, and FRAGMENT, No. 225.

Jacob said to Laban, Gen. xxx. 30. the Lord hath blessed thee at my feet; Jerom translates, *ad introitum meum*, ever since I came to you, and undertook the conduct of your flocks.

To be under any one's feet, to be a footstool to him, signifies the subjection of a subject to his sovereign, of a slave to his master.

To adore the place where the feet of any one rest; Psalm xcix. 5. *Fall down before his footstool.* Isaiah still stronger. *They shall lick the dust of thy feet.*

Nakedness of feet, was a sign of mourning: God says to Ezekiel, *make no mourning for the dead, and put on thy shoes upon thy feet, &c.* It was likewise a mark of respect, Exod. iii. 5. *Loose thy shoes from off thy feet, for the place where thou standest is holy ground.* The Rabbins inform us, that the Jews and priests were barefoot in the temple, Josh. v. 16.

A wicked man speaketh with his feet, says Solomon, Prov. vi. 13. He uses much gesture with his hands and feet while talking, which the ancient sages blamed in those who spake. Ezekiel, xxv. 6. reproaches the Ammonites with clapping their hands and stamping with their feet in token of joy, on seeing the desolation of Jerusalem. Also, chap. vi. 11. He describes the same motions as signs of grief, because of the ruin of his people.

My foot standeth right; I have pursued the paths of righteousness: or rather, supposing a Levite to be the speaker, my foot shall stand in the place appointed for the Levites, in the temple, in the court of the priests, where my proper station is.

If thou turn away thy foot from my sabbath, from doing thy pleasure on my holy day, says Isaiah, lviii. 13. If thou forbear walking, and travelling on the sabbath-day, and do not then thine own will. Journeys, we know, were forbidden on the sabbath-day, Matth. xxiv. 20; Acts i. 12.

The Jewish women wore rings of great value upon their feet: rather their legs. See PERISCALIDES.

Job says, xxix. 15. *that he was feet to the lame, and eyes to the blind; he led one and supported the other.* In another place, that God *had put his feet in the stocks, and looked narrowly to all his paths; like a bird or some other animal led along, with the foot fastened to a cord, and unable to go the least step, but as he who guides it, pleases.*

Anciently in those countries the men were generally barefoot in the house; the poor almost always, even on journies; but others when they went into the country, commonly wore shoes. See SHOES.

FORESKIN, or *præputium*, the skin which covers the glans, and is cut off in circumcision. *Vide* CIRCUMCISION. Several (catholic) churches glory in possessing our Saviour's foreskin, which was cut off at his circumcision: as the cathedral church of Puy, in Velay; the collegiate church of Antwerp, in the Low Countries; that of our lady de la Colombe, in the diocese of Chartres; the abbey of St. Cornelius of Compiègne; the church of St. John de Lateran at Rome. It is very hard to reconcile all these different pretensions, since there can be but one foreskin, and there is no certainty of its being preserved so long as our time. Indeed there is no need of the fact!

Children are sometimes born without a foreskin; which the Hebrews regard as a particular favour of Providence. The Rabbins maintain that Moses was born thus. Such a child is not circumcised; the skin is only cut so as to draw some drops of blood.

As the Jews esteemed the foreskin or uncircumcision, as a very great impurity, and the greatest affront they could receive was to be called uncircumcised, they sometimes gave the Gentiles and foreigners, in contempt, the name of *uncircumcised*. St. Paul, Rom. ii. 26. frequently mentions the Gentiles by the word *præputium*, in opposition to the Jews, whom he names *circumcisio*.

There is mention, 1 Macc. i. 16. and 1 Cor. vii. 18. of a custom among certain wicked Jews, who being ashamed to appear circumcised, and wear this mark of their religion, made use of the surgeons' art to conceal this pretended deformity, and to make their foreskin grow again. Origen, Philocal. cap. 1. acknowledges that some Jews put themselves into the physicians' hands for this purpose. And Epiphanius de Ponder. & Mensurus, speaks of the instrument and means employed to make the skin join which had been cut asunder. Cornelius Celsus, an eminent and ancient physician, has written a chapter particularly concerning this operation, lib. vii. cap. 25. Galen mentions it in the same manner almost as Cel-

sus ; and Bartolin cites Æginetus and Fallopius, who have explained the manner how the marks of circumcision may be concealed. The same Bartolin cites a letter written by Buxtorf, the son, wherein he relates a great number of testimonies from Jewish authors, who speak of this practice as usual among apostates from their religion. See likewise St. Jerom, in Isaïam, chap. liii. and in Jovinian, lib. i. Liran. in 1 Mace. i. 16. Rupert, De Victoria Verbi, lib. ix. cap. 18. Haimo in 1 Cor. vii. 18. who maintain, that it is impossible to efface the mark of circumcision ; to these add Origin, de Principiis, lib. iv. cap. 2. who seems to be of the same opinion.

As a consequence of the opinion entertained by all true Jews, who looked on uncircumcision, as a thing unclean, and dishonourable ; but circumcision on the contrary as a mark of honour and distinction ; they use the word foreskin, or uncircumcision, in a figurative sense, to signify something impure, superfluous, useless, and dangerous : *e. gr.* Moses says of himself, he is of *uncircumcised lips*, Exod. vi. 12, 30. *i. e.* he had an impediment in his speech. Jeremiah, vi. 10. says of the Jews, that they had *uncircumcised ears*, *i. e.* they would not hear instruction. He exhorts them, chap. iv. 4 ; ix. 26. to *circumcise their hearts* ; literally, *take away the foreskins of their hearts* ; be tractable and attentive. Moses inveighs against the uncircumcised hearts of the Jews, who would not obey the Lord. He says, that during the three first years after a tree is planted, all the fruit of it is unclean ; no one should eat of it, Lev. xix. 23. Heb. *Fructus ejus erit vobis præputilâtus*. We have the same expressions in the New Testament ; St. Stephen reproaches the Jews, with the hardness of their heart, and their indocility, saying, *Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost*, Acts vii. 51.

FOREST. There were several forests in Judea, especially in the northern parts of it, toward mount Libanus, &c.

FOREST of Ephraim. See **EPHRAIM**.

FOREST of Hareth, in Judah, 1 Sam. xxii. 5.

FOREST of Libanus. Besides the true forest of Libanus, where cedars and other trees still grow, Scripture calls by this name a palace, which Solomon built at Jerusalem, contiguous to the palace of the king of Egypt's daughter. Solomon usually resided in it : all the vessels of it were of gold. It was called the house of the forest of Libanus, either by reason of the great quantity of cedars used in it, or of the multitude of cedar pillars which supported it. 1 Kings, vii. 2 ; x. 17. Some place this house, or palace, in the mountains of Libanus : but more probably, it was in Jeru-

salem ; what proves this, is, that the three hundred golden shields, which were carried before Solomon, when he went to the temple, were certainly hung in a hall belonging to this palace.

FORNICATION, is used in Scripture, not only for the sin of impurity, but for idolatry, and for all kinds of infidelity to God. Adultery and fornication are frequently confounded. Both the Old and New Testament condemn all impurity and fornication, corporal or spiritual ; idolatry, apostasy, heresy, infidelity, &c.

FORTUNATUS, mentioned 1 Cor. xvi. 15, 17. came from Corinth to Ephesus, to visit St. Paul. We have no particulars of his life or death, only that St. Paul calls Stephanus, Fortunatus, and Achaicus the first fruits of Achaia, and, set apart for the service of the Church and Saints. They carried St. Paul's first epistle to Corinth.

FOUNTAIN. There are several celebrated fountains in Judea, most of them are noticed in our account of those places, to which they are adjacent. We have likewise mentioned several under the word *En*, which in Hebrew signifies an eye, or a fountain. See their names compounded, as for **EN-ROGEL**, see **ROGEL**, &c.

FOUNTAIN of the Ethiopian, i. e. where the Ethiopian, queen Candace's eunuch, was baptized by Philip the deacon, Acts viii. 36. Some place it near Bethlehem, others near Bethsur. Eusebius, and the old relation of a journey to Jerusalem, place it at the foot of the mountain of Bethsur twenty miles from Jerusalem, near Eleutheropolis. In St. Jerom's time, the eunuch's fountain springing out of the earth, almost immediately re-entered it. At present, these waters are received into a basin, a conduit conveys them about twenty paces into a reservoir, and from thence they spread into the valley.

FOUNTAIN sealed, Cant. iv. 13. is probably an allegory, representing the chastity of the holy spouse. Travellers speak of a considerable fountain a league and a half from Bethlehem, see **ETHAN**. Here, it is supposed, was Solomon's sealed fountain. But this is uncertain. From hence came the water, which Pilate conveyed to Jerusalem.

FOUNTAIN of Samson, which issued out of a rock, called *the grinders*, or *Jaw*, Heb. *Machtes*, has subsisted a long time, and is perhaps still in being in the tribe of Dan, near Lechi, *i. e.* the *jawbone*. Antonin the martyr, and Glycas place this fountain in the suburbs of Eleutheropolis. Some Rabbins place it near the brook Kedron, others near Tiberias. St. Jerom seems to put Morhasti between Succoth and Samson's fountain, which agrees pretty well with those who place it near Eleutheropolis.

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FOUNTAIN, metaphorically, is used for generation, children. *Let thy fountains be dispersed abroad; in numerous posterity*, Prov. v. 16. *Ye that are of the fountains of Israel*, Psalm lxxviii. 27. Eccles. xii. 6. *Conderetur hydria super fontem*. Vide **WHEEL**.

All sources of water are called *fountains*: *All the fountains of the great deep were broken up*, Gen. vii. 11. A fountain of living water, or a *fountain of life*, Cant. iv. 15. is a source of living water, whether it rise out of the earth like a fountain, or in the bottom of a well. *Fons sanguinis*, the blood of a person incommoded with a loss of blood, whether natural or otherwise. Lev. xx. 18. Mark v. 25.

FOX, *שׁוּל*, *shuol*, *ἄλωτης*, *Vulpes*. A creature well known, and remarkable principally for its cunning. [In our translation we often read of foxes, but the word thus rendered rather imports the jackall; an animal which goes in troops of hundreds in the east, and is no small terror and nuisance to the country. The following information refers to the jackall. Vide **FRAGMENT**, No. 209, "of the **JACKALL**:" where the various kinds are distinguished.]

Belon assures us, that in Palestine, particularly about Cæsarea, there is a kind of creature between a wolf and a fox, that sometimes goes in troops of two or three hundred. M. Morizon, who travelled in that country, says, that foxes swarm there, and that there are great numbers in the hedges, and ruins of buildings. Samson might have employed many people and much time to catch his great number of foxes, Judg. xv. 4. No animal was fitter for his design, especially when coupled together; for a fox runs very swiftly, but uses a great many turnings and windings, not going straight on, but running sometimes on one side, sometimes on another; so that while one dragged one way, and another another way, they spread the fire over all the fields of the Philistines, and could not easily get into the woods, or holes in the rocks, where their fire-brands would have been extinguished, and Samson's stratagem rendered ineffectual.

Foxes generally do great mischief among vines, especially when they are loaded with fruit. The spouse in the Canticles desires the foxes might be taken away, which spoiled his vines. Galen says, that they who love hunting, eat foxes in the autumn, because then they are fattened with grapes. The fable of the fox and the grapes is well known.

Ezekiel compares false prophets to *foxes in the deserts*, howling, ravenous, beasts of prey: whether designing to heighten their cunning and hypocrisy

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in imitating true prophets, or whether intending to shew, that instead of supporting Jerusalem, they endeavoured only to destroy it, by undermining its walls and foundations. Jesus Christ calls Herod the *Tetrarch of Galilee*, Fox, signifying thereby his craft and insidious policy.

FRIEND, is taken in Scripture for a neighbour in general, Levit. xix. 18. *Thou shalt love thy friend, thy neighbour, thy brother, as thyself*, Deut. xix. 4, 5. *Whoso killeth his neighbour ignorantly, whom he hated not in time past*, but the iron of whose hatchet shall fly off and kill his friend, &c. Deut. xxiii. 24, 25. *When thou comest into thy neighbour's vineyard, thou mayest eat grapes; when thou comest into the standing corn of thy friend, thou mayest pluck the ears*, &c.

By *friend* is meant also the favourite of a prince. So Hushai was the friend, the favourite of David, 2 Sam. xv. 37. Saints are called friends of God; but this title was given eminently to Abraham, Gen. xxvi. 24. The Mahometans generally call him by this name; and they call Hebron, where they believe his tomb to be, the city of the friend of God. The friend of the bridegroom, is the brideman; who does the honours of the wedding.

FROG, a very common creature. Moses brought on Egypt a plague of frogs, Exod. viii. 5, &c.

Frogs were unclean: Moses indeed does not name them, but he includes them by saying, ye shall not eat of any thing that moves in the waters, unless it have fins and scales. Lev. xi. 9, 10, 11, 12. St. John, Rev. xvi. 13. says, he saw three unclean spirits issuing out of the false prophet's mouth like frogs.

FRONTLETS. Leo of Modena thus describes them: the Jews take four pieces of parchment and write, with an ink made on purpose, and in square letters, these four passages, one on each piece. 1. *Sanctify unto me all the first-born*, &c. Exod. xiii. to the 10th verse. 2. From verse 11 to 16. *And when the Lord shall bring thee into the land of the Canaanites*, &c. 3. Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord*, to verse 9. 4. Deut. xi. 13. *If you shall hearken diligently unto my commandments*, to verse 21. This they do in obedience to these words of Moses: *These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes*.

These four little pieces of parchment are fastened together, and a square formed of them, on which the letter *Schin* *ש* is written; then a little square of hard calf's skin is put a-top, out of which come two leathern strings an inch wide, and a cubit and an half, or thereabouts, in length. This square is put on the middle of the forehead,

and the strings being girt about the head, make a knot in the form of the letter γ ; they then are brought before, and fall on the breast. It is called Tefila-Schel-Rosch, or the Tephila of the head. The most devout Jews put it on both at morning and noonday prayer; but the generality of the Jews wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon as well as morning.

It is a question, whether the use of frontlets, and phylacteries, was literally ordained by Moses. They who believe their use to be binding, observe that the text of Moses speaks as positively of this, as of other precepts; he requires the commandments of God to be written on the doors of houses, as a sign on their hands, and as an ornament on their foreheads, Exod. xiii. 16. If there is any obligation to write these commandments on their doors, as the text intimates, there is the same for writing them on their hands and foreheads. Their use was common in our Saviour's time, not only in Judea, but likewise among the Indian Jews, the Persians, and Babylonians, according to St. Jerom. And long before, the doctors, whom the high-priest Eleazar sent to Ptolemy Philadelphus, king of Egypt, spoke of these phylacteries as at all times received among them, and referred the beginning of them to Moses.

They add, that in the time of Moses, the Heathen carried abundance of charms and superstitious preservatives about them, and even some immodest things; that he, to cure his people of these bad customs, or to prevent them, enjoined them to wear on their hands and foreheads the sacred words of his ordinances.

Others on the contrary maintain, that these precepts should be taken figuratively and allegorically, meaning that they should very carefully preserve the remembrance of God's law, and observe his commands; that they should always have them before them, and never forget them. Prior to the Babylonish captivity, no traces of them appear in the history of the Jews. The prophets never inveigh against the omission or neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East, of wearing phylacteries and frontlets, determines nothing for the antiquity or usefulness of this practice. Jesus Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, their wearing them with affectation, and larger than other Jews. The Caraites, who adhere to the letter of the law, and despise traditions, call the Rabbinical

Jews, *bridled asses*, because they wear these tephilim and frontlets. See PHYLACTERIES, TEPHILIM, and also FRAGMENT, No. 234, and Plate.

FRUIT. By fruit is sometimes meant reward, Prov. i. 31. They shall receive the reward of their bad conduct. *The fruit of the body signifies children; Of the fruit of thy body shall I set upon thy seat*, Psalm cxxxii. 12. *The fruit of the lips*; the punishment or reward of words bad or good. *I will punish the fruit of the stout heart of the king of Assyria*, Isaiah x. 12. His insolent discourses against me. *Uncircumcised fruit*, or impure fruit, Levit. xix. 23. is the fruit of a tree newly planted, during the three first years. In the fourth year it was offered to the Lord; after which it was common, and generally eaten.

The fruits of the spirit mentioned by St. Paul, are love, joy, peace, Gal. v. 22. *The fruits of righteousness*, mentioned by the same apostle, are sown in peace, Philip. i. 11. Irregular passions and carnal dispositions produce the fruits of death: *Ut fructificent morti*; they are mortal to the soul, James iii. 18; Rom. vii. 5.

FRUIT. See APPLE.

[FULFIL.] This is one of the most difficult words in the Bible, to treat within a narrow compass: for as it refers to somewhat foretold, and there are many modes of foretelling, as well as different degrees of clearness, with which future events may be foretold; we naturally expect as many corresponding modes of fulfilment as there are varieties in such predictions. For instance,

Ahijah, the prophet, foretold to the wife of Jeroboam, that directly as she got home, her child should die: this prediction received an instant and direct fulfilment, in the death of her child. 1 Kings, xiv. 17.

Joshua foretold, that whoever would undertake to rebuild Jericho, should begin it with the loss of his first-born son, and finish it with the death of his youngest: this was not fulfilled for 500 years, and we are uncertain whether it included the death of the intermediate children; but Hiel of Bethel experienced its fulfilment, though in a mode, probably, utterly unexpected; vide FRAGMENT, No. 5. and Josh. vi. 26; 1 Kings, xvi. 34.

Sometimes, prophecy has a direct and sole reference to a certain fact to come to pass hereafter, at a distant period: but sometimes it refers (doubly) as well to a fact which is appointed to take place, at no very distant period, as to another fact of which the first is only a sign or earnest:

vide ALMA, HEZEKIAH, and FRAGMENT, No. 2. So that when the first fact has actually happened, the prediction may be said in one respect to be fulfilled; while in another respect it may be said to continue unfulfilled: because, its complete and final accomplishment is not yet arrived.

N. B. Many prophecies seem to be in this state at present: they have been partly fulfilled, in past events; and they are fulfilling now in some respects; but their final and complete accomplishment is to be looked for hereafter. The Jewish nation is a striking instance of this observation.

Sometimes a remarkable *phraseology*, which has a direct reference only to one specific event, is said to be fulfilled in another event: *i. e.* the phrase may be well applied to, may be remarkably illustrated by, or may, indeed, in a loose and distant meaning, be referred to the latter event; which appears as another and further fulfilment, though, strictly speaking, the first fulfilment was enough to satisfy (and actually did satisfy) the prophecy.

I suppose the slaughter of the infants at Bethlehem, may be taken as an instance of this nature; for certainly the prophet, Jer. xxxi. 15. employed the phrase of "Rachel weeping for her children, and refusing to be comforted," in reference to an event much nearer to himself than that to which the evangelist Matthew applies it; though the latter event was a remarkable coincidence, and the expression might readily be accommodated to it.

Sometimes a phrase which originally meant to describe a particular man, or class of men, is said to be fulfilled, by a class of men distinct, and distant, from those of whom it was first spoken: because the resemblance is so close, and their characters are so similar, that what was predicated of one, may very aptly and expressively be applied to the other. So when the prophets complain of the perverseness of the Jews in their days, the same kind of perverseness in the days of the Messiah, may naturally be described by the same kind of language, whose import is revived, or rather is more powerfully fulfilled, in the later application of it, though to a very distant generation.

Proverbial expressions, which do not refer to any specific occurrence, or fact, are said to be fulfilled, when an event happens—not which may be applied, or referred to them,—but to which they may be applied or referred as very similar or descriptive.

All these and many other modes of fulfilment, are expressed in Scripture; and it requires attention, to distinguish whether a strict, or a looser, sense is to be put on the word *fulfil*. We ought also to remark, that some things are said to be done, *that it might be fulfilled*; but, in general, persons who were absolutely engaged in fulfilling of prophecy, had no suspicion that their actions were in any degree *predicted*; nor did they perceive the relation of them to the prophecy, or of the prophecy to them, till *after* the events which accomplished the predictions were over; nevertheless, it should seem, that our Lord did *purposely*, and with design to fulfil former predictions, use certain expressions, and perform certain actions. So he rode on an ass, that it might be fulfilled, which was spoken by the prophet; and Jesus himself knew that he was fulfilling this prophecy, but his disciples did not know it; they did not recollect that Scripture contained any such passage: still less that it thus described any part of the Messiah's character or conduct. This appears very remarkably, John xix. 28. "After this Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled*, said, *I thirst.*"

[FULFIL. Time is said to be fulfilled, in various places of Scripture. Disposition of mind is said to be fulfilled, Deut. i. 36; 1 Kings, xi. 6. The counsels of God are said to be fulfilled; the law and the prophets, &c. but these phrases require no explanation.]

FULLER. *The fuller's field; the fuller's fountain.* See ROGEL. This word signifies a fuller. The fuller's fountain was either that of Siloam, or one of its branches. *Vide* SILOAM.

FULNESS. *Plenitudo.* Scripture uses this word, to signify very different things; a handful, a full omer, a full field. *The world and the fulness thereof*, Psalm l. 12. *Let the sea roar, and the fulness thereof. The fear of the Lord tendeth to life, and he that hath it, shall abide satisfied.* Full, or fulness, are taken sometimes in this last sense; *To what purpose is the multitude of their sacrifices unto me?—I am full of the burnt-offerings; I am sated with them. Full of years*, one who had lived long enough: to the full extent of human life.

The perfection, the consummation. *The fear of the Lord is the highest point* (the fulness) *of wisdom. The fulness of their sins; the height of iniquity. We have all received of the fulness of Jesus Christ*, from the superabundance, the store, of his graces, John i. 16. *Love is the fulness of the law*, Rom. xiii. 10. the fulfilling,

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the perfection, the consummation. *The fullness of time*, Gal. iv. 4. the completion of the time marked out by the prophets.

FUNERALS. See **DEAD**.

FURROWS. *Sulci.* The sacred writers sometimes borrow similitudes from the furrows of the field. Job xxxi. 38. *If my land cry against me, or the furrows thereof complain*; if I have employed poor ploughmen to till my ground, without paying them for their labour. *Thou waterest the ridges thereof abundantly*, Psalm lxxv. 10. thou settlest the furrows thereof, Heb. thou breakest the clods of it.

Eccles. vii. 3. says figuratively, *Sow not upon the furrows of unrighteousness*, for if thou sowest

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iniquity, thou shalt reap all sorts of evils and misfortunes. See Galat. iv. 7; Hosea x. 4. *Judgment springeth up as hemlock in the furrows of the field.* Judgment and wrath will produce bitterness in thy fields, Vulgate. Here is a double metaphor, *judgment*, i. e. the vengeance of God; it springs, it produces *bitterness*, bitter herbs, *quasi super sulcos agri*, as it were on a ploughed field, ready to receive the seed. And, verse 11, 12. I will make Judah plough, and Jacob shall break the clods, and form the furrows. The ten tribes, and Judah, shall one after the other endure the effects of my anger. But, adds the prophet, verse 12. *Sow in righteousness, and reap in mercy.*

G.

G A B

GAAL, גַּל : *contempt, or abomination.*

GAAL, son of Ebed, having entered Sechehem, to assist it against Abimelech, son of Gideon, the people, amidst their entertainments and rejoicings, cursed Abimelech ; who, having heard of these discourses, came against Sechehem with an army : Gaal advanced to engage him, but was defeated, Judg. ix. 26 : A.M. 2771 ; ante A.D. 1233. *Vide ABIMELECH, III.*

GAASH, גַּשׁ : *tempest, commotion, tumult, or overthrow.*

GAASH, a mountain of Ephraim, north whereof stood Timnath-Serah, celebrated for Joshua's tomb, Josh. xxiv. 30. which Eusebius says, was known in his time.

GAASH, *Brook, or Valley of*, 2 Sam. xxiii. 30. Probably at the foot of mount Gaash ; Hadai, or Huraj, was of this valley.

GABA, גַּב : *a cup, a goblet : otherwise, a hill ; from גַּבְעָה gabaah.*

GABA, a city at the foot of mount Carmel, between Ptolemais and Cæsarea. Josephus, de Bello, lib. iii. cap. 2. says, it was called *the city of horsemen*, because Herod gave it to his veteran cavalry. M. Reland is of opinion, that this is Caipha, or Hepha, at the foot of mount Carmel, toward Ptolemais. Stephens, the geographer, speaks of Gabe, as a part of Galilee. Eusebius places a little town, called Gaba, or Gabe, sixteen miles from Cæsarea, in Palestine, on the side of the great plain of Legio. If this be the Gaba, or Gabe, of Josephus and Stephens, it must be south of Carmel, and I do not see how it can belong to Galilee.

GABAA, Heb. *a hill* ; many places in a mountainous country like Judea, might be called Gibeah, Gibeon, Gabbatha. Gibethon, Gabbath, Gabe, or Gabaa ; signifying eminences. Sometimes proper names, called Gibeah, are translated hills. As, Zach. xiv. 10. "All the land shall be turned as a plain, from Geba to Rimmon." And, on the contrary, Gibeah, 1 Sam. vii. 1. which might be thought to be a city, is only a hill in Kirjath-jearim, as our English translation renders it.

G A B

GABAAH, or Gabaath, גַּבְעָה : *the same as Gaba.*

GABAE, Γαβαῖλος : *limits ; from גַּבַל gabal.*

GABAE, or Gabelus, of the tribe of Naphtali ; he was carried into captivity beyond the Euphrates, with Tobit, his relation, and settled at Rages, a city of Media. He borrowed of his kinsman Tobit ten talents of silver, or about 4560*l.* A.M. 3281 ; ante A.D. 721.

Tobit sent his son Tobias to Rages, to desire payment from his cousin Gabael : but Tobias having married at Echbatane, he entreated Azarias, his conductor, to fetch the money. The text of Tobit implies, that these talents were not lent to Gabael, but left in trust with him.

GABARA, or Gabaroth, a town in Galilee. Josephus, de Vita Sua, speaks of it as a principal city. M. Reland shows, that transcribers have inserted Gadara for Gabara, in Josephus.

GABATHA, in the south of Judah, twelve miles from Eleutheropolis, where was shown the prophet Habakkuk's sepulchre. Euseb. & Hieronym. in Gabaat.

GABBAI גַּבִּי : *elevation, back ; from גַּב gab : otherwise, grasshoppers ; from גֹּב gob : otherwise, cistern, ditch ; from גַּבְעָה gaba.*

GABBATHA, Γαββαθᾶ : *high, or elevated.* In Greek, *lithostrotos*, paved with stones ; from λίθος, a stone, and στρώτος, paved.

GABBATHA, the Hebrew name of a place in Pilate's palace, John xix. 13. called in Greek *lithostrotos*, i. e. a pavement, from whence Pilate pronounced sentence against Jesus Christ ; it was probably an eminence, or terrace ; a gallery, or balcony, paved with stone or marble, and pretty high ; for Gabbatha signifies principally elevation. *Vide FRAGMENT, No. 50.*

GABINIUS. Aulus Gabinius had a considerable employment in Pompey's army, and was sent by him to Jerusalem, to receive the money which Antigonus had promised, A.M. 3940 ; ante A.D. 64. But Antigonus not keeping his word, Gabinius was obliged to return without it : hereupon, Pompey besieging Jerusalem, took it, and sent Antigonus prisoner to Rome, with his children. Alexander, the son of Aristobulus, hav-

ing escaped, returned into Judea : but Gabinius being made consul, and coming into Syria, *ante* A.D. 58, compelled him to shut himself up in the castle of Alexandrium. Gabinius repaired several cities, which had been destroyed during the wars, as Samaria, Azotus, &c. Joseph. *Antiq. lib. xiv. cap. 10. de Bello, lib. i. cap. 6.*

Alexander seeing himself close pressed, desired peace, and obtained it, on condition of surrendering his fortresses, which Gabinius razed to the ground, by the advice of Alexander's mother.

Gabinius restored Hircanus at Jerusalem, confirmed him in the high priesthood, and settled governors and judges in the provinces, so that Judea from a monarchy, became an aristocracy. He established courts of justice at Jerusalem, Gadara (or at Dora) Amathus, Jericho, and Sephoris; that the people finding judges in all parts of the country, might not be obliged to go far from their habitations. Some learned men are of opinion, that the establishment of the Sanhedrim owed its origin to Gabinius. *Petav. de doctr. temporum. lib. ii. cap. 26. Vide ALEXANDER, and ARISTOBULUS.*

Gabinius marched against the Parthians; but when he had already passed the Euphrates, he received money from Ptolemy Auletes, king of Egypt, and carried his army into Egypt, to his assistance.

Ante A.D. 55, Crassus was sent into Syria, in the room of Gabinius, who, returning to Rome, was prosecuted by the Syrians, and exiled. Julius Cæsar recalled him : he returned to Syria, as triumvir, about *ante* A.D. 41, and showed great friendship to Phasael and Herod.

GABRIEL, גבריאל : *God is my strength, or man of God, or strength of God, or my strong God*; from גבר *gaber*, man, or גבור *ghibbor*, strength, י, my, and אל *el*, God.

GABRIEL, a principal angel in heaven. He was sent to the prophet Daniel, to explain his visions. Gabriel was also sent to Zachary, to announce to him the future birth of John the Baptist, five or six months before the birth of Jesus Christ, *Luke i. 11, & seq.*

Six months after this, Gabriel was sent to Nazareth, to a virgin, named Mary, betrothed to Joseph, A.M. 4000, nine or ten months before the birth of Jesus Christ, *Luke i. 26, &c. Vide ANNUNCIATION.*

Probably, also, Gabriel was the angel which appeared to Joseph, when thinking to dismiss the holy Virgin; also, on another occasion, enjoined him to retire to Egypt; and after the decease of Herod directed him to return into Judea. The Cabalists say, Gabriel was master or preceptor to the patriarch Joseph.

GAD, גר *happy*, or *armed and prepared*: otherwise, *goat*; from גרה *gadah*.

GAD, son of Jacob and Zilpah, Leah's servant, *Gen. xxx. 9, 10, 11.* Leah, Jacob's wife, gave him also Zilpah, that by her she might have children. Zilpah brought a son, whom Leah called Gad, saying, "Happy am I!" [*q. how lucky? GOOD LUCK!*]

Gad had seven sons, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, and Areli, *Gen. xlv. 16.*

Jacob blessing Gad, said, "A troop shall overcome him, but he shall overcome at the last," *Gen. xlix. 19.* and Moses, in his last song, mentions Gad, "as a lion which teareth the arm with the crown of the head," &c. *Deut. xxxiii. & seq.*

The tribe of Gad came out of Egypt, in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their division in these countries, alleging their great number of cattle. Moses granted their request, on condition that they should accompany their brethren, and assist in the conquest of the land beyond Jordan. Gad had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west. *Vide the MAP of CANAAN, &c.*

II. GAD, a prophet, David's friend, who followed him when persecuted by Saul, and was very much attached to him. Scripture styles him a prophet, and David's seer, *2 Sam. xxiv. 11.* The first time we find him with this prince, is when he fled into the land of Moab, to secure his father and mother, *1 Sam. xxii. 5.* in the first year of his flight, and of Saul's persecution. The prophet Gad warned him to return into the land of Judah.

After David had determined to number his people, the Lord sent the prophet Gad to him, who gave him his choice of three scourges : seven years' famine, or three months' flight before his enemies, or three days' pestilence. Gad advised David to erect an altar to the Lord, in the threshing-floor of Ornan—or Araunah, the Jebusite. Gad wrote a history of David's life, cited *1 Chron. xxix. 29.*

III. GAD, a heathen deity, mentioned in several passages: as, *Isaiah lxv. 11.* "Ye prepare a table for Gad, and furnish a drink-offering to Meni." Jerom translates *Qui ponitis Fortunæ mensam*, by Gad understanding good fortune. We are assured that the Arabians call the planet Jupiter, and whatever is good and beneficent, Gad. Rendered *troop* in our translation.

We find a place in Canaan, called the *Tower of Gad*, *Josh. xv. 37*; another in the valley of

Lebanon, Baal-Gad, Josh. xi. 17. [In Isaiah, lxx. 11. "Those who prepare the table for Gad are allotted to the sword, and those who furnish a drink-offering to Meni, to the slaughter." Perhaps these were services to the powers of heaven, to conjure them to be favourable to the productions of the earth, &c. therefore the threatening is with famine. We have, in various parts of England, the ceremonies of the *wassail bowl*: of going round the orchards, singing, and sprinkling the trees (I think) on twelfth night; wishing them fertility, &c. Is this any relic of the services prepared for Gad and Meni? or may it, by resemblance, serve to illustrate it? It seems to be a rite derived from great antiquity; as are many others, of which traces yet remain. *Vide* the military character of Meni, &c. in FRAGMENT, No. 108. also, No. 282. in which we find both these deities completely armed, analogous to "the sword"—and "slaughter" of the prophet.]

GADARENES, Γαδαρηνός, *surrounded, walled*; from גדר *gedar*. Whence GADARA.

I. GADARA, a city beyond Jordan. Josephus, *de Bello*, lib. v. cap. 1. calls it the capital of Perea, east of the lake of Tiberias, sixty furlongs. Pliny, lib. v. cap. 16. places it on the river Hieramace. It gave name to a district beyond Jordan. Pompey repaired Gadara in consideration of Demetrius, his freed-man, a native of it. Gabinius settled there one of the five courts of justice for Judea. Polybius says, Antiochus the Great besieged Gadara, which was thought to be one of the strongest places in the country, and that it surrendered to him on composition. Epiphanius speaks of the hot-baths of Gadara. We find old medals of this city; and some of its ancient bishops in the subscriptions of councils.

The evangelist Mark, v. 1. says, that our Saviour having passed the sea of Tiberias, came into the district of the Gadarenes. Luke says the same, viii. 26. Gr. Matthew, viii. 28. calls it Gergasenes; but some Greek copies read Gadarenes. Origen thinks we should read Gergasenes. Gergasa was near Gadara, and the territory belonging to it was more extensive than that of this last city. As the lands belonging to one were included within the other, one evangelist might say the country of the Gergasenes, another the country of the Gadarenes: either being equally correct.

II. GADARA, a city of Palestine, near Diospolis and Nicopolis. Perhaps the same as Gazer, Gazera, Gedor, Gadera, Gador, Gaderoth, frequently mentioned in the Maccabees and Josephus. *Vide* Reland. *Palæstin.* lib. iii. page 679. We

have observed, that in Josephus, the reading was in some places Gadara, instead of Gabara. Gabara lay west, and Gadara east of the sea of Tiberias.

GADDI, גדי, *my happiness, my army, my troop*: otherwise, a *kid*.

GADDI, son of Susi, of Manasseh, sent by Moses to explore the land of Canaan, Numb. xiii. 11.

GADDIEL, גדיאל, *goat of God*; from גדי *gedi*, a *goat*: otherwise, *the Lord is my happiness, or my army*; from גדה *gadah*, *felicity, army, &c.* and אל *el*, *God*.

GADDIEL, son of Sodi, of Zebulun, sent by Moses to explore Canaan, Numb. xiii. 10.

GADDIS, גדיש, the same as Gaddi: or, a *heap of corn on the floor*; from גרש *gadish*.

GADDIS, the surname of John, son of Mattathias, and brother of Judas Maccabeus. Some copies read *kaddis*, *holy*. *Gaddis* may signify, a *goat*, or *good fortune*.

GADI, גדי: the same as Gaddi.

GADI, father of Menahem, 2 Kings, xv. 14.

GADI, where Bani was born, a gallant officer in David's army, 2 Sam. xxiii. 36. Probably Gadah, or Hazar-gaddah, in the south of Judah, Josh. xv. 27.

GADOR, the same as Gadara. *Vide* II. GADARA.

GAHAM, גחם, גחם: *who conducts them*; from גח *guach*, *to guide, to turn out*, and חם *am*, *them*: otherwise, *their departure*: otherwise, *going out of heat*; from גח *guach*, *going out*, and חם *chum*, *heat*.

GAHAM, son of Nahor and Reumah, Gen. xxii. 24.

GAHAR, גחר: *the coming out of heat or anger*; from גח *guach*, *coming out*, and חרה *charah*, *anger*, or חרר *charar*, *fire, heat*.

GAHAR, a Levite, who returned from Babylon with Esdras, Ezra ii. 47.

GAIUS, or Caius, Γαῖος: may signify *earthy*; from γαῖα, *the earth*, or *joyful*. *Vide* CAIUS.

GAIUS, Paul's disciple, Acts xix. 29. was probably a Macedonian, but settled at Corinth, where he lodged Paul during his abode there:—Rom. xv. 23. "Gaius, mine host." When the apostle went into Asia, Gaius and Aristarchus accompanied him to Ephesus, where they abode some time with him; so that in the sedition raised there, about great Diana, the Ephesians ran to the house of Gaius and Aristarchus, and dragged them to the theatre: no harm happened to either of them, because the commotion was appeased by the prudence of the town clerk. Origen, in Rom. speaks of Gaius, Paul's disciple, said to have been bishop of Thessalonica.

II. GAIUS, to whom the apostle John wrote his third epistle, was, in the opinion of several

commentators, the same as Gaius, Paul's disciple and host at Corinth: others think, the Gaius of John is mentioned, Acts xx. 4. as of Derbe, in Lycaonia, consequently is not Gaius, the Macedonian. The Apostolic Constitutions imply, lib. vii. cap. 46. that St. John established one Gaius in the bishopric of Pergamus; and the author of the Additions to Athanasius' Synopsis, p. 155. seems to believe, that the style of John's gospel was Gaius' who was Paul's host. But much more probably, it was to Gaius of Derbe, St. John's epistle is addressed.

GALAL, גלל: *wheel, ball, revolution, frontier.*

GALALAI, גללי: גלגל, גלגלתי: *my wheel, my frontier, [roll, limit, periphery.]*

GALATIA, a province in Asia Minor, having Cappadocia east, Bithynia west, Pamphylia south, and the Euxine Sea north. The Gauls having invaded Asia Minor, in several bodies (of which we have an account in Pausanias, Attics, cap. iv. conquered this country, settled in it, and called it Galatia, which, in Greek, signifies Gaul: rather, perhaps, New Gaul, or Little Gaul.

The Galatians, to whom St. Paul wrote, were descended from these Gauls. Paul preached several times in Galatia; first, A.D. 51. Acts xvi. 6; afterward, A.D. 54. Acts xviii. 23; and formed considerable churches there. It is credible he was the first who preached there to the Gentiles; but, possibly, Peter had preached there to the Jews, since his first epistle is directed to the Jews, scattered throughout Pontus, Galatia, &c. And the Jews converted by Peter were probably they who occasioned those differences in the Galatian church, on account of which Paul wrote his epistle, wherein he takes some pains to establish his character of an apostle, which had been disputed with intention to place him below Peter, who preached, generally, to Jews only, and who observed the law. The subscriptions, in the Greek, of this epistle, say it was written from Rome. Theodoret thinks it was the first which Paul wrote from thence; and Jerom will have it, that he penned it while in prison: but we choose rather to follow that opinion which dates it from Ephesus, A.D. 55.

In 2 Mace. viii. 20. it is said, that Judas Maccabeus exhorting his people to fight valiantly against the Syrians, related to them several examples of God's protection; among others, that which they had experienced in a battle fought in Babylonia, wherein 6000 Jews killed 120,000 Galatians. We have no particulars of the time, or circumstances of this defeat; but it is probable, that the Galatians, settled in Galatia, were not meant, but the Gauls, who at that time overran Asia,

as we have observed from Pausanias: the Greek *Galatai* being taken equally for either.

GALBANUM, חלבנה *chelbaneh*. LXX, Χαλβάνην, ■ gum, or sweet spice, an ingredient in the incense burned on the golden altar, in the holy place. It is a juice, drawn by incision from a plant, much like the large kind of fennel, and which grows in Syria, on mount Amanus. The smell is not very agreeable, especially alone. The word signifies—fat, unctuous, gummy.

GALILEE, גליל, גלילאיה: *a frontier; from Gilgal. Vide GALAL and GALALAI.*

GALILEE, a province in Palestine, extending principally north, beyond the plain of Jezreel, or the Great Plain; divided into Upper and Lower Galilee. Lower Galilee extends into Zebulun, Asher, and Naphtali, on this side Jordan, west of the sea of Tiberias. Upper Galilee extends principally beyond Jordan, inclining toward the Trachonitis, Libanus, and Batanea. It was called, Galilee of the Gentiles, because possessed by Gentiles, with Jews interspersed among them; and because it bordered on Gentile nations, as the Phœnicians, Syrians, and Arabians.

As our opinion that Galilee extended beyond Jordan has some difficulty, it is necessary to support our assertion. Judas Gaulanitis is called the Galilean, Acts v. 37; and in Josephus, Antiq. lib. xx. cap. 3. Now Gaulan was beyond Jordan; Galilee therefore extended into that country. Josephus places Bethsaida on the other side Jordan, Antiq. lib. ii. de Bello, cap. 18. and so does Pliny, lib. v. cap. 15. that city was certainly part of Galilee, and the apostles who were of Bethsaida, are called Galileans; Galilee, therefore, in part at least, reached beyond Jordan. Eusebius, on Isaiah ix. says clearly, that Galilee lay on the other side of Jordan. The LXX in Isaiah, xxxiii. 9. translate Basan—Galilee. Now Basan was certainly beyond Jordan. Jerom, in his comment, remarks, that these interpreters have put the name of a province for a certain place in that province. He believed that Basan was in Galilee. For this opinion, see Lightfoot, and Cellarius; for the contrary, Reland, Palestina. tom. i. lib. i. cap. 31.

Josephus, de Bello, lib. iii. cap. 2. limits Galilee thus: it is terminated west, says he, by the city of Ptolemais. and mount Carmel (which do not belong to Galilee;) on the south by the country of Samaria and Seythopolis, on the river Jordan; on the east by the cantons of Hippos, Gadara, and Gaalan; on the north, by the confines of the Tyrians.

Lower GALILEE reaches in length from Tiberias to Chabulon, or Zabulon, the frontier of Ptole-

mais; in width from Chaloth, in the great plain, to Bersabee. The breadth of Upper Galilee begins at Bersabee, and extends to Baca, which separates it from the Tyrians. Its length reaches from Tella, a village on the river Jordan, to Meroth. But the exact situation of these places is not known.

Josephus says, the Galileans were naturally good soldiers, bold, and intrepid; that they bravely resisted the foreign nations around them; that their country was fruitful, and well cultivated; and the people laborious and industrious. That the number of towns and villages in it was very great, and so well peopled, that the least towns contained 15,000 inhabitants.

Our Saviour was surnamed Galilean, because he was brought up at Nazareth, a city of Galilee. His disciples, and Christians in general, were called Galileans, Acts ii. 7; Arrian, lib. iv. Dissert. Epict. cap. 7; Julian. Imper. Ep. ad Porphy. because the apostles were of Galilee. Matthew, iv. 15. applies to the preaching of our Saviour those words of Isaiah, ix. 1, 2. "The land of Zebulun and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness, saw great light." The Galileans were not esteemed very knowing in matters of religion; and the Jews did not believe that a prophet would come out of Galilee, John vii. 41, 52. forgetting the prophet Jonah, 2 Kings, xiv. 25. Their language and their accent were different from those of the Jerusalem Jews. Peter was known to be a Galilean by his accent, Matth. xxvi. 73.

Sea of GALILEE, vide CINNERETH.

I. GALILEANS, Christians, the disciples of Jesus Christ were called by this name; he having many disciples in that country, and having spent much time there during his ministry.

II. GALILEANS, a sect of Jews, which sprang up some years after the birth of Jesus Christ. Judas, of Gaulan, in Upper Galilee, was author of it, about A.M. 4010, on occasion of Augustus' appointing an enrollment of the people; which was executed by Quirinius, in the tenth year of Jesus Christ, Luke ii. 1. which was the last year of Augustus, Acts v. 37. This numbering, or enrollment, of the people was different from that at our Saviour's birth. *Vide CYRENIUS*; also *FRAGMENT*, No. 127.

Judas the Gaulanite, says Josephus, Antiq. lib. xviii. cap. 2. pretended, that the tax established by the Romans, and regulated by Quirinius, was a manifest instance of servitude, which all true Israelites ought to oppose, with all their power.

These discourses inflamed people's minds: many joined Judas, took arms, and began a civil war; the spirit of which, properly speaking, was pacified only by intervals, till it ended in the destruction of Jerusalem. The disciples of Judas were called Galileans because Judas was of Upper Galilee; and his followers, for the most part, were of the same province. It has been thought, they were likewise called Herodians, because the kingdom of Herod the Tetrarch included Galilee beyond Jordan, and the neighbouring places about Gaulan.

The Galileans, according to Josephus, agreed in all things with the Pharisees; but were distinguished by an excessive love of liberty; being strongly prejudiced with the idea, that God alone is the prince whom they ought to obey. And perhaps there was some reference to this, not only in representing Jesus as a Galilean, to Pilate; but, Luke xxiii. 2. his accusers, to render him suspected of this heresy, say, they found him perverting the nation, and forbidding to give tribute to Cæsar. *Vide JUDAS*, XII.

GALL. For the wine mixed with gall, presented to our Saviour, while on the cross, Matth. xxvii. 34. *vide WINE*. The prophet Habakkuk mentions gall mixed with wine, as used to intoxicate: "Wo to him who putteth his bottle to his neighbour:"—which several versions render, by words expressive of gall or venom: *i. e.* what in the issue would prove so. So the Vulgate, Hab. ii. 13. We believe the prophet hints at the conduct of Pharaoh Hophra, king of Egypt, toward Zedekiah. *Vide FRAGMENT*, No. 58. That king promised Zedekiah assistance, and engaged him in rebelling against Nebuchadnezzar; but in his necessity he failed him; *he gave him gall to drink, and made him drunk, that he might have the pleasure of seeing his nakedness.* The Rabbins relate, that Nebuchadnezzar, one day, at an entertainment, sent for Zedekiah, and gave him an intoxicating liquor to drink, purposely to expose him to ridicule. But perhaps the idea of the prophet is, wine excessively sweet, or praised as excessively sweet, to render the reverse more bitter—more confounding.

Moses, in the name of God, threatens the Israelites to make their grapes, *grapes of gall, and their wine the poison of dragons*, Deut. xxxii. 32, 33. to change the sweetness of their grapes into bitterness, and their wine into poison; which, instead of cheering and nourishing, would intoxicate and destroy them. In the story of Tobit, the gall of a fish is used in curing his father's eyes, Tobit vi. 5; ix. 8, 13. Pliny, lib. xxviii. cap. 10. notices the use of gall for sore eyes; *Ad oculo-*

rum medicamenta utilius habetur. In Jeremiah, viii. 14; ix. 15. *to give water of gall to drink*, denotes very bitter affliction, Lam. v. 19. And the Psalmist, lxi. 21. says, that his enemies, or rather the enemies of the Messiah, offered him *gall to eat, and vinegar to drink.* The *gall of bitterness*, Acts viii. 23. signifies the most excessively bitter gall: the most desperate disposition of mind; the most incurable malignity, as difficult to be corrected as to change gall into sweetness.

GALLIM, גלים: *who heap up, who cover, who roll*; from גל *gal*, or from גלה *galah*.

GALLIM, גלים, γαλλίμ: *drops or drop of the sea*; from גל *agal*, a drop, and ים *jam*, the sea: otherwise, *which covers, which runs, which rolls*; from גל *gal*.

GALLIM, or Ægallim, Agalla, a town beyond Jordan. *Vide AGALLA.*

GALLIO, Γαλλίων: *he that sucks, or lives on milk.*

GALLIO, brother of Seneca the Philosopher, before named Marcus Annæus Novatus; but being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made him proconsul of Achaia; and, A.D. 53, under Nero, he was again proconsul there. He was of a mild, agreeable temper: his brother Seneca dedicated to him his books *Of Anger*: he shared in the fortunes of his brothers, as well when out of favour as in their prosperity at court: Nero, at last, put him to death as well as them. The Jews being enraged at Paul, for converting many Gentiles, dragged him to Gallio's tribunal, who, as proconsul, generally resided at Corinth, Acts xviii. 12, 13. *They accused him of teaching men to worship God contrary to the law.* Paul being about to speak, Gallio told the Jews, that "if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences; nor would he judge them." Sosthenes, the chief ruler of the synagogue, was seized and beaten, before Gallio's seat of justice, without this governor's concerning himself about it, A.D. 54.

I. GAMALA, a town of Galilee, surnamed the *City of the Horsemen.* *Vide GAMA.*

II. GAMALA, a town beyond Jordan, in the Gaulanitis; called Gamala, because its appearance somewhat resembled the form of a camel. It was part of Agrippa's kingdom; but the inhabitants refusing to submit to him, it was besieged, first by Agrippa's forces, afterward by the Romans, who, after a long siege, took and sacked

it, Joseph. de Bello, lib. iv. cap. 2, 3, 4, 5, 6, 7. in Græco; seu cap. 1, 2, 3. in Lat.

GAMALIEL, גמליאל: *recompense of God, or camel of God, or weaned of God*; from גמל *gamal*, and אל *el*, God.

I. GAMALIEL, son of Pedahzur; he was prince of Manasseh, when the Israelites left Egypt, Numb. i. 10; ii. 20; vii. 54.

II. GAMALIEL, doctor of the law, a Pharisee, Paul's master, likewise master of St. Barnabas and St. Stephen, if some writers may be believed. The Jews having brought Peter before the assembly of rulers, Gamaliel moved, that the apostles should retire; then he advised the assembly to take heed what they intended to do touching these men, &c. and to treat them with lenity. Gamaliel's advice was followed; and the apostles were liberated, Acts v. 34.

It is reported, but the report is very dubious, that after the death of St. Stephen, Gamaliel encouraged the Christians, by night, to carry off his body; and lent them his chariot, to carry it to lands of his own, seven or eight leagues from Jerusalem. Also, that Nicodemus was Gamaliel's nephew, or cousin, in consideration of which, the Jews, instead of putting Nicodemus to death, only banished him. Also, that Gamaliel was converted, but by whom no one knows.

Some have believed the Gamaliel of the Acts to be the Gamaliel of Japhneh, or Dibanah, who, according to the Jewish doctors, succeeded Jochanan, as patriarch of the West.

The time they assign to him is not absolutely inconsistent with what St. Luke relates of Gamaliel. He gave his opinion in the Jewish assembly, A.D. 32. He was witness to the taking of Jerusalem, A.D. 70; and shortly afterward he might succeed Jochanan.

III. GAMALIEL, grandson to the former; was, it is said, the first patriarch of the Jews, about A.D. 97.

GAMMADIM, *vide PIGMIES.*

GAMUL, גמול: *recompense: otherwise, to wean*; from *gamal*.

GAMUL, head of one of those sacerdotal families, which served in the temple.

GARDEN, *hortus*, in Hebrew, גן *gan*, in Greek, κήπος *kepos*, is generally supposed to mean—a kitchen-garden, a fruitery, or an orchard; wherefore that wherein God placed our first parents, is called, the *Garden of Eden*, i. e. of delights. But the Hebrews, to signify an orchard, more generally use the word פריס *paradis* (from whence is derived the Greek, παραδείσος *paradisos*) i. e. a garden planted with trees. Scripture mentions the *king's gardens*, which were either in the city, or adjoining the walls of Jerusalem.

Here was the royal burial-place, 2 Kings, xxi. 18, 26. Isaiah, i. 29. reproaches the Jews with their abominations and idolatry, committed in gardens. These were consecrated to Venus and Adonis; here they sacrificed;—*that sacrificeth in gardens*, Isaiah lxv. 3; after which, they thought they were well purified, when they had washed in the water of the garden, Isaiah lxvi. 17.

GAREB, גַּרְבִּי: *gall*: Syriac, *a pitcher*.

GAREB, of the city Ither, a brave officer of David, 2 Sam. xxiii. 38.

GAREB, a hill near Jerusalem, Jer. xxxi. 39. It is said, in the Mishnah, that from Gareb to Silo were three miles; and that, there was Micah's ephod; Sanhedrim, fol. 103. But the Gareb of Jeremiah could not be so far, since he says, Jerusalem shall reach to the hill Gareb; from Jerusalem to Silo was twelve leagues.

GARMI, גַּרְמִי: *my bone*, or *the bones*: otherwise, *the water of the stranger*; from מִי *mi*, *water*; and גַּרְמִי, *a traveller*.

GARMI, of Maachathi, and son to Naham. 1 Chron. iv. 19. [The English translators read Naham, the father of Keilah, the Garmite, according to the Hebrew text. Calmet keeps close to his Vulgate, which herein agrees with the Septuagint.]

GATAM, גַּתָּם, גַּתָּם: *their lowing*; from גָּחַךְ *gaha*, *to low*, and אֲמָם *am*, *theirs*: or, *their touch*; from נָגַח *nagah*, *to touch*: otherwise, *the lowing of the perfect*; from גָּחַךְ *gahah*, *to low*, and תָּמַם *tamam*, or תָּם *tham*, *perfect*.

GATAM, son of Eliphaz, the son of Esau, Gen. xxxvi. 11.

GATE. We remark, concerning the gates, or doors to the houses of the Hebrews, that, generally, their posts were of wood: such were the gates of Gaza, which Samson carried away on his shoulders, Judg. xvi. 3; *i. e.* the gate, bars, posts, and locks, if there were any. The doors of houses and churches in Palestine, are generally very low; to prevent the Arabs, who always go on horseback, from getting in, and misbehaving there.

GATE is often used in Scripture to denote a place of public assembly, where justice was administered, Deut. xvii. 5, 8; xxv. 6, 7; xxi. 19; xxii. 15, &c. As the Jews mostly laboured in the fields, assemblies were held at their city gates, and justice was administered there, that labourers, whose duty required their work, might lose no time; and that country people, who had affairs of justice, might not be obliged to enter the town. One instance of these judgments appears in that given at the gate of Bethlehem, be-

tween Boaz, and a relation of Naomi, on the subject of Ruth, Ruth iv. 1. Another, in Abraham's purchase of a field to bury Sarah, Gen. xxiii. 10, 18. [The gate was the most public thoroughfare, &c. of a town.]

GATE, *Porta*, sometimes signifies—power, dominion; almost in the same sense as the Turkish emperor's palace is called, the *Porte*. God promises Abraham, that his posterity shall possess the gates of their enemies,—their towns, their fortresses, Gen. xxii. 17. Jesus Christ says to Peter; "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it," Matth. xvi. 1. *Vide* HADES, HELL, and FRAGMENT, No. 211. "Gates of Hell."

Scripture remarks, that the idol Dagon, having fallen before the ark, and two hands of his statue falling on the threshold of his temple, the priests afterward forbore to tread on this part of the door way, 1 Sam. v. 7. The prophet Zephaniah seems, perhaps, to allude to this custom of the Philistines, under the expression of—*those who leap on [or over] the threshold*.

Among the Tartars, they never walk on the thresholds of princes, out of respect to them; Bergeon. Voyage de Calpin, cap. 10. The caliphs of Bagdad obliged all who entered their palaces to prostrate themselves on the threshold, wherein they set a piece of the black stone of the temple at Mecca, to render it more venerable: this threshold was pretty high, and it had been a sin for any one to rest his feet on it; d'Herbelot, Bibl. Orient.

GATES of Hell. King Hezekiah, in his hymn, representing his condition when sick, expresses himself thus, Isaiah xxxviii. 10. "I said, in the cutting off of my days, I shall go to the gates of hell"—the grave. Jesus Christ, in the gospel, Matth. xvi. 18. says, that the "gates of hell shall not prevail against his church;" which is the same, probably, as what the Psalmist means by *the gates of death*, Psalm ix. 15. "Thou who liftest me up from the gates of death." "They drew near to the gates of death," Psalm cviii. 18. And, in Wisdom xvi. 13. the author represents the grave, hell, as a place, whither people went from all parts, there to enter on another life. Achilles, in Homer, says, he hates the man who says one thing and acts another, as he hates the gates of hell.

The Mahometans assign seven gates to hell, and to each its particular punishment: the first, for Mussulmen; the second, for Christians; the third, for Jews; the fourth for the Sabians;

the fifth for the Magi, or Guebres, worshippers of fire; the sixth for Pagans and idolaters; the seventh and deepest part of the abyss, for hypocrites, who make an outward show of religion, but have none. Others, by these seven gates, understand the seven principal members of a man, the instruments of sin; Al Koran, chap. of the stone.

GATES of Righteousness, Psalm cxviii. 19. those of the temple, where the righteous, the saints, true Israelites, pay their vows and praises to God; where none enter but purified Israelites, a nation of righteous men.

GATH, גת: a press.

GATH, a city of the Philistines, one of their five principalities, 1 Sam. vi. 17; famous for having given birth to Goliath. David conquered Gath in the beginning of his reign over all Israel, 1 Sam. xviii. 4; it continued subject to his successors till the declension of the kingdom of Judah, 2 Sam. viii. 1. Rehoboam rebuilt, or fortified it, 2 Chron. xi. 8. Uzziah re-conquered it; as did Hezekiah. Josephus makes it part of the tribe of Dan; but Joshua takes no notice of it. CALMET thinks, that Mitcah, mentioned by Moses, Numb. xxxiii. 29. is the Metheg of 2 Sam. viii. 1. [We translate it, *David took Metheg-Ammah* (*Metheg the Mother*) which in Chronicles is explained by—*He took Gath and her daughters*: Gath being the mother, and Metheg the daughter. But it may be, that the district of Gath, and its dependencies, was called, in David's time, Metheg-Ammah; but this being unusual, or becoming obsolete, the author of the Chronicles explains it to be Gath and its villages.] According to this idea, Gath of the Philistines, the birth-place of giants, 2 Sam. xx. 20, 22. must lie far in Arabia Petrea, toward Egypt, which is confirmed by Chronicles, which says, that the sons of Ephraim being in Egypt, attacked the city of Gath, and were there slain, 1 Chron. vii. 21. [Is Metheg transposed *Gathem*? מתג גתם.]

Jerom says, there was a large town called Gath, in the way from Eleutheropolis to Gaza; and Eusebius speaks of another Gath, five miles from Eleutheropolis, toward Lydda (consequently, different from that which Jerom speaks of; also another Gath, or Gattha, between Jamnia and Antipatris. Jerom likewise, speaking of Gath-Opher, the place of the prophet Jonah's birth, says it was called Gath-Opher, or Gath, in the district of Opher, to distinguish it from others, of the same name.

Gath was the most southern city of the Philistines, as Eckron was the most northern; so

that Eckron and Gath are placed as the boundaries of their land, 1 Sam. vii. 1, 4; xvii. 52. Gath lay near Mareshah, vide 2 Chron. xi. 8; and Micah i. 14. Heb. which agrees pretty well with Jerom, who places Gath on the road from Eleutheropolis to Gaza. Gath was a place of strength, in the time of the prophets Amos and Micah, independent of the kings of Judah, Amos vi. 2; Micah i. 10, 14; but was taken by Uzziah, king of Judah, while Amos was living; and afterward by Hezekiah, in Micah's time. Gethaim—the Gaths—2 Sam. iv. 3; Nehem. xi. 33. is Gath. David had a company of Gittite guards. Gath signifies a press; wherefore it is no wonder, that we find several places of this name in Palestine, where presses were common.

GATH-OPHER, גת-אפר: גת: ἡ φέρε: who digs at the wine-press; from אפר *chaphar*, to dig, and גת *gath*, a press; otherwise, he that seeks, or confounds the press; from the same.

GATH-OPHER, or Gath-Epher, or Gath, in the district of Opher, in Galilee, the birth-place of the prophet Jonah, 2 Kings. xiv. 25. Joshua, xix. 13. places this city in Zebulun. Jerom, in his preface on Jonah, says, it was two miles from Sephoris, otherwise Diocæsarea.

GATH-RIMMON, גת-רמון: the press of the pomegranate; from גת *gath*, a press, and רמון *rimmon*, a pomegranate-tree: otherwise, exalted press; from רמם *ramam*, elevation.

I. GATH-RIMMON, a city belonging to Dan, Josh. xix. 45. Jerom places it ten miles from Diospolis, toward Eleutheropolis. It was given to the Korathites.

II. GATH-RIMMON, a city in the half-tribe of Manasseh, on this side Jordan; given to the Korathites, Josh. xxi. 25.

III. GATH-RIMMON, a city of Ephraim, given to the Korathites, 1 Chron. vi. 69.

GAVER, or *Gor*, גור: the young of an animal (as of a bitch, or lioness;) or, dwelling, fear.

GAULAN, גולן, γαλαν: their transmigration; from גלה *galah*, transmigration, and גאן *gan*, theirs: otherwise, their revolution.

GAULAN, or Gaulon, or Golan, a city beyond Jordan, from whence the small province of Gaulanitis was named. It was given to the half-tribe of Manasseh, on the other side Jordan, Deut. iv. 48. It was ceded to the Levites of Gershom's family, and became a city of refuge, Josh. xxi. 27. Eusebius says, that, in his time, the city of Gaulan was still considerable in the Batanea; but he does not exactly describe its situation. It was in Upper Galilee, beyond Jordan. Judas of Gaulan, head of the Galileans,

was a native of it. The Gaulanitis extended from the Perca to Libanus.

GAZA, גָּזָא, גַּזְזִי: *strong*; from גַּז hazaz: otherwise, a goat; from גַּז hez.

GAZA, a city of the Philistines, given by Joshua to Judah, Josh. xv. 47; 1 Sam. vi. 17. It was one of the five principalities of the Philistines, toward the southern extremity of Canaan. In the Hebrew, it is called גָּזָא Aza, or Osa, with a *y* Hain, which the LXX sometimes express by a *G*. Stephens, the geographer, says, that, in his time, the Syrians called it Aza. It was situated between Raphia and Askelon. Its advantageous situation exposed it to many revolutions. It belonged to the Philistines; then to the Hebrews; recovered its liberty in the reigns of Jotham and Ahaz; but was conquered by Hezekiah, 2 Kings, xviii. 8. It was subject to the Chaldeans, who conquered Syria and Phœnicia; afterward to the Persians. They held it when Alexander besieged, took, and destroyed it. This Gaza, or at least the little town of Gaza on the Sea, otherwise called Majuma, was rebuilt.

It was afterward possessed by the kings of Egypt, Joseph. Antiq. lib. xiii. cap. 21. Antiochus the Great took and sacked it, Polyb. in excerptis Valesii. The Maccabees took it several times from the Syrians, 1 Macc. xi. 61; xiii. 43. Alexander Janneus, king of the Jews, took and destroyed it, Joseph. Antiq. lib. xiii. cap. 21. Gabinus repaired it, Antiq. lib. xiv. cap. 10. and there are coins extant, struck in this city, *vide* plate of "ASHTAROTH," No. 6. Augustus gave it to Herod the Great; but it was not subject to his son Archelaus. Luke says, Acts viii. 26. that Gaza, in his time, was a desert place; meaning, in all probability, the great city of Gaza, situated on a mountain twenty miles from the sea; not Little Gaza or Majuma, which was very populous. The emperor Constantine gave Majuma the name of Constantia, in honour of his son, and granted it the honours and privileges of a city, independent on Gaza. But the emperor Julian deprived it both of its name and its privileges.

II. GAZA, a city of Ephraim, 1 Chron. vii. 28.

GAZABAR, גַּזְבָּר, גַּזְזָרִי: The Hebrew has *milhridath*, the treasurer. The Vulgate puts the name for the signification; from גַּדְבָּר gaduber, treasurer, changing ד daleth, into ז zain.

GAZABAR, a Persian, the father of Mithredath, Ezra i. 8.

GAZARA. The same as Gadara, and Gazer.

GAZATHITES, גַּזְזִיתִים: *strong*; from גַּז hazaz: otherwise, goats; from גַּז hez.

GAZER, or Gazara, גָּזָר, גַּזְזָרִי: *cut*, or *divided*: otherwise, *sentence*, *determination*.

GAZEZ, גָּזֵז, גַּזְזִי: *shearer*, *fleece*.

GAZEZ, third son of Caleb, by his concubine Ephah, 1 Chron. ii. 46.

GAZOPHYLACIUM, Γαζοφυλάκιον; it answers to the Hebrew לשכה or נשכה, *domicilium*, *habita-culum*. This word, according to the Greek etymology, signifies the *treasury chamber*. There were several places in the temple of Jerusalem, wherein were kept the rich presents, which had been consecrated by kings, princes, or private persons. But the signification of *gazophylacium* has been enlarged, to comprehend the rooms where the provisions of the temple were laid up, both for sacrifices, and for the priests: and in general for all the apartments of the temple. In the gospel, Mark xii. 41, 43. Luke xxi. 1. by *gazophylacium* is meant, the trunk, or chest, into which people cast their offerings; it was placed at the entrance of the temple.

CAZZAM, גָּזָם: *a caterpillar*: otherwise, *their fleece*; from גָּז ghez: or *he that shears them*: from גָּז ghez, and אָם am, *them*, *theirs*.

GEBA, גֵּבָע, גַּבְעָא: *hill*, or *cup*. *Vide* GABAA.

GEBAL, bound, or limit.

GEBAL, Psalm lxxxiii. 7. Gebal, Ammon, and Amalek. The Chaldee and Samaritan, instead of mount Scir, sometimes put mount Gebal. Josephus likewise speaks of the Gebilites, south of Palestine; and Stephens the geographer, speaks of the Gebalene, in Arabia, or the country of Amalek. Lastly, Eusebius and Jerom frequently mention the Gebalene, in Idumea, and its capital, Petra. These marks show, that the country called Gebal, lies south of Judah, and in south Idumea. Gebal signifies a mountain; and the denomination of Gebalene is not ancient, since it appears only in Psalm lxxxiii. which, in our opinion, was written in the time of Jehoshaphat, king of Judah.

GEBER, גֵּבֵר: *strong man*: Syriac, *a cock*.

GEBER, son of Uri, governor of the province of Gilead, in the reign of Solomon, 1 Kings, iv. 19.

GEBIM, גֵּבִים, גַּבִּימ: *ditches*: otherwise, *grass-hoppers*; from גֵּב gob: otherwise, *height*: from גֵּב gab.

GEBIM. Isaiah x. 31. "Madmenah is fled, the inhabitants of Gebim take to flight." The situation of Gebim we know not; by many it is taken in general for hills.

GEDALIAH, גִּדְיָהוּ, גַּדְיָהוּ: *God is my greatness*, or *fringe of the Lord*; from גִּדְלִים gedilim, *fringes*, and יְהוָה jah, *the Lord*.

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GEDALIAH, son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the temple, Jer. xl. xli. 2 Kings, xxv. 22. A.M. 3416; ante A.D. 588, to govern the remainder of the Jewish people, and to gather again those who had fled. Jeremiah retired to him at Mizpah; and many Jews who had fled into Moab and Ammon, came thither also. Gedaliah assured them of Nebuchadnezzar's protection, provided they lived peaceably. Ishmael, son of Nethaniah, of the royal family of Judah, came likewise to see Gedaliah, who had been informed, that Ishmael was sent by Baalis, king of Ammon, to kill him; but Gedaliah would not believe it, nor would permit any one to prevent the designs of Ishmael. He received him at his table, and entertained him; but when the banquet was over, Ishmael, and his associates, massacred Gedaliah, and all about him, as well Jews as Chaldeans.

II. GEDALIAH, son of Amariah, grandfather of the prophet Zephaniah, Zeph. i. 1.

III. GEDALIAH, a Levite, son of Ethan, or Jeduthun, 1 Chron. xxv. 3.

IV. GEDALIAH, son of Pashur, Jer. xxxviii. 1.

GEDEON, son of Raphim, and father of Jamnor; of the tribe of Simeon, Judith viii. 1.

GEDER, גדר; *wall, dry wall, or hedge.*

GEDER. The king of Geder was taken and slain by Joshua, Josh. xii. 13. This Geder is probably the Gedor of 1 Chron. iv. 39; the Gederoth of 2 Chron. xxviii. 18; Gedor, Josh. xv. 58; and Gazer, Gazera, or even Gadara, or Gadera, in the Maccabees. *Vide GADARA II.*

GEDEROTH, גדרות; *walls, hedges, enclosures.*

GEDEROTH, *vide GADARA II.*

GEDEROTHAIM, גדרתים, a city, Josh. xv. 36. *the two walls.*

I. GEDOR, son of Penuel, of Judah, 1 Chron. iv. 18.

II. GEDOR, son of Maachah, of Benjamin, 1 Chron. viii. 31.

GEDRUS. In the time of Eusebius and Jerom, Gedrus was a large place, ten miles from Diospolis, toward Eleutheropolis. Probably the same as Gadera, Gadara, or Gedor; Euseb. & Hieron. in Gedur.

GEHAZI, גחזי; *valley of sight, or vale of the breast.*

GEHAZI, Elisha's servant, almost continually attended that prophet, and was concerned in whatever happened to him; till being overcome by avarice, he solicited in the prophet's name, as if the prophet had sent him, from Naaman, a talent of silver, and two changes of garments,

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2 Kings, v. 20, & seq. Naaman gave him two talents: but when Gehazi returned, Elisha demanded of him whence he came? Gehazi answered he had been no where. Elisha said to him, "Went not my heart with thee, when thou didst receive money and garments? the leprosy, therefore, of Naaman shall cleave to thee and to thy seed." Immediately Gehazi was seized with a leprosy, and quitted Elisha from that time. The king of Israel would sometimes make Gehazi relate the wonders which God had wrought by Elisha, 2 Kings, viii. 4, 5, &c. *Vide ELISHA.*

GEHENNA, Γέεννα; *the vale of vanity, or of deceit; from גח ghei, a valley, and אן on, vanity; otherwise, of riches; from הון hon: otherwise, of sorrow; from אנה anah: or hell, according to the Syriac.*

GEHENNOM, or **GEHENNON**, גיהנום, Φάραγξ ἐννὸμ: *the vale of their sorrow, or of their riches, or of their deceit; from גח ghei, a valley, and אן on, or הון hon, or אנה anah.*

GEHENNOM, or **GEHENNA**, or Valley of Hinnom; or Valley of the Son of Hinnom (*Vide Joshua xv. 8; 2 Kings, xxiii. 10. גיהנום Gehennom, Vallis Hennon*) a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. Eusebius says, it lay east of Jerusalem, at the foot of its walls. But we are certain, it likewise extended south, along the brook Kidron. It is thought this valley was the common sewer belonging to Jerusalem, and that a fire was always burning here to consume the filth of the city; in allusion to which, hell is called *gehenna*, *vide Kimchi* in Psalm xxvii. & Cosar. Serm. i. Matth. v. 22; xviii. 29; Mark ix. 43; Luke xii. 5. Others believe that *Gehenna*, as a name of hell, is derived from the fire kept up in the valley of Hinnom, in honour of Moloch, the false god, to whom the Hebrews too frequently offered human sacrifices, and even their own children, Jer. vii. 30, & seq. King Josiah, to pollute this place, and to render it odious, commanded all manner of ordure and dead men's bones to be thrown into it, 2 Kings, xxiii. 10. *Vide the MAP of JERUSALEM. FRAGMENT, No. 136, &c. Vide also HADES, and TOPHET.*

GELILOTH of Jordan. Some believe it was the place beyond Jordan, where the tribes of Reuben, Gad, and the half tribe of Manasseh, erected a monument, in proof of their relation to the other tribes, Josh. xxii. 10. Others translate Geliloth, the circuits or roundings, the limits or hill about Jordan: Tumuli Jordanis. In Joshua

xviii. 18. we find Geliloth signifying Gilgal, or the eminences about Gilgal. Vulgate, *Pertransit usque ad tumulos*.

GELMON, or Gelon, or Gilon, a city of Judah, the birth-place of Abitophel, 2 Sam. xxiii. 34. Joseph. Antiq. lib. viii. cap. 8, 9.

GEMALLI, גמלי, גמלי; *my recompense*: otherwise, *who has weaned me*: otherwise, *my camel*.

GEMALLI, father of Ammiel, of Dan, Numb. xiii. 12.

GEMARA, (Chald. גמרא; from גמר.) This word signifies, complement, perfection. The Rabbins call the pentateuch, *the law*, without any addition. Next to this they have the Talmud, which is divided into two parts; the first is only an application of the law to particular cases, with the decision of the ancient Rabbins, this is called Mishnah, or second law; the other part, which is a more extensive application of the same law, is a collection of determinations, by Rabbins later than the Mishnah. They term it Gemara, perfection, finishing, because they consider it as a conclusive explanation of the law, to which there can be no farther additions made.

There are two Gemaras, or two Talmuds: that of Jerusalem, and that of Babylon. That of Jerusalem was compiled, according to the Jews, about the end of the second or third century, by a celebrated Rabbin, named Joehanan; but father Morinus maintains, that the Gemara was not finished till about the seventh century. The Jews have little value for this Jerusalem Talmud, by reason of its obscurity. The Babylonish Gemara is, as the Rabbins say, more modern. It was begun by a Jewish doctor, named Ase, and continued by Marmar and Mar, his sons or disciples.

The Jews believe, that the Gemara contains nothing but the word of God, preserved in the tradition of the elders, and transmitted without alteration, from Moses, to Rabbi Judah the Holy, and the other compilers of the Talmud; who did not reduce it to writing, till they were afraid it would be corrupted by the several transmigrations and persecutions to which their nation was subjected. *Vide TALMUD*.

GEMARIAH, גמריה; *completion, or accomplishment of the Lord*; from גמר *gamar, accomplishment*, and יה *jah, the Lord*.

I. GEMARIAH, son of Hilkiah, sent to Babylon with Elasah, son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. They carried likewise a letter from Jeremiah to the Jewish captives at Babylon, warning them against certain false prophets, who flattered them with promises of a

speedy return to Judea. Jer. xxix. 3, 4; about A.M. 3408.

II. GEMARIAH, son of Shaphan, a counsellor of king Jehoiakim, before whom Baruch read Jeremiah's prophecies, and who reported them to the king, Jer. xxxvi. 12, 13, &c. A.M. 3399; ante A.D. 605.

GEMELI, גמלי, גמלי; *valley of salt-pits*; from גמלי *ghie, valley*, and מלח *melach, salt*, or *brine-pits*: otherwise, *the tale of mariners*.

GENAM, or Ganaïs, the valley of Naim, a village in the great plain of Samaria. Joseph. de Bello, lib. ii. cap. 2. Reland, page 805.

GENEALOGY, from the Greek, Γενεαλογία, *genealogia*, which signifies a list of ancestors. In Hebrew, ספר תולדות *sepher toledoth, liber generationis*. The Hebrews carefully preserved their genealogies, and never was a nation more circumspect respecting them. We find genealogies in their sacred writings, carried on above 3500 years. In the evangelists we have the genealogy of Jesus Christ, for four thousand years, from Adam to Joseph his father, or to Mary his mother. It is observed, Ezra ii. 62. that such priests as could not produce an exact genealogy of their families, were not permitted to exercise the sacred functions. Josephus says, that they had, in his nation, an uninterrupted succession of priests, for 2000 years; that the priests were particularly careful to preserve their genealogies, not only in Judea, but also in Babylonia and Egypt; and wherever they were, they never married but into their own rank, and they had exact genealogical tables, prepared from those authentic documents which were kept at Jerusalem, and to which they had recourse; that in all their wars, persecutions, and calamities, they always were particularly diligent in securing these documents, and in renewing them from time to time.

Notwithstanding that, since the war of the Romans against the Jews, about thirty years after the death of our Saviour, and since their entire dispersion in the reign of Adrian, the Jews have lost their ancient genealogies; and perhaps not even one of the sacerdotal race, can produce authentic proofs of his genealogy. Jerom says, ad Tit. iii. that the Jews know so perfectly their genealogies, that they could repeat all the names from Abraham to Zerubbabel, as easily as their own. *Ita illi à prima ætate, vernacula sui sermonis vocabula penitissimis sensibus imbibunt, & ab exordio Adam, usque ad extremam Zerubbabel, omnium generationes ita memoriter, velociterque percurrent, ut eos suum putes referre nomen*. St. Paul seems to condemn this affectation of

knowing old genealogies, Tit. iii. 9. when used only for ostentation; "avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

The genealogies set down by Ezra and Nehemiah, vary in some particulars. The reason whereof is assigned by Dr. Prideaux in these terms. "For the true settling of these genealogies," says he, "search was made by Nehemiah for old registers, and having among them found a register of the genealogies of those, who came up at first from Babylon, with Zerubbabel and Joshua, he settled this matter according to that, adding such as afterward came up, and expunging others whose families were extinguished; and this hath caused the difference between the accounts which we have of these genealogies, in Ezra and Nehemiah. For in the second chapter of Ezra, we have the old register, made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, a copy of it, as settled by Nehemiah, with the alterations I have mentioned." Prid. Connect. &c. part i. book iv.

GENERATION. Besides the common acceptation of this word, as signifying descent, it is used for the history and genealogy of any man, *e. g.* Gen. v. 1. "The book of the generations of Adam,"—*i. e.* the history of Adam's creation, and of his posterity. Gen. ii. 4. "The generations of the heavens and of the earth;" a recital of the creation of heaven and earth. Matth. i. 1. "The book of the generation of Jesus Christ, the son of David;" the genealogy of Jesus Christ, and the history of his life.

The ancients sometimes computed by generations; "In the fourth generation, thy descendants shall come hither again," Gen. xv. 16. "Joseph saw Ephraim's children of the third generation," Gen. i. 23. "A bastard shall not be admitted into the congregation, till the tenth generation," Deut. xxiii. 3. Among the ancients, when the duration of generations was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years: being neither uniform, nor settled. Only it is remarked, that a generation is so much longer as it is more ancient.

"This generation shall not pass away, till all be fulfilled," Matth. xxiv. 34;—there are some now living, who shall be witnesses of the event foretold. "O faithless and perverse generation!" "Save yourselves from this untoward genera-

tion:" from these perverse men. "To generation and generation," *i. e.* to future ages. "Who shall declare his generation?" Isaiah liii. 8. who shall relate the eternal generation of the Messiah? [rather, who shall describe the men, and their manners, who shall be his contemporaries?] *Generatio Dei conservet eum.* 1 John, v. 18. The saints, the children of God by regeneration, live innocently, because this regeneration, this quality of God's children, preserves them from sin: makes them hate sin.

GENESAR, otherwise, *Genesareth*, γεννησαρ; *garden of the prince*; from גן *gan*, a garden, and שר *shar*, a prince: otherwise, *protection of the prince*, or of him that governs.

GENESAR. The lake of Genesareth is the lake of Tiberias, and of Cinnereth; which see.

GENESIS, the first sacred book of Scripture; called in Greek Γένεσις, *genesis* or *generation*, because it contains the genealogy of the first patriarchs; in Hebrew, בְּרֵשִׁית *bereschith*, because it begins with that word. It includes the history of 2369 years; from the beginning of the world to the death of the patriarch Joseph.

GENNEUS, γενναῖος; *generous*; from the Greek, γενναῖος, *noble, generous*.

GENTILE. The Hebrews called the Gentiles גוֹיִם *Goiim*, ἔθνη, *the nations*; *i. e.* those who have not received the faith, or law of God. All who are not Jews, and circumcised, are *Goiim*. Those who were converted, and embraced Judaism, they called proselytes. Since the Gospel, the true religion, is not confined to any one nation and country, as heretofore. God, who had promised by his Prophets, to call the Gentiles to the faith, with a superabundance of grace, has executed his promise: so that the Christian church is composed principally of Gentile converts; and the Jews, too proud of their particular privileges, and abandoned to their reprobate sense of things, have disowned Jesus Christ, their Messiah and Redeemer, for whom, during so many ages, they had wished impatiently. In the writings of St. Paul, the Gentiles are generally denoted as Greeks: Rom. i. 14, 16; ii. 9, 10; iii. 9; x. 12; 1 Cor. i. 22, 24; Gal. iii. 28. St. Luke, in the Acts, expresses himself in the same manner; Acts vi. 1; xi. 20; xviii. 4, *et al.*

Paul is commonly called the *Apostle of the Gentiles*, 1 Tim. ii. 7. or the Greeks, because he principally preached Jesus Christ to them; whereas Peter, and the other apostles, preached generally to the Jews; and are called apostles of the Circumcision, Gal. ii. 7.

The prophets declared very particularly, the calling of the Gentiles. Jacob foretold that the Messiah,

he who was to be sent, the Shiloh, should be the expectation of the Gentiles. Solomon, after the dedication of his temple, prays for the stranger who should therein entreat God.

The Psalmist says, Psalm ii. 8. that the Lord shall give the Gentiles to the Messiah, for an inheritance; that Egypt and Babylon shall know him, Psalm lxxxvii. 4; that Ethiopia shall hasten to bring him presents, Psalm lxxii. 9, 10; that the kings of Tarshish, and of the Isles, the kings of Arabia and Sheba shall be tributary to him. Isaiah abounds with prophecies of the like nature, on which account he has justly been distinguished by the name of the prophet of the Gentiles.

In the New Testament, we see that Gentiles came to Jerusalem to worship. Some of these, a little before the death of our Saviour, addressed themselves to Philip, desiring him to show them Jesus, John xii. 20, 21. Queen Candace's eunuch, who came to Jerusalem, was likewise a Gentile, say several of the fathers. Acts viii. 27.

Courts of the GENTILES. Joseph. de Bello, lib. vi. cap. 6. says, there was in the court of the temple, a wall, or balustrade, breast high, with pillars at particular distances, and inscriptions on them in Greek and Latin, importing, that strangers were forbidden from entering farther; here their offerings were received, and sacrifices to be offered for them they standing here; but they were not allowed to approach nearer to the altar.

Pompey went even into the sanctuary, but he committed no indecency there; and the next day he commanded the temple to be purified, and the customary sacrifices to be offered, de Bello, lib. i. cap. 5. A little before the last rebellion of the Jews, some mutineers would have persuaded the priests to accept no victim not presented by a Jew, and obliged them to reject those which were offered by command of the Emperor, for the Roman people. The wisest men in vain remonstrated to them the danger this would bring on their country; that their ancestors had never rejected the presents of Gentiles; and that the temple was mostly adorned with the offerings of such people: at the same time, the most learned priests, who had spent their whole lives in the study of the law, testified that their forefathers had always received the sacrifices of strangers.

Some of the fathers seem to have believed, that Gentiles, who lived in a laudable manner, and observed the law of nature, were saved. St. Paul, Rom. ii. 9, 10, 11, &c. says. that *glory, honour, and peace, to every man that worketh*

good, to the Jew first, and also to the Gentile. When the Gentiles which have not the law, do by nature, the things contained in the law; if the uncircumcision (the Gentiles) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? &c.

Justin Martyr, Apolog. 2. maintains that those philosophers who lived conformably to reason, were Christians, though they knew not Jesus Christ; such as Socrates, Heraclitus, and others.

Clemens Alexandrinus, Stromat. lib. i. & lib. vi. asserts that they who lived before Jesus Christ, had two means for acquiring justification; the law and philosophy. Philosophy might at least dispose them to justice, but it produced not perfect righteousness. Origen thought favourably of the salvation of the Gentiles, but founded his opinion on the difficult passage, 1 Peter, iii. 19. as did many of the fathers.

Chrysostom, Homil. 37. in Matth. is of opinion, that they who died before Jesus Christ, and for this reason *could not* come to the knowledge of him, if they had forsaken idolatry, acknowledged only one God, and led a laudable life, would share in the happiness of heaven.

But if it be inquired whether Heathens have lived up to their knowledge, commendably, and morally well; *i. e.* that with proper knowledge of God, they have loved him, given him glory, hoped in him, followed the precepts of the law of nature, and observed them as they ought to do; (*i. e.* with a view to God,) and demonstrated the power and exercise of these principles, by actions animated with grace and charity, they have practised the first and greatest commandments, to love God with all their hearts, and their neighbour as themselves. If any one can show, that Seneca, Socrates, Heraclitus, or Plato thus knew God, loved and served him, I do not believe any divine will venture to close the entrance of heaven against them; but if inquiry be made into their lives, I very much question whether they will be found conformable to these rules. The reader may see this question more fully treated in Pererius on the Romans.

GENUBATH, גִּנְבַּת, גִּנְבָּת: *theft, robbery*; from גָּנַב *ganab*: otherwise, *garden, or protection of the daughter*; from גַּן *gan*, a garden, &c. and בַּת *bath*, a daughter.

GENUBATH, son of Hadad, 1 Kings, xi. 20.

GERA, גֵּרָא, *pilgrimage*; from גָּר *gur*: otherwise, *combat, dispute*; from גָּרָה *garah*: otherwise, *to ruminate*; from גָּרַר *garar*.

I. GERA, father of Ehud, Judg. iii. 15.

II. GERA, of Benjamin, father of Shimei, 2 Sam. xvi. 5.

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GERAR, or Gerarar, a city of the Philistines, south of Judah. The Abimelechs were kings of this city, in the time of Abraham and Isaac. *Vide* **ABIMELECH**.

Gerar extended far into Arabia Petrea, being twenty-five miles from Eleutheropolis, beyond Daroma, in the south of Judah. Moses says, it lay between Kadesh and Shur. Jerom, in his Hebrew traditions on Genesis, says, from Gerar to Jerusalem was three days journey. There was a wood near Gedar, spoken of by Theodoret, and a brook, on which was a monastery, noticed by Sozomen. Moses also mentions the brook or valley of Gerar, Gen. xxvi. 26. Sozomen speaks of a little town called Gera, fifty furlongs from Pelusium; and, 2 Mace. xiii. 24. we read that Judas was appointed governor from Ptolemais to the Cherrhenians. Gerar is confounded with Beersheba, Askelon, Allush, and Arad.

GERASA, or Gergesa, a city beyond, and east of the Dead Sea; by some included in Cœle-Syria, by others in Arabia. It is placed among the cities of the Decapolis, Matth. viii. 28.

The Greek edition of Matthew, for Gerasenians, have Gergesenes, and some have Gadarens. Luke and Mark read the same. Origen thinks, the true reading is neither Geresa nor Gedara; but that the city of Gergesa is meant, which lies on the lake of Tiberias, where, in his time, people showed the rocks and precipices, from whence the swine ran down.

GERGESA, *vide* the preceding article.

GERGESENES, גֵּרְשֵׁנִי, γεργῆσενος: *those who come from pilgrimage, from flight, or consummation; from נָגַשׁ nagash, and גֵּרָה gera.*

GERGESENES, or Girgashites, an ancient people, of the land of Canaan, beyond the sea of Tiberias; we find traces of their name in the city Gergesa.

GERIZIM, גֵּרִיזִים, *cutters; from גָּרַז garez.*

GERIZIM, a mount near Shechem, in Ephraim, a province of Samaria. Shechem lay at the foot of two mountains, Ebal and Gerizim. Gerizim was fruitful, Ebal was barren. God commanded that the Hebrews, after passing the Jordan, should go to the mountains Ebal and Gerizim; and should be divided in such a manner, that six tribes might be stationed on mount Gerizim, and six on mount Ebal. The former were to pronounce blessings on those who observed the law of the Lord; the others, curses against those who should violate it, Deut. xi. 29; xxvii. 12.

Joshua executed God's command: he built an altar, and offered burnt-sacrifices; and disposed the people, half on mount Gerizim, and half on Ebal, as had been directed.

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Eusebius, Jerom, Procopius, and Scaliger, were of opinion, that the mounts Ebal and Gerizim were not near Shechem, but lay east of Jericho, and Gilgal; that the mountains so called, near Shechem, were not those meant by Moses. St. Epiphanius places those mountains beyond Jordan: Hæres. ix. p. 25. But this opinion is not to be maintained. Gerizim was so near Shechem, that Jotham, the son of Gideon, from the top thereof, spoke to the people of Shechem, assembled at the bottom of it, and escaped, Judg. ix. 7.

While the Hebrews continued united, and of one religion, there was nothing particular at Gerizim. There is nothing said of it in the Kings or Chronicles. But after the Cutheans were settled in Samaria, and after the captivity, Ezra prosecuted idolatry every where, united with Nehemiah, in expelling Manasseh, son of Joiada, and grandson to the high-priest Eliashib, for having married the daughter of Sanballat, governor of Samaria. Epiphanius and Procopius affirm that at this time the Samaritans took the idols from the tops of their houses, and concealed them in a cave belonging to mount Gerizim; and that they continued secretly to worship them, by turning themselves at their prayers that way. After Manasseh, Sanballat's son-in-law, by permission of Alexander the Great, had built a temple to the true God, on Gerizim, Joseph. Antiq. lib. xi. cap. 8. the Samaritans joined the worship of the true God to that of their idols, which were hidden under Gerizim; whereby these words of the Scripture were verified: "They feared the Lord, and served their own gods, after the manner of the nations, whom they carried away from thence."

But this tradition of idols concealed under mount Gerizim, has no foundation in Scripture, Josephus, or the Samaritan historians; and proceeds, in all probability, only from what is related, Gen. xxxv. 3, 4. of Jacob's enjoining his family, to put into his hands their idols, &c. which he hid under a turpentine tree, behind the town of Sichem. From hence the Jews have forged a story, that the Cutheans, or Samaritan inhabitants of Sichem, worshipped these idols, concealed under a turpentine tree, at the foot of mount Gerizim.

The Samaritans maintain, that Abraham and Jacob erected altars at Gerizim, and that here Abraham prepared to sacrifice his son Isaac, Gen. xii. 6, 7; xiii. 4; xxxiii. 20. It is certain, this was on mount Moriah; now Moriah was in the neighbourhood of Sichem and Gerizim, Gen. xii. 6. "Abraham passed through the land, unto the place of Sichem, unto the plain

of *Moreh*,"—*usque ad convallem illustrem*; Heb. *usque ad convallem More*. And Deut. xi. 30. "*Super montem Gerizim & super montem Hebal*—*juxta vallem tendentem & intrantem procul*; Heb. *Juxta Elon More*: as far as the oak or turpentine-tree of *Moreh*. Jacob having purchased Hamor's field, at Sichem, built an altar there, and sacrificed to the Lord.

The Samaritans add, that God required the blessing to be given from mount Gerizim, to those who observed his laws, and his curses from Ebal, Deut. xxvii. 12, 13. that Joshua's altar on Gerizim is in being at this day: that mount Gerizim being beautiful and fruitful (whereas Ebal is entirely barren) Gerizim was chose for the place of blessing. They cite, from their Bible, Deut. xxvii. 4. "When ye be gone over Jordan, ye shall set up these stones, which I command you this day, in mount Gerizim, in the Hebrew copies, mount Ebal, thou shalt plaster them," &c. verses 12, 13. The same, Exod. xx. 18.

We see here a manifest corruption of the text, either by the Jews who substituted Ebal for Gerizim; or by the Samaritans, who substituted Gerizim for Ebal. What makes against the Samaritans, is, *first*, their having an interest in this falsification; *secondly*, that all the versions of the Bible agree, in general, with the Hebrew. [But these translations being all from the Hebrew, proves nothing against the Samaritans, whose text is not represented by them; so that this argument is not of any great force. If we had a plan of the place, and of the station of the tribes, this contradiction probably would vanish: as it might appear that the blessings or curses were not put upon either mountain, but were only repeated on the sides of the valley, adjacent to those mountains.]

The Hebrews have much greater advantage over the Samaritans, in showing by good histories, and authentic monuments, that the public exercise of the true religion was always solemnized in Jerusalem, and never at Gerizim; whereas the Samaritans have only histories of little certainty or antiquity, to support their worship at Gerizim; and if we confess, that Gerizim, and not Ebal, were to be read in the places quoted, it would only follow, that an altar was set up in haste there, for a particular temporary ceremony.

A temple was built on Gerizim, and consecrated to the God of Israel, A.M. 3672; ante A.D. 332; and as the mountain was very high, there were many steps cut for the convenience of the people. When Antiochus Epiphanes began to persecute the Jews, A.M. 3836; ante A.D. 170, the Samaritans entreated him, that their temple

upon Gerizim, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to Jupiter the Grecian; which was easily consented to by Antiochus. There is extant a medal, on which the temple is represented with many steps. Procopius says, in Deut. there were sixteen hundred and one. But an old traveller, who lived in the reign of Constantine, says, there were but three hundred.

The temple of Gerizim subsisted some time after the worship of Jupiter was introduced into it; but it was destroyed by John Hircanus Maccabeus, Antiq. lib. xiii. cap. 17. and was not rebuilt till Gabinius was governor of Syria; who repaired Samaria, and called it by his own name, Jul. African. in Syncelli Chronico, p. 308, nor do I find that this fact is related very distinctly in any history. It is certain, that in our Saviour's time, this temple was in being; and that the true God was worshipped there, since the woman of Samaria, pointing to Gerizim, said to him, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship," John iv. 20. We are assured, that Herod the Great, having rebuilt Samaria, and called it Sebaste, in honour of Augustus, would have obliged the Samaritans to worship in the temple which he had erected; but they constantly refused; and have continued to this day to worship God on this mountain.

GERRHENIANS, γερρηνῶν: inhabitants, pilgrims, or disputants.

GERRENIANS, or *Gerrceans*, 2 Macc. xiii. 24, probably inhabitants of Gerar. Vide GERARA.

GERSHAM, גֵּרְשָׁם, גֵּרְשָׁם: a stranger here; from גֵּר gher, a stranger, or traveller, and שָׁם sham, here: otherwise, a traveller of reputation; from gher, and שֵׁם shem, name, reputation.

GERSAN, Gersam, or Gershom, son of Moses and Zipporah, Exod. ii. 22.

GERSHOM, גֵּרְשֹׁם: the same with Gersam.

GERSHOM, or Gershon, son of Levi, and prince of a great family of the Levites, consisting of 7500 men, Numb. iii. 22, &c. Their office, during marches, was to carry the veils and curtains of the tabernacle. Their place in the camp was west of the tabernacle.

GERSHON, גֵּרְשֹׁן: his banishment: from גֵּר gharash, exile, and שָׁן an, his: otherwise, the change of pilgrimage; from שָׁנָה shanah, to change, and גֵּר gher, pilgrimage.

GERUTH, גֵּרוּת, βασιλῆς: pilgrimage, or he that travels. The Vulgate has put the signification instead of the name, the LXX read βεθ, instead of ג gimel.

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GERZI, גרזי, γερζαῖος: *hatchet, wedge*: otherwise, *he that cuts and hews*: from גרז garaz.

GERZI. David, during his abode at Ziklag, made inroads on the land of Geshuri, Gerzi, and Amalek. 1 Sam. xxvii. 8. The LXX read Gesiri, and some copies Geseri and Gesræum. The Syriac and Arabic read Gessua and Gedola.

GESHAN, גישן, γεισσαν: *that approaches*; from גש nagash: otherwise, *the vault of change*; from גיה ghie, *a vale*, and שנה shanah, *change*: or, *of ivory*; from שן shen: otherwise, *of sleep*; from שנה shenah, and ישן jashan.

GESHUR, גשור: *the sight of the valley*, from גיה ghie, *a valley*, and שור shur, *to behold, to view*: otherwise, *the vale of the ox*; from shur: otherwise, *the vale of the wall*.

I. GESHUR. A people of this name is mentioned, Josh. xiii. 13. 1 Sam. xxvii. 8. Their habitation was between Philistia and Egypt.

II. GESHUR, in Syria, had its king, whose daughter David married, and had Absalom by her, 2 Sam. xv. 8. Absalom, after the murder of his brother Amnon, retired to the king of Geshur, his maternal grandfather. It may be questioned whether this Geshur be not different from that beyond Jordan, since it is said, Jair took Geshur and Aram (or Geshur of Syria) and the Avoth, or villages of Jair.

GESHURITES, beyond Jordan, in the half-tribe of Manassch. These were joined with the inhabitants of Maachathi, Deut. iii. 14. Josh. xii. 5. It is said they were not driven out by the Israelites, Josh. xiii. 13. Ishbosheth, son of Saul, was acknowledged king by these Geshurites, and by the Israelites of Gilead, 2 Sam. ii. 9.

GETHER, גתר, γαθέρ: *the vale of trial, or of searching*; from גיה ghie, *a valley*, and תור thur, *examination*: otherwise, *the valley of the turtle*; from thur: otherwise, *the press of inquiry, or of contemplation*; from גת geth, *a press*, and תור thur, *contemplation*.

GETHER, third son of Aram, the son of Shem, Gen. x. 23.

GETHESEMANE, or *Ge-semani*, Heb. גתשמן: *a very fat vale*: otherwise, *the vale of oil*; from גיה ghie, *a valley*, and שמן shemen, *oil, perfume, incense*.

GETHESEMANE, may signify the *oil-press*. A village in the mount of Olives, whither Jesus Christ sometimes retired. In a garden belonging to this village he endured his agony; and was here taken by Judas, &c. *Vide* Matth. xxvi. 36; & seq.

GEZERON, or *Gazeron*, גזרונ (γαζερών, in other MSS.) *cutting off, or division, or sentence of pain, or of strength*; from גזר gezer, *to cut off*,

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and אץ an, *strength*; or from אנה anak, *pain, or trouble*.

GIAH, גיה, גיא: *to guide, draw out, produce*; from גוה guach: otherwise, *sigh, or groan*; from אנה anach.

GIANT. Hebrew, נפל nophel, or נפלים nephilim; Greek, γίγας gigas, *a monster, a terrible man*, who beats and bears down other men. Scripture speaks of giants before the flood: "*Nephilim, mighty men were of old, men of renown,*" Gen. vi. 4. Aquila translates nephilim (ἐπιπυπτοῦντες irruentes) *men who attack, who fall with impetuosity on their enemies*; which renders very well the force of the term. Symmachus translates βιῶντες, *violent men*, cruel, whose only rule of action is violence and force.

Scripture calls giants sometimes Rephaim: Chedorlaomer beat the Rephaim, at Ashteroth-Karnaim. The Emim, ancient inhabitants of Moab, were of a gigantic stature, *i. e.* Rephaim. The Rephaim and the Perizzites are connected as old inhabitants of Canaan. Job says, that the ancient Rephaim groan under the waters; Solomon says, Prov. ii. 18; ix. 18. that the ways of a debauched woman lead to the Rephaim: that he who deviates from the ways of wisdom, shall dwell in the assembly of giants, Rephaim: *i. e.* in hell, Prov. xxi. 16, &c.

The Anakim, or sons of Anak, were the most famous giants of Palestine. They dwelt at Hebron, and thereabouts. The Israelites sent to view the promised land, report, that, in comparison, they themselves were but grasshoppers, Numb. xiii. 33.

The LXX sometimes translate gibbor, gigas, though literally it signifies—a strong man, a man of valour, a warrior: so they read, "Nimrod was a giant before the Lord;" "that the sun rises like a giant to run its course;" "that the Lord will destroy the giants, and the warlike man;" "that he will call his giants in his wrath, to take vengeance of his enemies;" "that he will destroy the power of Egypt by the sword of his giants."

It is probable, that the first men were of a strength and stature superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong constitution. Scripture says, that there were many of these mighty tall men of the earth, in the days of Noah; and that there had been some before, particularly after the sons of God had intercourse with the daughters of men.

As to the existence of giants, several writers, both ancient and modern, have imagined, that the giants of Scripture were indeed men of extraordinary stature; but not so much as those have

fancied, who describe them as three or four times larger than men are at present. They were, say they, men famous for their violence and crimes, rather than for their strength, or stature.

But it cannot be denied, that there have been men, of a stature much above that common at present. Moses, Deut. iii. 11. speaks of the bed of Og, king of Basan, as nine cubits long, and four wide, fifteen feet four inches long. Goliath was six cubits and a span in height, ten feet seven inches, 1 Sam. xvii. 4. Giants were still common in the times of Joshua, and of David, when the life of man was already shortened, and, as may be presumed, the size and strength of human bodies was proportionably diminished.

Homer, Odys. xi. ver. 306. speaks of the giants Otus and Ephialtes, who were nine cubits about, and thirty-six in height.

The body of Orestes being dug up, by order of an oracle, was found to be seven cubits, or ten feet and a half. One Gabbarus, at Rome, in the reign of Claudius, was nine feet nine inches high. Delrio, in 1572, saw, at Rohan, a native of Piedmont, above nine feet high.

In the year 1719, at Stonehenge, near Salisbury, in England, a human skeleton was found, which was nine feet four inches long. Gazette of October, 1719; under the date of 21st September.

GIBBAR. Ninety-five of his children returned from the captivity, Ezra ii. 20.

GIBBETHON, גִּבְתוֹן, גִּבְתוֹן, Josh. xxi. 23; *his back, his eminence, his elevation, his eyelid*; from גַּב *gab*, and יָן *an*, *his*: otherwise, *elevated gift*; from גַּב *gab*, *to lift up*, and נָתַן *nathan*, *a gift*, Josh. xix. 44.

GIBBETHON, a city of Dan, allotted to the Levites, Josh. xxi. 23. Probably the same as Gabbata. Baasha killed Nadab, son of Jeroboam, in Gibbethon, 1 Kings, xv. 27.

GIBEAH, גִּבְעָה. Vide GABEATH, GABAA.

GIBEAH, a city of Benjamin. It gave birth to Saul, the first king of Israel; for which reason, it is frequently called Gibeah of Saul, Josh. xviii. 24; Ezra ii. 26; Nehem. vii. 30.

It is also famous for its sins; particularly for that committed by forcing the young Levite's wife, who was come to lodge at Gibeah; and for the war which succeeded it, to the almost extermination of the tribe of Benjamin, Judges xix.

Scripture remarks, that this happened at a time when there was no king in Israel; but every one did that which was right in his own eyes.

Gibeah was about two leagues from Jerusalem, Hieronym. in Osee, cap. v. north, not far from Gibeon and Kirjath-jearim. In Jerom's time, it

was entirely destroyed. Josephus places it thirty furlongs from Jerusalem; but Jerom seven miles. I take it to be Gibeath, Josh. xviii. 28. Gibeah, or Gabaa, in Hebrew, signifies—a hill; we are not, therefore, to be surprised at finding, in a mountainous country, like Judea, so many places named Gibeah, Gibeon, Gabbatha, Gabbathon, &c.

GIBETH-PHINEHAS, a city in the mountains of Ephraim, given to Phinehas, son of Eleazar; here the high-priest Eleazar was buried, Josh. xxiv. ult.

GIBEON, גִּבְעוֹן: *hill, or cup*: otherwise, *that which is without, or that which is lifted up*; from גַּב *gabab*: otherwise, *the elevation of iniquity*; from גַּב *gab*, *elevation*, and יָן *haven, iniquity*.

GIBEON, the capital city of the Gibeonites, who took advantage of the oaths of Joshua, and of the elders of Israel, procured by an artful representation of their belonging to a very remote country, Josh. ix. Joshua and the elders had not the precaution to consult God on this affair, but inconsiderately made a league with these people: they soon discovered their mistake, and, without revoking their promise of giving them their lives, they condemned them to labour in carrying wood and water for the tabernacle, and to other women's work, as a mark of their pusillanimity and duplicity, as slaves and captives; in which state of servitude they remained, till the entire dispersion of the Jewish nation. A.M. 2553; ante A.D. 1451.

Three days after the Gibeonites had surrendered to the Hebrews, the kings of Canaan being informed of it, five of them came and besieged the city of Gibeon. The Gibeonites came to Joshua, and desired speedy help. Joshua attacked the five kings early in the morning, put them to flight, and pursued them to Bethoron. Josh. x. 3, &c. Vide JOSHUA.

The Gibeonites were descended from the Hivites, the old inhabitants of the country, and possessed four cities: Cephirah, Beeroth, Kirjath-jearim, and Gibeon, their capital, all afterward given to Benjamin, except Kirjath-jearim, which fell to Judah. The Gibeonites continued subject to those burdens which Joshua imposed on them, and were very faithful to the Israelites. Nevertheless, Saul, through what mistaken zeal we cannot tell, destroyed a very great number of them, 2 Sam. xxi. 1, 2, 3, &c. but God, as a punishment of his cruelty, in the reign of David, sent a great famine, which lasted three years, A.M. 2983; ante A.D. 1017; and the prophets told David, that this calamity would

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continue so long as that cruelty remained unavenged, which Saul had exercised against the Gibeonites. David asked the Gibeonites, what satisfaction they desired? They answered, "seven of Saul's sons we will put to death, to avenge the blood of our brethren." The Gibeonites crucified them before the Lord. This happened in the beginning of spring, when, in Palestine, they begin barley harvest.

From this time there is no mention of the Gibeonites, as forming a sort of separate people. But we are of opinion, that they were included among the Nethinim, or *given*, who were public slaves, appointed for the service of the temple, 1 Chron. ix. 2. Afterward, those of the Canaanites, who were subdued, and had their lives spared, were added to the Gibeonites. We see in Ezra viii. 20; ii. 58; 1 Kings, ix. 20, 21. that David, Solomon, and the princes of Judah gave many such to the Lord; these Nethinim being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerobabel, and Nehemiah, and continued, as before, in the service of the temple, under the priests and Levites.

Gibeon was seated on an eminence, as is evidenced by its name. It was forty furlongs from Jerusalem, north, according to Josephus. It is called Gabaa, 2 Sam. v. 25. compared with 1 Chron. xiv. 16. There is mention of the fountain and pool of Gibeon, 2 Sam. ii. 13. Joseph. de Bello, lib. ii. cap. 24.

We neither know when, nor by whom, nor on what occasion the tabernacle and altar of burnt-sacrifices, made by Moses, in the wilderness, were removed to Gibeon; but this we certainly know, that, toward the end of David's reign, and in the beginning of Solomon's, they were there, 1 Chron. xxi. 29, 30. David seeing the angel of the Lord, at Araunah's threshing-floor, was so terrified, that he had not time or strength to go so far as Gibeon, there to offer sacrifice. But Solomon being seated on the throne, went to sacrifice at Gibeon, because this was the most considerable of all the high places, where sacrifices were then tolerated, the temple being not yet built, 1 Kings, iii. 4.

GIBLII, otherwise Gebal, גְּבַלִּים, גִּבְלִיִּם, Psalm lxxxiii. 7: *end, limits, or borders of the sea*; from גְּבֹל *ghebol*, and יָם *jam*, the sea.

GIBLII, the inhabitants of Gebal or Giblos, called Biblos, in profane authors, Ezek. xxvii. 9.

GIBLOS, or Biblos, a city on the coast of Phœnicia, between Tripoli and Berytus. The inhabitants were celebrated for their dexterity in cutting stone or wood, and for their skill in ship-

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building, 1 Kings, v. 18; Ezek. xxvii. 9. Some think the Gibli of Scripture, were inhabitants of Gabala, in Phœnicia, between Tortosa and Laodicea. *Vide BIBLOS.*

King Hiram employed the people of this place, in preparing materials for Solomon's temple, as may be collected from 1 Kings, v. 18; where the word which our translators have rendered stone-squarers, in the Hebrew, is גְּבִלִים *giblim*, or *giblites*; and in the LXX, βυβλίται, or men of Byblus; the former using the Hebrew, the latter the Greek name of this place. The same difference may be observed in Ezek. xxvii. 9. "The ancients of Gebal," says our translation, following the Hebrew; instead of which, we read in the LXX, πρεσβύτεροι βυβλίων, *the elders of Byblus.* *Vide MAUNDRELL'S Journey to Jerusalem.*

GIDDALTI, גִּדְּלָתִי, *my fringe, my greatness*; from גְּדָלִים *gedalim*.

GIDDALTI, son of Heman the Levite. His family was the twelfth of those which served in the temple, 1 Chron. xxv. 4.

GIDDEL, גִּדֵּל, *great, powerful*; otherwise, *fringe, riband*; from גְּדָלִים *gedalim*, *fringes, or ribands.*

GIDEON, גִּדְעֹן, *he that bruises and breaks*; from גָּדַע *gadah*: otherwise, *cutting off iniquity*, according to the Syriac and the Hebrew.

GIDEON, son of Joash, of the tribe of Manasseh. He dwelt in the city of Ophrah, and had a very extraordinary call, to deliver Israel from the oppression of the Midianites. After the deaths of Barak and Deborah, Judg. vi. 1, 2. the Midianites so distressed the Hebrews, that they were forced to fly into caves, A.M. 2752, to 2759. Israel, overwhelmed with misfortunes, cried to the Lord, who deputed a prophet to them, who reproached them sharply with their ingratitude. At the same time, God sent his angel to Gideon, who was threshing out his corn, privately, near a wine-press, under an oak, to conceal from the Midianites what he was doing, and to be able to fly away immediately with his corn, as soon as they appeared. *Vide FRAGMENT, No. 48.*

The angel saluted him, and said, "The Lord is with thee! thou mighty man of valour." Gideon hesitated; but the angel answered: "Go, in this thy might, thou shalt save Israel from the Midianites." Gideon excused himself; but the Lord said to him, "I will be with thee, and thou shalt beat the Midianites, as if they were but one man." Gideon asked a sign of him, that he might be convinced it was no delusion; he made ready a kid and unleavened cakes, which he brought and presented to him: the angel said,

"Put them on this rock, and pour out the broth:" then the angel, with the end of the staff that was in his hand, touched the flesh and unleavened cakes; fire issued out of the rock, and consumed them. The angel disappeared.

Gideon exclaimed, "Alas! O Lord God, for I have seen an angel of the Lord face to face:" the Lord said to him, "Fear not, thou shalt not die." In that same place he erected an altar to the Lord, which he called, *The Peace of the Lord*. The night following, God commanded him to cut down the grove, and the altar of Baal, to build an altar to the Lord on the top of the rock, where he had lately offered, and to make a burnt-sacrifice of one of his father's two bullocks. Gideon obeyed. The next day, the inhabitants of Ophrah told Joash, that Gideon must be slain, for this affront offered to Baal. Joash answered, "Are ye to defend Baal? If Baal be God, let him avenge himself." From that time, Gideon was called Jerobaal, *i. e.* let Baal see, or let Baal contest with him, who has thrown down his altar. ירבעל *Jerobaal*, may be derived from יראה בעל *Videat Baal*, or from בעל יר *Contendat Baal*. He is Jerombal, in Sanchoniathon, apud Euseb. Præpar. lib. i.

The Midianites came and encamped in the valley of Jezreel; and Gideon assembled the Israelites of the house of Abiezer, who dwelt nearest to him; also Manasseh, Asher, Zebulun, and Naphtali. Gideon, to assure them that God purposed their deliverance, prayed for a sign, that God would let the dew fall on a fleece of wool, spread on the ground, while all around was dry. After this, he desired another sign, quite contrary: that the fleece of wool might remain dry, while all the earth about it abounded with dew.

Gideon permitted all the troops of his army who were any way afraid, to quit his camp; 22,000 returned to their own houses, only 10,000 remained with him. The Lord said to Gideon, "Bring the people down to the water, dismiss all such as shall kneel on the ground for their ease while drinking, and retain such only as shall sip water from their hands, or lap it with their tongues like dogs;" this latter number amounted but to 300.

He ordered these 300, to hold themselves in readiness, giving to each a trumpet, a lamp, or light, and an empty pitcher to conceal that light. Stealing over to the enemies' camp, he heard a Midianite relating his dream, of a cake of barley bread which rolling into the camp of Midian, upset a tent [THE tent: the General's tent.] The hearer replied, "this is the sword of Gideon."

58 *

Gideon returned to his people, encouraged them, bid them take their lamps, their pitchers, and their trumpets, and do as they should see him do. He divided them into three companies, of one hundred men each; which advanced three different ways toward the camp of the Midianites. At midnight, Gideon suddenly took his lamp from under his pitcher, and sounded his trumpet; and the men who were with him did the same. A strange terror spread among the enemies; who began to fly, and mutually to kill each other. The neighbouring tribes of Manasseh, Naphtali, and Asher came in and pursued them. Gideon, with his three hundred warriors, passed the Jordan, and followed the Midianites to Succoth and Penuel, Judg. viii. 1, 2, 3, &c. defeated them, took their two kings, Zeba and Zalmunna, and returned toward Succoth and Penuel before sunset.

These two cities having refused to supply him with provisions and refreshments, when he passed them in pursuit of the enemy, at his return he took a terrible vengeance on them. He put Zeba and Zalmunna to death, and took the ornaments and golden bosses, which were generally hung about the necks of the king's camels.

After this victory, Israel said to Gideon, "Be thou our prince." Gideon answered, "I will not rule over you, neither shall my son rule over you, but the Lord. But give me the earrings which made part of your booty;" for the Midianites were accustomed to wear gold pendants in their ears. Of these Gideon made an ephod, and placed it in the city of Ophrah. This ephod was an occasion of the Israelites offending God, the cause of Gideon's ruin, and the destruction of his house. Gideon judged Israel nine years, from A.M. 2759, to 2768. He had seventy sons, born of many wives, whom he had married; and besides these, he had another, Abimelech, the son of a concubine, who reigned three years at Shechem.

It is very probable, that Gideon, or Jerobaal, or Jerubaal, is the Jerombal (priest to the god Jao) whom Sanchoniathon declares he consulted concerning the Phœnician antiquities. Sanchoniathon lived in the reign of Ithobal king of Tyre, and consequently a little after Gideon, David calls Gideon. Jerubbesheth, instead of Jerobaal; as, 2 Sam. xi. 21. Mephibosheth is a name used instead of Mephibaal.

GIDEROOTH, גידרות, גדרות: wall, dry walls or hedges; from גדר *gudar*.

GIDGAD, גידגד: happiness of happiness, or army prepared to battle.

GIDGAD, a mountain in the wilderness of Paran, between Bene-jaakan and Jotbathah. The Hebrews encamped here, Numb. xxxiii. 32.

GIHON, גִּיחוֹן: *valley of grace*; from גִּיחַ *ghia*, a valley, and חֵן *chen* or *hen*, *grace*: or of the habitation; from חֶנֶּה *chanah*: or *breast*, or *impetuous*.

GIHON, a fountain west of Jerusalem. Here Solomon was anointed king by Zadok and Nathan. Hezekiah ordered the upper channel of Gihon to be conveyed into Jerusalem, for the advantage of its waters, 1 Kings, i. 33; 2 Chron. xxxii. 30. A.M. 3291; ante A.D. 709.

II. GIHON, the name of one of the four rivers, whose sources were in Paradise, Gen. ii. 13. Many have believed, without probability, that this was the Nile, as if the Nile, which rises six hundred leagues from the Tigris and Euphrates, could be mentioned as issuing out of the same garden with those rivers. The Arabians believe, generally, that this is the Oxur, a river which rises in the mountains of Imaus, and runs from east to west: when it comes near the country of Choraruem, it winds much: but afterward returns, and discharges itself into the Caspian Sea, westward. This river separates the provinces of the Turks and the Persians. Modern geographers call the Oxur Abiamu, the river Amu; the Arabians name it Gehon, and Neher-Balkh, the river of Balk, because it passes through that city; [*q.* the Nilab of India?]

Others think, as Calvin, Scaliger, &c. that Gihon is the most western channel of the two made by the Tigris and Euphrates, when, after their conflux, they separate again to enter the sea. Their principal reason is, that the eastern channel is Phison. Others, on the contrary, maintain, that Phison is the western channel, and Gihon is the eastern. As a proof, they assert, that the land of Cush, wherein the Gihon runs, is Cissia, or the Chuzestan. This is the judgment of Bochart and Huetius.

But Moses doubtless intended to describe the situation of Paradise, by geographical marks, existing and known in his time. Now neither of the two arms formed by the divided waters of the Tigris and Euphrates were in being in his time.

Pliny says expressly, lib. vi. cap. 27. that it was late before the channels of the Tigris and Euphrates were joined; that anciently they discharged themselves separately into the Persian gulf; and that their mouths, according to some, were five and twenty thousand paces asunder; or seven thousand, according to others. *Inter duorum amnium ostia, xxv. m. passus fuere, aut*

ut alii tradunt, vii. m. Sed longo tempore Euphratem præclusere Orcheni, & accolæ agros rigantes, nec nisi per Tigrim deferretur in mare. Again, in lib. vi. cap. 28. Pliny says, they still show the mouth by which the Euphrates fell into the sea; *locus ubi Euphratis ostium fuit.* Herodotus, lib. i. ascribes to queen Nitocris those cuts and drains of the Euphrates, which made this river, formerly so large and majestic, weak and destitute of water. This author speaks again of the Euphrates, as falling through its own channel into the Persian gulf, without taking notice of its joining with the Tigris. We take the Gihon to be the Araxes, which has its source, as well as the Tigris and Euphrates, in the mountains of Armenia, and running with almost incredible rapidity, falls into the Caspian Sea. Gihon, in Hebrew, signifies—impetuous, rapid, violent. Ecclesiasticus, xxiv. 37. speaks of the inundations of Gihon, in the time of vintage, because the Araxes swells toward the latter end of summer, the snow upon the mountains of Armenia dissolving about that time.

GILBOA, גִּלְבוֹא: *revolution of inquiry*; from גָּל *gal*, *revolution*, and בָּחַק *bahah*, *inquiry*: otherwise, *collection of swelling and inflammation*; from גָּל, *collection*, and בָּחַק: otherwise, *he that overturns his prayer*, according to the Syriac and Hebrew.

GILBOA, a mountain, celebrated for the defeat and death of king Saul, and his son Jonathan, 1 Sam. xxxi. 1, &c. Eusebius and Jerom place this mountain six miles from Bethsan, otherwise Seythopolis, where was a large place, called Gelbus. William of Tyre, lib. xxii. cap. 26. says, that at the foot of mount Gilboa is a spring, which runs near the city of Jezreel. These mountains are said to be at present dry and barren, [*but, vide the Calendar of Palestine.*]

GILEAD, גִּלְעָד: *the heap, or mass of testimony*, from גָּל *gal*, *a heap*, and הוּד *houd*, *testimony*.

GILEAD, son of Machir, and grandson of Manasseh, had his inheritance allotted him in the mountains of Gilead, beyond Jordan. From thence he took the name of Gilead; for these mountains were called so long before him, Numb. xxvi. 30, 31.

GILEAD. The mountains of Gilead which lay east of the Jordan, separated the lands of Ammon, Moab, Reuben, Gad, and Manasseh, from Arabia Deserta. Gilead is often put for the whole country beyond Jordan. Eusebius says, mount Gilead reached from Libanus northward, to the land possessed by Sihon, king of the Amorites, which was given to the tribe of Reuben. This ridge of mountains, therefore, must have been above

seventy leagues from south to north, and included the mountains of Seir and Bashan; perhaps also, those of the Trachonitis, Auran and Hermon. Jeremiah seems likewise to say, that Gilead is the beginning of Libanus: "Thou art Gilead unto me, and the head of Lebanon," Jer. xxii. 6.

Jacob returning from Mesopotamia, came in six days to the mountains of Gilead, where Laban overtook him, Gen. xxxi. 21. Here they made a covenant, and raised a heap of stones as a monument of it. Laban called it Jegar-Sahadutha, and Jacob, Gal-haed, the heap of witness; from whence came the word Gilead.

Scripture speaks highly in commendation of the balm of Gilead, Jer. viii. 22; xli. 11; li. 8. The merchants who bought Joseph, came from Gilead, and were carrying balm into Egypt, Gen. xxxvii. 25.

If the *zori* of the Hebrew text, Gen. xxxvii. 25; xliii. 2. be the same with the balsam of Mecca, it will prove the balsam-tree to have been in Gilead, long before it was planted in the gardens of Jericho, and before the queen of Sheba brought that root of it to king Solomon, which Josephus mentions. For the Ishmaelites traded with it from Gilead to Egypt, when Joseph was sold to them by his brethren. It seems to me most likely, that the *zori* of Gilead, rendered in our English Bible by the word balm, was not the same with the balsam of Mecca, but only a better sort of turpentine, then in use for curing wounds and other diseases, Prid. Connect. &c. p. ii. b. vi.

GILGAL, גלגל: *wheel, revolution, heap*: otherwise, *revolution of the wheel, or heap of heap*.

I. GILGAL. Joshua, xii. 23. speaks of a king of Gilgal of the Nations, (Heb. מלך גוים לגלגל: *king of the nations of Gilgal*. LXX, βασιλεὺς τῆς Γαλιλαίας; Vulgate, Rex Gentium Galgal) who was conquered and killed. In our opinion, this Gilgal of the Gentiles is the Gilgal of the Gentiles, Isaiah ix. 1; and signifies Upper Galilee, which extended itself principally beyond Jordan.

II. GILGAL, a celebrated place west of the Jordan, where the Israelites encamped, after their passage of this river. A considerable city was afterward built there, which became famous for many events. Gilgal was about a league from Jordan, and from Jericho. This name was given to it, because of the people's being circumcised there, Josh. v. 2, &c. The Lord said, "This day have I taken away the reproach of Egypt from off you:" literally, *I have rolled away from off you*, &c. Gilgal signifies—*rolling*. As the ark was long at Gilgal, this place

became celebrated, and the people continued to go thither in pilgrimage. It is thought, that Jeroboam, or some king of Israel, his successor, set up one of the golden calves there, Hosea iv. 15; xi. 11; Amos iv. 4; v. 5.

There had been idols, perhaps, at Gilgal, so early as the time of Ehud, judge of Israel: for it is said, Judg. iii. 19. that Ehud having made his presents to the king, went away as far as Gilgal; that he returned from thence, and pretended to have some secret message to him from God, as if he had received some oracle at Gilgal. Here the people met to confirm the kingdom to Saul, 1 Sam. xi. 14, 15; and here Saul incurred God's displeasure, by offering sacrifices before Samuel came, 1 Sam. xiii. 8; here he received the sentence of his rejection, for sparing the king of Amalek, with the best of the spoils, 1 Sam. xv. 26. Jerom says, that Paula went to Gilgal, and saw there the camp of the Israelites, the hill of the foreskins, and the twelve stones which Joshua had placed there. Epitaph. Paulæ. ep. 62.

GILOH, גלה: *he that rejoices, that overturns, that passes, that reveals, or discovers*.

GILOH, a city of Judah, Josh. xv. 51.

GILONITE, גלני: *that lifts himself up, that rejoices, that discovers, that repasses*; from גל galal, גלה galah, or גיל gil.

GIMZO, גמזו: *also that*; from גם gam, *also*, and זו zo, *that*: otherwise, *this rush, this reed*; from גמז gama, *a rush*, and זו, zo, or zu, *this*.

GIMZO, a city of Judah, which the Philistines took from Ahaz, 2 Chron. xxviii. 18.

GINETH, גנת: *garden, or protection*; from גן gan.

GINETH, or Ginath, father of Tibni, 1 Kings, xvi. 21.

GINNITHO, גנתון, γαριννῶν: *garden, or orchard, or his protection*; from גן gan, and י an, *his*.

GIRDLE. The Hebrews generally wore no girdle in the house, nor abroad, unless when at work, or on a journey. At these times, they girt their clothes about them, as the eastern people do at this day. This appears from many passages of the Old and New Testament. Our Saviour preparing himself to wash the feet of his disciples. "girt himself about with a towel," John xiii. 4, 5. Soldiers likewise had their belts generally girt about them: "Thou hast girded me with strength unto the battle," Psalm xviii. 39. Vide ARMOUR, Plate I. FRAGMENT, No. 218.

Belts were often made of precious stuff. The virtuous wife made rich girdles, and sold them to the Canaanite, i. e. the Phœnician merchants,

Prov. xxxi. 24. These girdles were used both by men and women: the women's are more frequently called *zonæ*. We may judge of their value, by the kings of Persia giving, sometimes, cities and provinces, to their wives for the expense of their girdles, Plato Alcibiad. Athenæ, lib. 1, &c. Our Lord, in the Revelations, i. 13. appeared to St. John with a golden girdle. The seven angels, who came out of the temple, were clothed with linen, and girt about with golden girdles. On the contrary, the prophets, and persons secluded from the world, wore girdles of skin, or leather. The prophet Elijah had one of this sort, as well as St. John the Baptist, 2 Kings, i. 8; Matth. iii. 4. In times of mourning, they used girdles of ropes, as marks of humiliation. Isaiah, iii. 24, threatens the daughters of Sion, who had offended by the excess of their ornaments, to reduce them to the wearing of sackcloth and cord-girdles. Also, chap. xxii. 12. he menaces Jerusalem with bringing her into captivity, with cutting off her hair, the instrument of her pride, and obliging her to gird herself with sackcloth.

The military GIRDLE, or belt, did not come over the shoulder, as among the Greeks, but was worn upon the loins; whence the expression of *sword girded on the loins*. Vide ARMOUR, Plate I. These belts were generally rich, and sometimes given as rewards to soldiers. Joab tells the soldier who had seen Absalom hanging on a tree, that "had he smitten him to the ground, he would have given him ten shekels of silver, and a girdle," 2 Sam. xviii. 11. Jonathan, son of Saul, made David a present of his girdle, 1 Sam. xviii. 4. Job, exalting the power of God, says, "He looseth the bond of kings, and girdeth their loins with a girdle," Job xii. 18. [where we observe *two* kinds of girdles, 1. the royal cincture; 2. the ordinary girdle.]

For the Priests' GIRDLE, vide PRIESTS.

The girdle was used as a purse. Our Saviour forbids his apostles to carry money in their girdles, Matth. x. 9. Haggai, i. 6. intending to show the unprofitableness of a workman's labour, says, "He putteth his wages into a girdle with holes." Horace says, "He who has lost his girdle [the contents of his girdle, his money] is ready for any thing.

Ibit ed quò vis, qui zonam perdidit.

EPIST. lib. ii. cap. 1.

Women likewise wore girdles, which bound up their breasts close. Isaiah, iii. 24. threatens the daughters of Sion with giving them sackcloth instead of ribands, with which they tied up

their bosoms. Jeremiah asks, chap. ii. 32. whether the spouse could forget this ornament? The Lord in Ezekiel, says, that he had given his spouse a girdle of the finest linen. Ezek. xvi. 10.

GIRGASHITES, גִּרְגָּשִׁים, γεργασαῖοι: *who arrives from pilgrimage*. Vide GERGASENES.

GISON, or Geison. Thus Josephus calls a little wall, about breast-high, enclosing the temple properly so called, and the altar of burnt-sacrifices, to keep the people at a distance. In his Antiquities, lib. viii. cap. 6. he makes it three cubits high; but only one cubit, de Bello, lib. vi. Vide FRAGMENT, No. 240.

GISPA, גִּסְפָּא, γεσπᾶς: *approach, or touching of the mouth*; from גָּשׁ gashash, to touch, and פֶּה *pe*, the mouth: otherwise, *who approaches here*; from פֹּה *pe* or *po*, here.

GISPA, where the Nethinim dwelt. The Hebrew says, Gispa was chief of the Nethinim, Nehem. xi. 21.

GITH, a sort of grain, by the Greeks called Melanthion, by the Latins, Nigella, because it is black. In our translation *filches, or vetches*, i. e. *tares*, Isaiah xxviii. 25.

GITTITH. This word occurs frequently in the titles of the Psalms, and is generally translated *wine-presses*. The conjectures of interpreters are various: some think, Gittith signifies a sort of musical instrument; others, that the psalms with this title were sung after vintage; others, that hymns of this kind were invented in the city of Gath. We are rather of opinion, that such psalms were given to the class of young women, or songstresses of Gath, to be sung by them. Vide Psalm viii. Gittith does not signify wine-presses, but—a woman of Gath. If wine-presses were meant, it should be *gitteth*.

GIZONITE, גִּזְוִיט, γιζωνίτης: *who shears*; from גָּז gazaz: otherwise, *that passes*; from מַדְּ מִן *ma-zon*, passage.

GLASS. Some places in Palestine yielded sand proper for the composition of glass. Some think the Greek, *hialos*, glass, comes from the Hebrew, *chol*, which signifies—sand. Perhaps Moses alluded to such sands, when he said of Zebulun, "They shall suck of the abundance of the seas, and of treasures hid in the sand," Deut. xxxiii. 19. In or near to the inheritance of this tribe was the little river Belus, of whose sands glass was made, as Pliny says. lib. v. cap. 10; lib. xxxvi. cap. 20. Tacitus takes notice of it, lib. v. Histor. Belus Amnis, "Judaico mari illabitur: circa cujus os collectæ arenæ. admixto nitro, in vitrum excoquantur." Vide BELUS.

GLEAD, or GLEDE. Vide KITE.

GLORY of God, in Moses, denotes, generally, the divine presence: *e. gr.* when he appeared on mount Sinai; or, the bright cloud, which declared his presence, descended on the tabernacle of the congregation, *Exod.* xxiv. 9, 10, 16, 17. Moses, with Aaron, Nadab, Abihu, and seventy elders of Israel, went up mount Sinai, and "saw the glory of the Lord." Now the glory of the Lord was, *as it were, a burning fire* on the mountain; all under his feet was, *as it were,* the brightness of the sapphire-stone, resembling heaven itself in clearness." *The glory of the Lord* appeared, *Exod.* xvi. 7, 10. to Israel in the cloud, also, when he gave them manna and quails. Moses having earnestly begged of God, to reveal his glory to him, *Exod.* xxxiii. 18, 22. God said, "Thou canst not see my face, for no man is able to support the brightness of that without dying; but I will place thee in a cleft of a rock, and when my glory shall pass before it, I will cover thee with my hand, and thou shalt see my hinder parts [train, rear, termination of glory] but my face thou shalt not see."

The ark of God is called, the glory of Israel; and the glory of God, *1 Sam.* iv. 21, 22; *Psalms* xxvi. 8.

The Psalmist calls his instruments of music *his glory*: "That my glory may sing praise to thee," *Psal.* xxx. 12. "Awake up my glory, awake lute and harp," *Psal.* cviii. 3. [But perhaps the Psalmist rather means, *his voice, his tongue.*]

The priestly ornaments are called *garments of glory*, *Exod.* xxviii. 2, 40. and the sacred vessels, *vessels of glory*: "Her vessels of glory are carried away into captivity—behold our sanctuary, even our beauty and our glory is laid waste," &c. *1 Macc.* ii. 9, 12. "Solomon in all his glory, in all his lustre, in his richest ornaments, was not so beautifully white and splendid as a lily." *Matth.* vi. 29; *Luke* xii. 27.

When the prophets describe the conversion of the Gentiles, they say, the glory of the Lord shall fill all the earth; or, the whole earth shall see the glory of the Lord. St. Paul terms the happiness of believers, *the glory of the sons of God*, *Rom.* v. 2; *2 Cor.* iv. &c.

When the Hebrews required an oath of any man, they said, "Give glory to God:" confess the truth, give him glory; confess that God knows the most secret thoughts, the very bottom of your heart, *Josh.* vii. 19; *John* ix. 14.

"Children's children are the glory of old men, and the glory of children are their fathers," *Prov.* xvii. 6. "Woman is the glory of the man," *1 Cor.* xi. 7. *Vide* FRAGMENT, No. 161.

When God thought fit to call his servant Moses to

himself, he directed him to go up to mount Abarim. And the Lord commanded him to take Joshua, saying, "He is a man who is filled with the spirit; lay thine hands upon him, thou shalt give him thy orders in the presence of the multitude, and communicate part of thy *glory* to him," *Numb.* xxvii. 20. The question is, what was this glory? Onkelos, and some Rabbins, are of opinion, that Moses imparted to him that lustre which surrounded his countenance after his conversation with God: *i. e.* a part of it, *Exod.* xxxiv. 29. Moses, they say, shined like the sun, and Joshua like the moon. But it may be better understood of that authority whereof he stood in need, for the government committed to him. He gave him his orders, and instructions, that he might acquit himself with honour, with DIGNITY.

GNIDUS. St. Paul, in his voyage to Italy, passed by Gnidus, a promontory of Asia Minor, over against Crete, *Acts* xxvii. 7. Some suppose the Isle of Cnidus to be meant, lying between the promontory of Gnidus and Crete.

GNOSTICS. This name is not in the sacred writings; but the apostles, Peter and Paul, in their epistles, frequently attacked the heretics of their time, who afterward were known by this name; or, at least, those principles which afterward produced the Gnostic heresy.

The apostle Paul gives us a description of certain ancient heretics, very much resembling them, *1 Tim.* iii. 2, 3, &c. John says, in his second epistle, i. 7. "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." In effect, the Gnostics, or learned disciples of Simon the Magician, maintained that the Word, *i. e.* Christ, appeared upon earth without being incarnate, without being born of a virgin, without having a real body, or suffering truly. *Vide* *2 Peter*, ii. 9, 10, &c. Jude, verse 10, &c. wherein we find the character of these heretics very well set forth. *Vide* *Iren.* lib. iii. cap. 11. *Hieron.* advers. *Lucif.* cap. 8. *Clem. Alex.* Strom. lib. vii.

GO IN AND OUT, (*To*) in the style of the Hebrews, signifies—all the actions of life: "The Lord shall preserve thy going out and thy coming in," *Psal.* cxxi. 8. "All the time that the Lord Jesus went in and out among us," *Acts* i. 21. "That he may know thy coming in and thy going out," *2 Sam.* iii. 25.

To enter into the church, or congregation of the Lord, signifies—to be incorporated into the Jewish nation; to share in the interests and prerogatives [or DIGNITIES] of it, *Deut.* xxiii. 1, 2, &c. To go into a woman's chamber; to enter her apartment; which was allowable only for her

G O B

husband, Judg. xv. 1. *To go in unto her : to marry her ; or, the use of her person, Gen. xxix. 22 ; xxx. 3, & passim.*

GOAT, an animal well known. It was a clean beast, both for food and sacrifice. They sheared off its hair in Palestine and other places, as is done, at this day, in the East, and made stuffs of it, which served for tents. God commanded Moses to make part of the veils belonging to the tabernacle of goats' hair, Exod. xxv. 4 ; xxxv. 6, &c. xxxvi. 14.

'SCAPE-GOAT. *Vide AZAZEL.*

GOATH, גָּעָה *his touch, or his lowing ; from נָגַח nagah, to touch, and נָחַח guah, to low, or bellow.*

GOATS. In Leviticus xvii. 7. God commands, to bring all animals designed to be sacrificed, to the door of the tabernacle : "And they shall no more offer their sacrifice unto devils [literally, *to goats*] after whom they have gone a whoring." 2 Chron. xi. 15. says, "Jeroboam established priests for the high places, and for the goats and the calves which he had made."

The generality of interpreters understand this as meaning devils, spectres, satyrs, idolatrous figures of goats. Herodotus says, lib. i. cap. 46. that, at Mendes, in Lower Egypt, both the male and female goat were worshipped ; that the god Pan had the face and thighs of a goat : not that they believed him to be of this figure, but because it had been customary to represent him thus. They paid divine honours, also, to real goats, as appears in the table of Isis. The abominations committed during the feasts of these infamous deities are well known.

GOATS. Under this name the Hebrews sometimes understood the princes of the people : "I will visit the goats," says the Lord, Zach. x. 3 : "I will begin my vengeance with the princes of the people. Isaiah xiv. 9. "Hell from beneath is moved for thee, to meet thee at thy coming ; it stirreth up the dead for thee, even all the *great goats* of the earth : " all the kings, all the great men. Jeremiah, l. 8. speaking of the princes of the Jews : "Remove out of the midst of Babylon, and be as the he-goats before the flocks." Our Saviour, in the Gospel, says, that, "at the day of judgment, the goats [the wicked, the reprobate] shall be placed on the left hand, and condemned to eternal fire." Matth. xxv. 33.

GOB, גֹּב, גָּבִי : *cistern : from גִּבָּה geba : otherwise, grasshopper ; from גֹּב gob : otherwise, eminence, elevation ; from גָּב gab.*

GOB, a plain wherein two battles were fought, between the Hebrews and Philistines, 2 Sam. xxi. 18, 19. In 1 Chron. xx. 4. we read Gezer

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instead of Gob. The LXX, in some copies, read Nob instead of Gob ; in others Gath.

GOD. This name we give to that eternal, infinite, and incomprehensible Being, the Creator of all things ; who preserves and governs all, by his almighty power and wisdom, and is the only proper object of worship. God, properly speaking, can have no name : for as he is one, and not subject to those individual qualities which distinguish men, and upon which are founded the different denominations given to them, he needs not any name to distinguish him from other gods, or to put a difference between him and any, since there is none like him. The names, therefore, which we ascribe to him, are descriptions, or epithets, which express his divine qualities, in terms necessarily ambiguous, because they are borrowed from human life or human conceptions ; rather than true names which justly represent his nature.

The Hebrews call God, Jehovah, or Jao. or Jaho, which they never pronounce ; but, instead of it, they say, Adonai, or Elohim : lords, masters : or, El, *strong* : or Shaddai, *self-sufficient* (or, according to another pronunciation, the Destroyer, the Powerful One :) or Elion, the Most High : or El-sebath, God of Hosts : or Ja, God. In Exodus, iii. 13, 14. the angel who spoke in God's name, said to Moses, "If they ask thee, what is his name who sent thee, thou shalt say, I AM hath sent me unto you : " I am He who is ; or, I shall be He who shall be. *Vide JEHOVAH.*

GODS, False Gods. The name of God, Elohim, is very ambiguous in Scripture. The true God is often called Elohim, as are angels, judges, princes, and sometimes idols and false gods : for example, "God created the heaven and the earth," Gen. i. 1. Elohim, denotes, in this place, the true God. "He who sacrifices to false gods (Elohim) shall be put to death," Exod. xxii. 20. Again, "There is no God who resembles thee, or who equals thy works," Psal. lxxxvi. 8. he is speaking of false gods. The name of God is often given to angels ; the three angels are thus called, who appeared to Abraham, and who preserved Lot : he who appeared to Moses in the burning bush ; he who led Israel in the wilderness. Princes, magistrates, and great men, are called gods, in the following passages ; Exod. xxi. 6. "If a slave be desirous to continue with his master, he shall be brought to the gods [Elohim : to the magistrates, the judges] who shall pierce his ear with an awl." "If the thief be not discovered, the master of the house shall be obliged to appear before the gods : " the

judges, the magistrates, Exod. xxii. 8. "If one man sin against another, the gods—Elohim, shall judge them," [or reconcile them:] they shall plead their cause before the judges, &c. 1 Kings, ii. 25. "Thou shalt not speak evil of the gods," Exod. xxii. 28: thou shalt not scandalize the reputation of judges, of great men. Josephus and Philo believe, that Moses designed to forbid the speaking evil of strange gods. The Psalmist says, "The Lord is seated amidst the gods, he judges among them," Psalm lxxxii. 1. "The gods of the earth are gathered together," Psalm xlvii. 9. God says to Moses, "I have made thee a god to Pharaoh," Exod. vii. 1.

Good Israelites had so great an aversion and contempt for strange gods, that they scorned even to name them: they disguised and disfigured their names by substituting some term of contempt: so, instead of Elohim, they call them אֱלִילִים *elilim*; nothings; gods of no value; instead of Mephibaal, and Meribaal, and Jerubaal—they said, Mephibosheth, Meribosheth, and Jeribosheth: *baal* signifies—master, husband; *bosheth* signifies a shame, or shameful. Sometimes, likewise, they called idols, *ordures*; Heb. גִּלּוּלִים *galulim*, *stercora*, or *dii stercorei*. God forbids the Israelites from swearing by strange gods, and from pronouncing their names in oaths, Exod. xxiii. 13.

Moses says, "the Israelites worshipped strange gods, whom they knew not, and whom he had not given to them," Deut. xxix. 26. gods who were not their gods, to whom they did not belong; which increases the ingratitude, and the crime, of their rebellion. The Hebrew may be translated, *strange gods, and who had given them nothing*. When we compare this passage with others of Scripture, God seems to have abandoned other nations to strange gods, to the stars, to their idols, but to have reserved his own people to himself; not that he hereby excuses the idolatry of other people; but it is, without comparison, less criminal than that of the Hebrews. Compare Deut. xxix. 26. with Deut. iv. 19; xvii. 3; Acts vii. 42; Jerem. xix. 13; 2 Kings, xvii. 16; xxi. 3, 5; 2 Chron. xxxiii. 3, 5; Amos v. 25, 26, 27; and *vide* Clemens Alexandrinus, *Stromat. lib. vi. p. 669*; and Justin's *Dial. cum Tryphone, p. 274*.

GOG, גֹּג: *roof, covering*; from גָּג *gag*.

GOG and MAGOG. We unite these two names, because Scripture generally joins them. Moses, Gen. x. 2. speaks of Magog, son of Japheth, but says nothing of Gog. Gog was prince of Magog, according to Ezekiel, xxxviii. 2, 3. &c. xxxix. 1, 2, &c. Magog signifies the country, or peo-

ple; and Gog signifies the king of that country. The generality of the ancients made Magog the father of the Scythians, or Tartars; and interpreters discover many traces of these names in the provinces of great Tartary: as in those of Lug and Mungug, of Cangigu and Gingui; also in the cities of these provinces, as Gingui and Cugui, of Corgangui and Caigui.

Others say, the Persians are descendants of Magog. Suidas and Cedrenus say, they are still called Magog in their own country. We find a people there, called Magusians; and a description of philosophers, called Magoi.

Some have imagined, that the Goths were descended from Gog and Magog; and that the wars described by Ezekiel, as undertaken by Gog against the saints, are those of the Goths, in the fifth century, against the Roman empire.

Bochart has placed Gog in the neighbourhood of Caucasus. He derives the name of this celebrated mountain from the Hebrew גֹּג־חַסָּן *Gogchasan*: the fortress of Gog. He shews, that Prometheus, said to be chained to Caucasus, by Jupiter, is Gog. There is a province in Iberia, south of Caucasus, called the Gogarene.

The generality believe, with great reason, that Gog and Magog, in Ezekiel and the Revelations, are taken, allegorically, for such princes as were enemies to the church. By Gog in Ezekiel, many understand Antiochus Epiphanes, the persecutor of the Jews; and Gog, in the Revelations, they suppose denotes Antichrist. We have endeavoured, in a dissertation before the prophecies of Ezekiel, to demonstrate, that Gog, and Cambyses, king of Persia, were the same.

The Arabians call the descendants of Gog and Magog, Jagioug and Magioug; and believe, that they inhabit the northern parts of Asia, beyond the Tartars and Selaves, or Selavonians, by the ancients called Chalybes. It is probable, that Gog and Magog, according to the idea of the Arabians, inhabited formerly, the mountains of the Hyperboreans, and that they were known to the ancients by this name. This nation is certainly very famous in antiquity, but we are not acquainted with the place of their ancient abode. We do not doubt, but that they were some of the Scythians, and were confounded among the Great and Little Tartars; perhaps among the Muscovites, and other northern people.

GOI, or Goiim. By this word the Gentiles are signified. The Jews use, when they talk with one another, to call Christians, Goi, or Goiim, and Christian women Goia, or Goiath, which name they give to all who are uncircumcised.

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Christianity they term Goliath, or Gentilism, and they do not distinguish Christians from Gentiles and Idolaters.

GOLAN, or *Gaulon*, גולן, *passage, or revolution*; from גלה *galah*, Josh. xx. 8.

GOLGOTHA, or *Golgota*, גולגותא, γολγοθᾶ, in Greek, κρανίον, *cranium*: or *Calvary*, from the Latin word *calva*, the top of the skull, or head. The word *Golgotha* is Syriac, גולגותא, Κρανίς τόπος, and signifies—an heap of skulls; from גל *gul*, an heap, and גולתא *golatha*, a skull, or head.

GOLGOTHA, or rather *Golgotha*, *Goalta*, or *Gulgultha*. A mountain north-west of Jerusalem, so called, either by reason of its form, which resembled a human skull, or because criminals were executed there; or because, as was believed by some, the first man's head was buried there. This mountain we generally call *Calvary*: from the Latin *calvaria*, the skull.

Here Jesus Christ was crucified, and was buried in the garden belonging to Joseph of Arimathea, in a tomb dug in a rock. The emperor Adrian, when he rebuilt Jerusalem, and called it *Ælia*, profaned the sacred tomb of our Saviour, filling it up, and placing idols over it: but the empress Helena directed the cleansing of our Saviour's tomb, and built over it a magnificent church, which remains at this day. A tradition prevails over all the East, that the first man Adam, or at least, his skull, was buried on *Calvary*, or *Golgotha*, where our Saviour suffered death. Hence the Syrians and Arabians call this mountain *Cranion*, or *Acranion*, because of Adam's skull. The Mahometans have a book, wherein is a dialogue between Jesus Christ and Adam's skull, d'Herbelot. Bib. Orient. Article **CRANION**.

GOLIATH, גלית: *passage, revolution, discovery, heap*; from גלה *galah*, and גלה *galah*.

I. GOLIATH, a famous giant of Gath, 1 Sam. xvii. 4, &c. A.M. 2942; ante A.D. 1062. Goliath presented himself between the armies of the Philistines and Hebrews, encamped between Suecoth and Azekah, and defied the Hebrews. He was six cubits and a span high: about twelve feet and a half, taking the cubit at twenty-one inches. His armour was suitable to his stature. At last, David coming to the camp to bring provisions to his brothers, declared, that he would encounter this giant: and marching against Goliath, he slung a stone at him, which struck the giant with such force, that he fell down stunned: David running upon him, drew the giant's sword, and cut off his head.

Goliath was descended from Arapha: i.e. the old Rephaim. An author who has examined the weight of his armour, finds, that allowing a pro-

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portionable weight to each part, it must have been two hundred and seventy-two pounds thirteen ounces.

It is believed by some, that David, on this occasion, composed the 144th psalm: "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." The LXX notices, that it was composed upon Goliath; but the titles of the psalms are, for the most part, of little authority.

II. GOLIATH, another giant, killed by Elhanan, son of Jair, of Bethlehem, 2 Sam. xxi. 19. The Vulgate says, "*Percussit Adeodatus filius Saltus, polymitarius Bethlehemitæ, Goliath Getheum.*" In 1 Chron. xx. 5. we read, Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite. Was this giant really his brother, or of his family, or did he only resemble him in the height of his stature?

GOMER, גומר: *to finish, complete, accomplish.*

I. GOMER, son of Japheth, Gen. x. 2. was father to the people of Galatia, according to Josephus. The ancient inhabitants of that country were called Gomares, before the Galatians seized it. The Chaldee places Gomer in Africa; Bochart places him in Phrygia, because Phrygia in Greek, has the same signification (a coal) as *gomer*, in Hebrew and Syriac. We are of opinion, that the ancient Cimbri, or Cimmerians, sprung from Gomer [and probably the Welsh: the Cymri.]

It is probable, that Gomer, or the Gomerites, his descendants, peopled likewise Germany and Gaul. The name of German is not very distant from Gomerim, Joseph. Euseb. Zonar. Isidor. Cambden. The Gauls, or Galatians, or Celtæ, derived, they say, from Aschenaz, the eldest son of Noah; but Cluver pretends, Germ. Antiq. lib. i. cap. 5, 6, 7. that the ancient Celtica comprehended Illyria, Germany, Gaul, Spain, and the British isles: all these people anciently speaking the same language. He farther supposes, that Gomer, or his family, peopled the countries in Asia, between the Paropamisus and mount Imaus, and between the confluence of the rivers Oxus and Oby; from whence these people are called Gomares, by Ptolemy, lib. vi. cap. 17. and by Mela, lib. i. cap. 2.

II. GOMER, daughter of Diblaim, Hosea i. 1, 2, &c. before she became the prophet Hosea's wife, had been a disreputable woman; but, when she married the prophet, she forsook that way of life. Vide HOSEA. Vide FRAGMENT, No. 41.

GOMORRHA, עמרה: *rebellious people*; from עמ *am*, a people, and מרה *marah*, rebellious, or revolting: or, the people that fear; from ירה *irah*, to fear.

GOMORRHA, one of the principal cities of the Pentapolis; consumed by fire from heaven. The Hebrew reads Amora, or Homora; but the LXX frequently express the letter *Ain* γ by a G. It is our opinion, that Gomorrha was the most northern of the five cities. Gen. xix. 24.

GOOD: *beautiful, agreeable, perfect in its kind*. "God beheld all he had created, and it was good, Gen. i. 31: every creature had its proper goodness, beauty, perfection. "This man never prophesieth good to me," 2 Chron. xviii. 7: nothing agreeable.

A *good eye* signifies—liberality; an *evil eye*—a covetous, envious person.

GOPHNA, Guphna, or Gophnith, the principal place of one of the ten toparchies of Judea. Josephus generally joins this toparchy with the Acrabatene. Eusebius places the city Gophna fifteen miles from Jerusalem toward Sichem, or Naplouse.

GORGAS, γοργίας: *terrible, diligent*; from the Greek γοργός.

GORGAS, an eminent captain in the troops of Antiochus Epiphanes; sent with Lycias into Judea, by Nicanor, *vide* the history, 1 Mace. iii. 38; A.M. 3839; A.D. 165.

GORTYNA, γορτύνα: *quiver*; from the Greek γορτύος.

GOSHEN, (Vulgate, Gessen) גשן: *approach*; from גשן *nagash*, or from גשן *goshem*, rain.

GOSHEN. The land of Goshen, was a part of Egypt, in which Joseph placed his father and brethren, when they came to Egypt, Gen. xlvii. 6. This province lying near the Mediterranean, enjoyed rains, which were very rare in other cantons, especially in Upper Egypt. *Vide* the MAP of the TRAVELS of the ISRAELITES.

GOSPEL, (Gr. εὐαγγέλιον, *evangelion*) signifies—*good news*. The book which contains the recital of our Saviour's life, miracles, death, resurrection, and doctrine, includes the best news that could be published to mankind. We acknowledge but four canonical gospels: those of Matthew, Mark, Luke, and John.

But, besides these four gospels, there have been many others written, which are apocryphal, and without authority; some whereof have been transmitted down to us, the rest are lost. We shall offer the names of so many as have been preserved.

A LIST OF THE APOCRYPHAL GOSPELS.

1. The Gospel according to the HEBREWS.
2. The Gospel according to the NAZARENES.
3. The Gospel of the TWELVE APOSTLES.
4. The Gospel of St. PETER.

These four Gospels are probably the same, under different titles, viz. the Gospel of St. Matthew, corrupted by the Nazarenes.

5. The Gospel of the EGYPTIANS.
6. The Gospel of the birth of the HOLY VIRGIN; in Latin.
7. The Gospel of St. JAMES, in Greek and Latin; called also the Preparatory Gospel, or Proto-Evangelium.
8. The Gospel of the infancy of Jesus, in Greek and Arabic. This is the same with
9. The Gospel of St. THOMAS.
10. The Gospel of NICODEMUS, in Latin.
11. The ETERNAL GOSPEL.
12. The Gospel of St. ANDREW.
13. The Gospel of St. BARTHOLOMEW.
14. The Gospel of APOLLOS.
15. The Gospel of BASILIDES.
16. The Gospel of CERINTHUS.
17. The Gospel of the EBIONITES.
18. The Gospel of the ENCRATITES. This is the same as that of Tatian, No. 30.
19. The Gospel of EVE.
20. The Gospel of the Gnostics.
21. The Gospel of MARCION; called also St. Paul's.
22. The Gospel of St. PAUL: the same as that of Marcion, No. 21.
23. MARY's Interrogations, both great and small.
24. The book of JESUS CHRIST's birth: the same, in all probability, as the Preparatory Gospel.
25. The Gospel of St. JOHN; otherwise, the book of the Holy Virgin's death.
26. The Gospel of St. MATTHIAS.
27. The Gospel of PERFECTION.
28. The Gospel of the SIMONIANS.
29. The Gospel according to the SYRIANS.
30. The Gospel of TATIAN: the same as that of the Encratites, No. 18.
31. The Gospel of THADÆUS, or St. JUDE.
32. The Gospel of VALENTINE: the same as the Gospel of Truth, No. 38.
33. The Gospel of LIFE, or the Gospel of the LIVING GOD.
34. The Gospel of St. PHILIP.
35. The Gospel of St. BARNABAS.
36. The Gospel of St. JAMES MAJOR.
37. The Gospel of JUDAS ISCARIOT.
38. The Gospel of TRUTH: the same as the Gospel of Valentine, No. 32.
39. The spurious Gospels of LEUCIUS, SELEUCUS, LEUCIANUS, HESYCHIUS.

They who please, may consult M. Fabricius' Codex Apocryphus Novi Testamenti, &c. concerning these spurious pieces. [Some of these are in Jones' Apocryphal Canon.]

The ancient heretics, in order to maintain their errors, or excuse them, began generally with attacking the gospels. Some rejected all the genuine gospels, and substituted spurious: others

corrupted the true gospels, and suppressed whatever gave them any trouble, or inserted what might favour their errors. Thus the Nazarenes corrupted the original gospel of Matthew, and the Marcionites mangled that of Luke, which was the only one they received. The Alogians, seeing their condemnation too plainly in that of St. John, admitted only the other evangelists. The Ebionites rejected Matthew; the Cerinthians acknowledged Mark; the Valentinians John only.

The Mahometans believe, that Christians have suppressed several passages of the Gospel which were favourable to their prophet. Notwithstanding St. Paul never wrote a gospel, he speaks of one which he calls his: "According to my gospel," Rom. ii. 16; xvi. 25; 2 Tim. ii. 8; whether the gospel of our Saviour which he preached, or that of Luke, which some of the ancients ascribe to him, as if he had assisted in composing it. The former is probably the true sense.

GOTHONIEL, (the same as Othniel) *גֹּתְנִיֵּל*: *God is my hour, and my time*; from *גַּת* *heth, time*, and *י, my*, and *אֵל* *el, God*.

GOURD, *vide* KIKAJON.

GOVERNOR. The Romans had a custom of sending governors to their conquered provinces, and the kingdoms reduced by them into provinces.

SUCCESSION OF THE ROMAN GOVERNORS OF SYRIA:

- Ante A. D. COLLECTED BY M. BOIVIN THE ELDER.
- 62 I. SCAURUS, App. Syr. Joseph. Antiq. lib. xiv. cap. 8, 9; Gu. 1, 5, 6.
- 62 II. MARCUS PHILIPPUS, App. Syr.
- 59 III. CNEIUS LENTULUS MARCELLINUS, Ib.
- 57 IV. GABINIUS, App. Syr. & Parth; Joseph. Antiq. xiv. 10, 11; Cic. pro Sextio.
- 53 V. M. LICINIUS CRASSUS. Joseph. Antiq. xiv. 12; App. Syr. & Parth.
- 53 VI. C. CASSIUS LONGINUS; for Crassus, in his absence, Joseph. Antiq. xiv. 12.
- 52 VII. BIBULUS, Cic. lib. vi. cap. 5; App. Syr. & Parth.
- VIII. SAXA, App. Syr.
- 49 IX. METELLUS SCIPIO. Joseph. Antiq. xiv. 13; Cæs. Bell. Civ. lib. i. Plutar. Cic.
- 47 X. SEXT. JUL. CÆSAR, Joseph. Antiq. xiv. 17; & de Bello, i. 8; App. Civ. lib. iii. iv. Dio Hirtius, Bell. Alex.
- 45 XI. L. STATIUS MURCUS, or MARCUS, Strab. lib. xvi.

Judea having been reduced into a province, by the Romans, after the banishment of Archelaus, tetrarch of this country, governors were sent thither. This officer was called sometimes *præses*, *procurator*, *prætor*, *ἐγερμών*, *ἐπίτροπος*, intendant, president, governor. He was subject not

only to the emperors, but also to the governors of Syria, whereof Judea made a part.

The first governor sent into Judea, after the banishment of Archelaus, was

A.D.

- 6 I. COPONIUS, a Roman knight, who governed from the year of Jesus Christ, 9, A.D. 6. to the year of Jesus Christ, 13. A.D. 10. At the same time Publius Sulpicius Quirinius was governor of Syria, Joseph. Antiq. lib. xviii. cap. 1; de Bello, lib. ii. cap. 11. This is the Cyrenius of Luke ii. 2.
- 10 II. MARCUS AMBIBUCUS, or AMBIVIVUS, succeeded Coponius, about A.D. 10; he governed, probably, to A.D. 13. Joseph. Antiq. lib. xviii. cap. 3.
- III. ANNIUS RUFUS, succeeded Ambibucus, about A.D. 13. governed a year or two.
- 15 IV. VALERIUS GRATUS succeeded Rufus, and governed from A.D. 15 or 16, to A.D. 26 or 27, eleven years, Joseph. Antiq. lib. xviii. cap. 3.
- or 16
- 26 V. PONTIUS PILATE succeeded Gratus about A.D. 26 or 27, and governed to A.D. 36, which is the year 39, from the true time of Jesus Christ's birth.
- or 27
- 36 VI. MARCELLUS, sent by Vitellius, governor of Syria, to govern Judea, instead of Pilate.
- 37 The first year of the emperor Caius Caligula, Judea returned to its former state, and was given, with the title of a kingdom, to Agrippa.
- 44 VII. After his death, Judea was again reduced into a province, and the emperor Claudius sent thither.
- 46 VIII. CUSPIUS FADUS, as governor: about two years, to A.D. 46, Joseph. Antiq. lib. xix. cap. 7; de Bello, lib. ii. cap. 19.
- 48 IX. TIBERIUS ALEXANDER, son of Alexander, alabarch of the Alexandrian Jews, and nephew to Philo, forsook his religion, and was made governor of Judea.
- 52 X. VENTIDIUS CUMANUS.
- 60 XI. FELIX, the emperor Claudius' freed-man.
- 62 XII. PORTIUS FESTUS, sent A.D. 60, died in Judea, A.D. 62.
- 64 or 65 XIII. ALBINUS.
- XIV. GESSIUS FLORUS, toward the end of A.D. 64, or the beginning of A.D. 65. Florus was the last governor of Judea: his ill conduct began the war there, A.D. 66. What became of him after A.D. 66, no one can tell. The city of Jerusalem was taken and destroyed A.D. 70.

GOURD, (*Wild*) a plant which produces leaves and branches much like garden cucumbers, which creep on the earth, and are divided into several branches. Its fruit is of the size and figure of an orange, of a light white substance beneath the rind, and so bitter, that it has been called *the gall of the earth*. 2 Kings, iv. 39.

GOURD of Jonah. *Vide* KIKAION, and FRAGMENTS, Nos. 3, and 78.

GOZAN, גוזן: *fleece*, or *pasture*: from גזז *gazaz*: otherwise, *who nourishes the body*; from גזז *guah*, *the body*, and זון *zun*, *to nourish*.

GOZAN, a river mentioned, 2 Kings, xvii. 6. It appears by 2 Kings, xix. 12. and Isaiah xxxvii. 12. that Gozan was likewise the name of a province, or nation; the same, in all probability, through which the river Gozan ran. Salmaneser, after he had subdued the ten tribes, carried them beyond the Euphrates, to a country bordering on the river Gozan; and Sennacherib boasts, that the kings his predecessors had conquered the people of Gozan, Haran, and others. Ptolemy places the Gauzanitis in Mesopotamia. Pliny says, that the province Elon-Gozone extends toward the sources of the Tigris. There is a canton in Media called Gauzan, between the rivers Cyrus and Cambyzes. Ptolemy places the city of Gauzania in the same country, and Benjamin of Tudela says, that Gozan is in Media, four days journey from Hemdam. The Rabbins take Gozan for the river Sabbaticus, which never flows, as they affirm, on the sabbath-day; and on this day is encompassed with fire, to prevent any one's approaching it.

GRACE, or *Gratia*; this word is understood in several senses:

1. For beauty, good grace, and agreeableness of person.
2. For favour, friendship, kindness of mind: "If I have found grace in thy sight," Gen. xviii. 3. "Noah found grace in the eyes of the Lord," Gen. vi. 8.
3. For pardon, mercy: to shew grace and mercy, to pardon any one, to restore him to our good graces. Unexpected remission of offences.
4. For benefit: "Benefits oblige all men." Likewise for reward: "If you love those only who love you, what reward can you expect from God?" Luke vi. 32, 33, 34.
5. For certain gifts of God, which he bestows freely when, where, and on whom he pleases: such are the gifts of miracles, prophecy, languages, &c. 1 Cor. xii. 4. These gifts are intended rather for the advantage of others, than of the person who possesses them, though the good use he makes of them may contribute to his sanctification.

6. There are several sorts of inward graces: for the graces of the understanding may be called by this name, as well as the graces of the will. There are habitual graces and actual graces.

St. Austin defines inward actual grace to be the inspiration of love, which prompts us to practise according to what we know, out of a religious affection and compliance. *Legem volunt* (Pelagiani) *intelligi gratiam—non inspirationem dilectionis, ut cognita sancto amore faciamus, quæ propriè gratia est.* ad Bonif. lib. iv. cap. 5. numb.

11. He says, likewise, that the grace of God is the blessing of God's sweet influence, whereby we are induced to take pleasure in that which he commands, to desire and to love it; and that if God does not prevent us with this blessing, what he commands, not only is not perfected, but is not so much as begun in us. "*Benedictio dulcedinis est gratia Dei, quæ fit in nobis, ut nos delectet, & capiamus, hoc est, amemus, quod præcipit nobis; in quâ si nos non prævenit Deus, non solum non perficitur, sed nec inchoatur in nobis.*" ad Bonif. lib. ii. cap. 9. numb. 21.

Without the inward grace of Jesus Christ, man is not able to do the least thing that is good. He stands in need of this grace to begin, continue, and finish all the good he does, or rather, which God does in him and with him, by his grace.

The grace of Jesus Christ is free; it is not due to us: if it were due to us, it would be no more grace; it would be a debt, Rom. xi. 6; it is in its nature an assistance so powerful and efficacious, that it surmounts the hardness of the most rebellious human heart, without destroying human liberty.

There is no subject on which Christian doctors have written so largely, as on the several particulars relating to the grace of God. The difficulty consists in reconciling human liberty with the operation of divine grace; the concurrence of man with the influence and assistance of the Almighty. And who is able to set just bounds between these two things? Who can pretend to know how far the privileges of grace extend over the heart of man, and what that man's liberty is, who is prevented, enlightened, moved, and attracted by grace?

Although the books of the Old Testament express themselves very clearly with relation to the fall of man, his incapacity to good, his continual necessity of God's aid, the darkness of his understanding, and the evil propensities of his heart; although all this is observable not only in the historical part of the Bible, but likewise in the prayers of the saints, and in the writings of the prophets; nevertheless, these truths are far from being so well unravelled in the Old Tes-

tament as in the New : nor are the Jewish doctors so well instructed in matters relating to grace, as the fathers, and Christian divines.

The Rabbins have no distinct knowledge of original sin ; some deny it, saying it is incomprehensible how a man should be born with sin ; yet, at the same time, they acknowledge a natural bad propensity in man, a *figmentum malum*, which inclines to evil, Maimon. More Nevochim ; Basnage, Hist. des Juifs. tom. i. lib. vi. cap. 13.

They believe, that the Messiah will himself be perfect in sanctity, that he will convert the nations, and establish the worship of the true God in all places, Limburg. Collat. cum Judæo. p. 73. But they do not acknowledge the satisfaction which he was to make for sin : they reckon much on their good works, repentance, and a change of life ; yet in their catechism they acknowledge that no one ought to expect salvation from the goodness of his works, or the perfection of his righteousness, but that it is grace which bestows it. Catechism. Jud. ques. 14.

GRAPES, (*Bunch of*) in Greek, *botrus* ; in Hebrew, *tenab*, or *eschol*. There was abundance of excellent grapes in Palestine. The bunch of grapes cut in the Valley of Eschol, and brought on a staff, between two men, to the camp of Israel, at Kadesh-barnea, Numb. xiii. 24. may give us an idea how large this fruit became in that country. Travellers mention some growing there of a prodigious size. Doubdan assures us, that, in the valley of Eschol were bunches of grapes, of ten and twelve pounds, Voyage de la Terre Sainte, cap. 21. Forster tells us, he was informed by a religious, who had lived many years in Palestine, that there were bunches of grapes, in the valley of Hebron, so large, that two men could scarce carry one of them.

Moses, in the law, commanded, that when the Israelites gathered their grapes, what fell, or what was left behind on the vine, should be for the poor, Levit. xix. 10. People who were passing, might enter another man's vineyard and eat grapes, but not carry any away, Deut. xxiv. 21, 22 ; xxiii. 24.

Some learned men are of opinion, that the prohibition against gleaning grapes after the vintage, may signify a second vintage after the first, Lev. xix. 10 ; Deut. xxiv. 21 ; Eccus. i. 16.

Scripture frequently describes a total destruction, by the similitude of a vine wholly stripped ; not a bunch of grapes being left for those who came a gleaning, Isaiah xvii. 6 ; xxiv. 13.

The blood of the grape signifies—wine, Gen. xlix. 11. The vineyards of Sodom produced bitter grapes : " Their grapes are bitter as gall, their

clusters are bitter ;" probably because of the nitre and sulphur with which the soil was impregnated, Deut. xxxii. 32.

" The fathers have eaten sour grapes, and the children's teeth are set on edge," this is a proverbial way of speaking, Jer. xxxi. 29 ; Ezek. xviii. 2. meaning, that the fathers sinned, but their children bore the punishment : in using this proverb, the Jews reproached God, who punished those sins in them, whereof they pretended they were not personally guilty : but the Lord said, he would cause this proverb to cease in Israel, and that every one should suffer the punishment of his own faults.

WILD GRAPES, the fruit of a wild bastard-vine, called in Latin, *labrusca* ; in Greek, *ampelos agna*.

..... Aspice ut antrum

Sylvestris raris sparsit labrusca racemis.

VIRGIL, Eclog. v.

" The fruit of the wild-vine is called Oenanthes, or the flower of wine. These grapes never ripen, and are good only for verjuice. In Isai. v. 2, 4. God complains of his people, whom he had planted as a choice vine, an excellent plant. He says, he expected this vine should bear good fruit, but it brought forth only wild grapes, Heb. fruit of a bad smell and a bad taste ; like the grapes of Sodom, mentioned above.

Scripture speaks of the grapes of Sorek, so called, either because they grew in the valley of Sorek, or, because they had no stones, as say the Jews, Judg. xvi. 4. Vide the Hebrew of Isaiah xix. 9 ; Zach. i. 8.

GRASSHOPPER, vide LOCUST.

GRATUS, (*Valerius*) governor of Judea, from A.D. 15 or 16, to 26 or 27. He succeeded Annius Rufus, and was succeeded by Pontius Pilate. Joseph. Antiq. lib. xviii. cap. 3. He frequently changed the high-priests : he deposed Ananus to promote Ishmael, son of Fabi : shortly after, he deposed Ishmael, and promoted Eleazar, son of Ananus ; at the year's end he transferred this dignity to Simon, son of Camith ; in a year after, to Caiphas, son-in-law of Ananus.

GREAT, rich, powerful, celebrated, magnificent, illustrious, ancient. " Naaman was great before the king his master : " in high consideration with him, 2 Kings, v. 1. " I will make thee head, or father, of a great nation ; " of a numerous and powerful people. " Moses was very great in the land of Egypt," Exod. xi. 3 : the whole country looked on him as an extraordinary man. " The Great Sea : " the Mediterranean Sea, greater, beyond comparison, than the Dead Sea, and the Sea of Genesareth, which are but lakes. Vide the MAP of CANAAN.

GREATNESS, to exercise one's self in great matters; to speak great things with haughtiness, with insolence, with menacing. "Thy servant knew not any thing, neither little nor great:" *i. e.* had no knowledge of it, 1 Sam. xxii. 15.

The greatness of God denotes his glory, his power, his majesty, his wondrous works, &c.

GREECE. This word, in Scripture, often comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia, and Asia Minor. Since Alexander the Great, the name of Greeks is taken in a more uncertain and enlarged sense, because, the Greeks being masters of Egypt, Syria, the countries beyond the Euphrates, &c. the Jews included Gentiles under the name of Greeks. In the Maccabees, the gospel, and St. Paul's writings, a Greek commonly signifies—a Gentile.

In the Old Testament, Greece and Greeks are named Javan. Isaiah says, lxvi. 19. "the Lord shall send his ambassadors to Javan, who dwell in the isles afar off." Ezekiel tells us, chap. xxvii. 13, 19. that Javan, Tubal, and Meshech came to the fairs at Tyre. Daniel, xi. 2. speaking of Darius, says, "he shall stir up all against the realm of Javan." Alexander the Great is described by the name of *king of Javan*, Dan. viii. 21; x. 20.

GREEKS, Heb. יָבָנִים *javanim*: dirty, muddy; from יָבָן *javan*: otherwise, doves, pigeons; from יוֹנָה *jonah*, a dove: otherwise, deceivers; from יָנָה *janah*. In Greek, ἑλλήνες, *hellenes*, strong, robust.

GREEK. The Greek tongue is the original language of almost all the books in the New Testament, except Matthew; but, excepting Luke, the sacred authors have followed that style of writing which was used by Hellenists, or Grecizing Hebrews, blending abundance of idioms and turns of speech, peculiar to the Syriac and Hebrew languages, very different from the classical spirit of the Greek tongue. After Alexander the Great, Greek became the common language of almost all the East, and was generally used in their commerce with other people. As the sacred authors had principally in view the conversion of the Jews, then scattered throughout the East, it was natural for them to write to them in Greek, that being a language to which they were of necessity accustomed.

As there were generally people of all nations, and even of all religions, at the solemn festivals of the Jews, in Jerusalem, Pilate ordered the inscription on our Saviour's cross to be written in Hebrew, Greek, and Latin, because these lan-

guages were most generally known in the Roman empire, John xix. 20; Luke xxiii. 38.

Hence, at this time, which was that of the promulgation of the gospel, many Jews had two names, one Greek, the other Hebrew; others Grecized their Hebrew name: of Jesus, they made Jason; of Saulus, Paulus; of Simon, or Simeon, Petros, &c.

In the books of the Maccabees, the word *Greeks* is commonly used for Gentiles and idolaters, as 2 Mace. xi. 24.

The *kingdom of the Greeks* means that of Alexander the Great, and of the kings of Syria and Egypt, his successors. The *year of the Greeks* is the era of the Seleucidæ. *Vide ERA.*

GUEL, גּוּאֵל, גּוֹאֵל: ransom, or redemption, or exaltation of God; from גָּאַל *gaal*, to redeem, and גָּאָה *gaah*, to lift up, to glorify, and אֵל *el*, God.

GUEL, or Gouel, son of Machi, sent to examine the Land of Promise, Numb. xiii. 15.

GUNI, גּוּנִי: my garden, he that protects me; from גָּן *gan*.

GUNI, son of Naphtali, head of a family, Numb. xxvi. 48.

GUR, or Gaver, גּוּר: the young of a beast: otherwise, dwelling, assembly, or fear.

GUR, a narrow pass, near Jerusalem, where Ahaziah, king of Judah, was mortally wounded by Jehu, 2 Kings, ix. 27.

GUR-BAAL, גּוּר־בַּעַל: the young of the idol, or of him that rules or possesses; from גּוּר *gur*, the young of a beast, and בַּעַל *baal*, idol, or he that governs, &c. otherwise, the dwelling, the assembly, or the fear of the idol, or of him that rules; from the same.

GUR-BAAL. We read, 2 Chron. xxvi. 7. "The Lord assisted Uzziah against the Philistines, and against the Arabians that dwelt at Gurbaal." The LXX, "against the Arabians that dwelt above Petra." It is my opinion, that Gur-baal and Gabal, or the Gabalene, are the same: it extends into Arabia Petrea, and Idumea, south of Palestine.

GYMNASIUM, a place of exercise; so called, because youth exercised themselves there naked. *Gymnos*, or *gunnos*, in Greek, signifies—naked. The Greeks were passionately fond of theatrical exercises, and the performers in them were nearly, or altogether naked: the exercises were wrestling, running, throwing quoits, shooting, &c. These inclinations they carried into the East, and introduced them wherever they conquered. The people whom they had subdued, desiring to imitate their masters, addicted themselves to the same diversions, and endeavoured

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to distinguish themselves in the same exercises. Jason having introduced these novelties at Jerusalem, and built a *gymnasium*, or place of exercise, many of the Jews were observed to give themselves up entirely to these sports, and to imitate, in every thing, the customs of the heathen; so that despising what was thought honourable in their own country, they endeavoured to excel in such things only as were esteemed among the Greeks. The very priests neglecting the duties of their ministry, and the sacrifices of their temple, ran after these exercises, and were ambi-

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tious of obtaining the prizes in them. This we learn from 2 Macc. chap. iv. Herod multiplied *gymnasias* throughout Judea; and, being very desirous of courting the favour of the Roman Cæsars, he promoted, all in his power, the introduction of Roman and Grecian institutions. This may account for the numerous allusions to the games, to running, wrestling, boxing, &c. which occur in the New Testament, especially in the epistles of St. Paul, who draws many similies from the customs, regulations, and labours of these *gymnasias*.

H.

H A B

HAAHASHTARI, אַחַשְׁתָּרִי ἄσθεσαι, *runner, courier: or diligence, or haste of the turtle; from חוש chush, to go quick, and תור thor, a turtle: otherwise, of the sentinel, or of the employment: according to the Syriac and Hebrew, prince of the turtle, or sentinel.*

HAAHASHTARI, son of Ashur and Naarah. 1 Chron. iv. 6.

HABAZZINIAH, חֲבַצְנִיָּה, χαβασσιμ, *the debt, the buckler of the Lord; from חוב chob, a debtor, and צנה tsanah, a buckler, and יה jah, the Lord: otherwise, friendship, secret, or love of the buckler of the Lord; from חבה chabah, secret, &c. or from חבב chabab, to love.*

HABBAKUK, חֲבַקּוּק, ἀμβακκ, *he that embraces: from חבק chabak: otherwise, wrestler; from נאבק nebac, to wrestle.*

HABBAKUK, of the tribe of Simeon, and native of Bethzacar, says Epiphan. & Dorotheus de vita & morte Prophetarum. Observing that Nebuchadnezzar advanced toward Jerusalem, and foreseeing he would take it, Habbakuk escaped to Ostracine in Arabia, near the lake Sirbonis; where he lived for some time. But the Chaldeans having taken Jerusalem, and returning to Chaldea, Habbakuk returned to Judea; while the Jews, who escaped from being carried to Babylon, after the death of Gedaliah, fled into Egypt.

He busied himself in cultivating his fields; and we have it related in the Apocrypha, that, as he was one day preparing to carry his reapers their dinner, he heard a voice, commanding him to carry that provision to Daniel at Babylon, Dan. xiv. Apoc. He excused himself as being a stranger both to Daniel and to Babylon. But the angel of the Lord suddenly transported him by the hair of his head into that city, with his provisions; which he set before Daniel, who was shut up in the lion's den there; the same hand carried him back again. We make no remarks on the authority of this tale. Habbakuk died, and was buried in Judea, two years before the end of the captivity, A.M. 3466, ante A.D. 538.

He is reported to be author of several prophecies, which are not among those received as canonical.

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The apocryphal stories of Susanna, of Bel and the Dragon, and that of his transportation to Babylon, are said likewise to be his. There is no foundation for all this, but an inscription, read formerly in some Greek copies, *The Prophecies of Abacum, priest of Judah, of the tribe of Levi: whom many regard as a person very different from the prophet Habbakuk.* Habbakuk's tomb was shewn formerly at Bethzacar, Keila, Echela, or Gabbatha. The same place is probably meant by these four names. They were near one another, and in the neighbourhood of Eleutheropoli. Sozomen speaks of the discovery of his body at Bethzacar, in the time of Theodosius the Elder.

The genuine works of Habbakuk, are contained in three chapters. In these he complains pathetically of the disorderly conduct of the kingdom of Judah. God reveals to him, that he would very shortly punish it severely by the arms of the Chaldeans. He foretells the conquests of Nebuchadnezzar, his metamorphosis, his death, and what would happen after his death to the Chaldeans. He foretells, that the vast designs of Jehoiakim should be frustrated. He speaks against a prince, who built his palaces with blood and iniquity; probably meaning the king of Tyre. He accuses another king with having intoxicated his friend in order to discover his nakedness; probably meaning the king of Egypt. *Vide APRIES.*

Habbakuk composed an ode, wherein he recollects God's remembrance of his mercy, even when he is most angry; he hopes that God will shew him his brethren in their captivity, but will deliver him out of it, and save him from the hands of the Chaldeans, when they ravage Judea. He prophesied not long before the kingdom of Judah was destroyed: at the same time as Jeremiah.

HABAIAH, חֲבִיָּה, *secret, or hidden of the Lord: from חבה chabah: otherwise, love or affection of the Lord; from חבב chobab, affection, and יה jah, the Lord.* Nehem. vii. 63.

HABITS, *vestis, vestitus.* Moses forbids the woman to wear that which pertaineth unto a man, neither shall a man put on a woman's garment.

Designing to prevent abuses which might follow these disguises. The importance of these laws is still more apparent if we consider the manners of the East. There the women continue secluded in close apartments, to which men, who are strangers, have no access. Every one knows what noise Clodius' behaviour made at Rome, who disguised himself like a woman, that he might steal in among the Roman ladies, who were celebrating a feast in honour of the good goddess.

Some believe, that this prohibition principally forbids the Hebrews from those superstitious ceremonies, which accompanied certain heathen festivals. In the feasts of Bacchus, the men disguised themselves like women; the same in the feasts of Venus and Mars: in the first, the men put on women's clothes; in the second, the women put on men's. In the East, the men sacrificed generally to the moon dressed in women's clothes, and the women sacrificed to that deity dressed in men's clothes; because this planet was adored under the name of god, and of goddess, and was affirmed to be of both sexes.

What induces us to believe, that Moses intended to forbid something more than simply a change of clothes, is his saying, that *all who do so, are an abomination to the Lord*.

Others maintain, that Moses designed to prohibit from women the use of arms, and from men the employments of women; as if he had forbid martial women, such as the Amazons and Semiramis, among the soldiery, by reason of its indecency and other inconveniencies. The Hebrew text is favourable to this opinion, and it is supported by many learned interpreters. *The vessels (the instruments, the arms) of the man shall not be upon the woman; and the man shall not be dressed in woman's clothes.*

To change habits, and wash one's clothes, were customs of the Jews, to prepare themselves for actions of particular purity. Jacob required his people to throw away their strange gods, change their habits, and sacrifice with him, at Bethel, Gen. xxxv. 2. Moses commands the same, Exod. xix. 10, 14.

To tear one's clothes, as a token of mourning, is a custom noticed in the sacred writings. Jacob being informed that his son Joseph had been devoured by a wild beast, put on sackcloth. He who brought the melancholy news to the high-priest Eli at Shiloh, that the ark of the covenant was taken, appeared with his clothes rent. See MOURNING OF FUNERALS.

An habit wove with woollen and linen was forbid

by the law. Levit. xix. 19. The Jews still observe this prohibition, and do not sew a woollen habit with thread, or a linen garment with worsted, &c. Leo of Modena's Ceremonies of the Jews, part i. cap. 5.

The nuptial habit. It is common in civilized nations, on wedding days, or days of joy, to dress in gay clothes; and, on the contrary, to wear mourning on melancholy occasions. Cicero reproaches Vatinius with having appeared in mourning at a feast given by Quintus Arius, while the other guests were dressed in white. Tul. in Vatinius.

The strange habit, mentioned Zephaniah i. 8. *visitabo super omnes qui induti sunt veste peregrinâ*, may denote habits worn by the Hebrews in imitation of strangers (or the fashions of strangers;) who, not content with the stuffs and cloths, the colours and dyes of their own country, must seek others among strangers in Babylonia, Chaldea, Egypt, Tyre, &c. Some believe the Hebrews not only imitated the worship and superstitions of idolaters, but likewise wore their habits in their sacrilegious ceremonies. Others by *strange habits* suppose to be meant, those which they took in pawn from the poor and unfortunate, and unjustly appropriated to themselves, contrary to the express prohibition of the law, which required that they should be returned to the poor against night. Exod. xxii. 26, 27.

The habit that trails along the ground, vestis poderis, Wisd. xviii. 24; Ecclus. xxvii. 8; Rev. i. 13. signifies literally, a habit or garment hanging down to the feet, a long trailing habit, used on days of ceremony. In Wisdom, it denotes the high-priest's sacerdotal mantle. In Ecclesiasticus, a habit of honour and distinction, allowed only to persons of dignity. In the Revelations, our Saviour appeared to St. John, in a long habit, girt with a golden girdle.

The ancients had often a great number of habits in store by them; which might fit almost indifferently any person. The Hebrew kings had wardrobes of clothes, and frequently made presents of them: a custom still common in the East.

HABOR, חֶבֶר *companion, associate, enchanter.*

HABOR. Chabor, Chaboras, a river in Mesopotamia, which falls into the Euphrates. Part of Israel was transplanted to this river. Ezekiel dates his prophecies from the river Chebar, or Habor.

HACCATAN, or *Eccetan*, חָקָטָן, *κατὰν*, little, or very little; from קָטָן *katon*.

HACCATAN, father of Johanan, brought 110 persons from Babylon. Ezra viii. 12.

HACHALIAH, חכליה, *who waits for the Lord*; from חכה *chakah*: otherwise, *the hook of the Lord*; from חח *chach*, a hook, and יה *jah*, the Lord.

HACHALIAH, father of Nehemiah. Neh. i. 1.

HACHALIAH, he signed the covenant, Nehem. x. 1.

HACHALAH, חכילה, ἀχάλια, *my hope is in her*; from חכה *to wait, to hope*: otherwise, *hook in her*; from חח *chach*: otherwise, *in his palace*: from the same.

HACHMONI, חכמוני, ἀχαμωνι, *wise, or very wise*; from חכח *chacam*: otherwise, *hook of the account*; from חח *chach*, a hook, and מנ *number, account*: otherwise, *expectation of a present*; from חכח *chacach*, expectation, and מנח *mincha*, a present.

HACHMONI, father of Jashobeam. Compare 2 Sam. xxiii. 8; with 1 Chron. xi. 11.

HADAD, הדר, *noise, clamour, cry of mariners*: otherwise, *nipple, or friendship*; from דר *dod*, or *dud*.

I. HADAD, son of Bedad, succeeded Hushan, as king of Edom, Gen. xxxvi. 35. He obtained a victory over the Midianites in Moab. The city where he reigned was named Avith, its situation is not known.

II. HADAD, king of Syria, reigned at Damascus when David attacked Hadadezer, another king of Syria, 2 Sam. viii. Nicholas of Damascus, apud Joseph. Antiq. lib. vii. cap. 6. relates, that Hadad carried succours to Hadadezer, as far as the Euphrates, where David defeated them both. Scripture tells us, 2 Sam. viii. 5. that a king of Damascus going with troops to assist Hadadezer king of Zobah, was killed by David, with 22,000 men: but it does not mention his name. Nicholas of Damascus adds, that the kings his successors, took the name of Hadad; and that one of his descendants, desirous to blot out the ignominy of this defeat, attacked Samaria, and desolated the whole country. This was Benhadad.

III. HADAD, son to the king of East Edom; was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad was then a child. The king of Egypt gave him an house, lands, and every necessary subsistence: and married him to the sister of Tahpenes his queen. By her he had a son, named Genabath, whom queen Tahpenes educated in Pharaoh's house with the king's children. Hadad being informed that David was dead, and that Joab was killed, desired leave to return into his own country. Pharaoh wished to detain him: but at last permitted his return to Edom. Here he began to

raise disturbances against Solomon; but Scripture does not mention particulars.

Josephus, Antiq. lib. viii. cap. 1, 2. says, that Hadad did not return to Edom till long after the death of David, when Solomon's affairs began to decline, by reason of his impieties. Also, that not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there; Hadad got together such people as were willing, and carried them to Razon, then in rebellion against Hadadezer, king of Syria. Razon received Hadad with joy, and assisted him in conquering part of Syria, where he reigned, and from whence he insulted Solomon's territories. Tostatus, Salian, and others, affirm, that Pharaoh made peace between Hadad and Solomon; and obtained, that Hadad should reign over Edom, on condition of paying him tribute: which Hadad did for some years, till toward the end of Solomon's reign.

IV. HADAD, son of Baal-hanan, king of Edom: he reigned in the city Pai. After his death, Edom was governed by dukes or princes; enumerated 1 Chron. i. 51, &c.

V. HADAD. Josephus calls the kings of Syria by this name, who in Scripture are called Ben-hadad. Nicholas of Damascus affirms, that this name was long common to them, as the name of Ptolemy was to the kings of Egypt.

HADAD, הדר, *death, or vapour*; from אר *ed*.

VI. HADAD, a god of the Syrians. Macrobius, Saturnal. lib. i. cap. 23. assures us, that this deity was the sun. Hadad signifies one or alone. Vide ADAM, I.

IIADAD, חדר, אדר, *Sharpened*; from חדר *chadad*: otherwise, *joy*; from חדר *chadah*, to rejoice.

VII. HADAD, a son of Ishmael. 1 Chron. i. 30. called Hadar, Gen. xxv. 15.

HADADEZER, הדר עז, some copies have Adadezer. *Beauty of assistance*; from הדר *adar*, beauty, and עז *ezer*, assistance.

HADADEZER, king of Zobah, which country extended from south to north, from Libanus to the Orontes. David at the Euphrates defeated Hadadezer, took 700 horse and 20,000 foot; and hamstrung all the horses of Hadadezer's chariots, reserving only for an hundred chariots of war, 2 Sam. viii. 3. Hadad, king of Damascus, coming to assist Hadadezer, was defeated likewise. A.M. 2960; ante A.D. 1044.

Seven years afterward, the king of the Ammonites dying, David sent ambassadors to Hanun his son, with compliments of condolence. The young prince affronted his ambassadors, and called the neighbouring princes to his assistance, particularly Hadadezer; who not daring

to declare openly against David, sent privately into Mesopotamia, and there hired troops for the king of the Ammonites. These auxiliary forces, in all probability, came after the battle had been won by Joab.

Shobach, general of Hadadezer's troops, who commanded those of Mesopotamia, was defeated, and the kings who had helped Hadadezer, fled, and sent no more assistance to the Ammonites.

HADAD-RIMMON, otherwise Maximianopolis. See **ADAD-RIMMON**.

HADAN, עֲדָן, or *Adin* עֲדִין, *voluptuous, delicious*.

HADAR, or *Hadad*, הָדָר *glory, beauty, splendour*: otherwise, *habitation*; from דּוֹר *dur*, according to its Chaldaic etymology, or from דּוֹר *dor*.

HADAR, son and successor of Aehbor, king of Edom, reigned in the city of Pai. Gen. xxxvi. 39.

HADASHA, חֲדָשָׁה, *renewing*, or the first day of the month. According to the Syriac and Hebrew, *a ram*.

HADASHAH, or Chadassa, a town in Judah. Josh. xv. 37. Eusebius says, it laid near Taphnæ. Jerom reads Gophnæ; but remarks that was a mistake. The Rabbins say, it was one of the smallest towns in Judah, having only fifty houses.

HADASSAH. See **ESTHER**.

HADID, חֲדָיִד, *adid*. See **HADAD**.

HADID, or Chadid, a city of Benjamin. Ezra ii. 53; Nehem. ix. 34. In all probability the Adita or Adiada of Josephus, Antiq. lib. xiii. cap. 1. and of 1 Macc. xii. 38; xiii. 13. They place it in Sephela, or in the plain of Judah. I do not know whether this city belonged originally to Benjamin. I should think rather, it was ceded to this tribe after the return from the captivity, and that it is the Adithaim of Judah, Josh. xv. 36. Eusebius and St. Jerom speak of two cities called Aditha, or Adi; one near Gaza, the other near Diospolis, or Lydda. But this carries us too far from Benjamin.

HADLAI, חָדַל, *my rest, my defence, or my defect*; from חָדַל *chadal*.

HADLAI, father of Amasa of Ephraim. 2 Chron. xxviii. 12.

HADORAM. See **ADORAM**.

HADORAM, son of Joktan, son of Eber. Gen. x. 27.

HADRACH, חֲדָרַח, *point, or joy of tenderness*; from חָדַר *chadad*, *point*, and חָדָה *chadah*, *joy*, and רָכַן *racac*, *to be tender*: otherwise, *your chamber*; from חֲדָר *cheder*, *a chamber*; and the pronoun ך *ec*, *yours*: or, according to the Syriac and Hebrew, *unity, and the novelty of tenderness*.

HADRACH, or Adra, a city mentioned by Zachary, ix. 1. who denounced dreadful threatenings

and prophecies against it. Ptolemy, in Cœle-Syria, notices a city called Adra, in lat. 68 $\frac{1}{2}$, long. 32 $\frac{1}{2}$. Hadrach could not be far from Damascus; for Zachary says, that Damascus was the bulwark, defence, and confidence of Hadrach.

HAGAB, חָגַב, *grasshopper*; from חָגַב *chagab*.

HAGABAIL, חֲגַבָּה, from the same.

HAGAR, הָגֵר, *stranger, or that fears*; from גֵּר *ger*, or גּוֹר *gur*: or *that ruminates*; from גֵּרָה *gerah*.

HAGAR, an Egyptian, servant to Sarah, the wife of Abraham. Sarah seeing herself old and barren, gave her servant to Abraham for a wife, that by her he might have children. Gen. xvi. A.M. 2093; ante A.D. 1911.

Hagar finding herself pregnant, despised her mistress Sarah. Whereupon Sarah complained to Abraham, who answered her, thy servant is in thy hands, do with her as thou pleasest.

Sarah having used her harshly, Hagar fled from the dwelling of Abraham, but an angel of the Lord finding her in the wilderness, commanded her to return to her mistress, and humble herself toward her; adding for her encouragement, I will greatly multiply thy race, &c. Hagar discovering that it was an angel who had spoken to her, said, "Is it possible then for me to live, after having seen the Lord?" She called the well therefore, where she had been accosted by him, "the well of him who liveth and seeth me." She returned to Abraham's house, submitted to Sarah, and was delivered of a son, whom she named Ishmael. Abraham was then 86 years old. A.M. 2094; ante A.D. 1910.

Fourteen years after this Sarah brought forth Isaac. Abraham was then 100 years old. Isaac being weaned, Ishmael, being then seventeen years of age, was teasing Isaac, so that Sarah desired Abraham to expel Hagar and her son. Abraham was greatly afflicted at this proposal; but the Lord appeared to him and said, agree to Sarah's request, "in Isaac shall thy seed be called: yet, I will make Ishmael the father of a great people, because he is sprung from thee." Abraham therefore rising in the morning, took bread and a bottle of water, and sent away Hagar with her son. Hagar intending to return into Egypt, lost her way, and wandered in the wilderness of Beersheba. The water in her bottle failing, she left Ishmael under one of the trees in the wilderness, and going a small distance from him, sat down, saying, "I will not see him die:" then she lifted up her voice and wept.

But the angel of the Lord calling to Hagar, comforted her, and shewed her a well of water, of which she took some to Ishmael, and gave him drink. She afterward retired to the wilderness

of Paran, where they dwelt. He became very expert at the bow, and his mother married him to an Egyptian woman.

We do not know when Hagar died. The Rabbins say she was Pharaoh's daughter; but St. Chrysostom asserts, that she was one of those slaves which Pharaoh gave to Abraham, Gen. xii. 16. The Chaldee paraphrasts, and many of the Jews, believe Hagar and Keturah to be the same person. But this is not credible. Philo thinks that Hagar embraced Abraham's religion, which is very probable.

The Mussulmen and Arabians, who are descended from Ishmael the son of Hagar, speak mightily in her commendation. They call her in eminency, Mother Hagar, and maintain that she was Abraham's lawful wife; the mother of Ishmael, his eldest son, who as such possessed Arabia, which very much exceeds, say they, both in extent and riches, the land of Canaan, which was given to his younger son Isaac.

They say also, that Hagar was born in Egypt, in or near Farina, the capital of Egypt; that she died at Mecca, and was buried in the outward enclosure of the temple there. D'Herbelot, Bibl. Orient. p. 421. ART. HAGIAR.

Hagar, according to St. Paul, may symbolize the synagogue, which produces only slaves. Gal. iv. 24.

HAGARENES, or *Hagarims*, אַגָּרִימִּים, ἀγαρήμιος, Vulgate *Agarei*, of the family of Agar.

HAGARENS, the descendants of Ishmael: called also Ishmaelites and Saracens, or Arabians, from their country. Their name, Saracens, is not derived, as some have thought, from Sarah, Abraham's wife, but from the Hebrew Sarak, which signifies to rob or steal; because they mostly carry on the trade of thieving: [or from Sahara, the desert, Saracens, "inhabitants of the desert."]

The Hagarens dwelt in Arabia Felix, according to Pliny, lib. vi. cap. 28. Strabo, lib. xvii. joins them with the Nabathæans, and Chaulotæans, in Arabia Deserta. Others think their capital was Petra, and that they should be placed in Arabia Petraea. Psalm lxxxiii. 6. joins them with the Moabites; 1 Chron. v. 10. says, that the sons of Reuben, in the time of Saul, made war against the Hagarens, and conquered their country, east of the mountains of Gilead. This therefore was their true and ancient country. When Trajan came into Arabia, he besieged the capital of the Hagarens, but could not take it. Dio. lib. 68. The sons of Hagar valued themselves on their wisdom. Baruch iii. 23.

HAGGAI, or Aggeus, אַגְּגַּי, ἀγγάγας, *feast, solem-*

nity, from חָגַג *chagag*, to dance, to turn round, to celebrate a festival.

HAGGAI, the tenth of the minor prophets, was in all probability born at Babylon, from whence he returned with Zerubbabel. The captives immediately after their return to Judea began with ardour to rebuild the temple, but this work was suspended fourteen years, till after the death of Cambyses. Darius son of Hystaspes coming to the empire, Haggai was excited by God to exhort Zerubbabel prince of Judah, and the high-priest Joshua, son of Josedeck, to resume the work of the temple, which had been interrupted for so long time. A.M. 3483; ante A.D. 521. The remonstrances of Haggai had their effect, and in the second year of Darius, A.M. 3484, the sixteenth year after the return of the Jews from Babylon, they resumed this work, Hag. i. 14; ii. 1. The Lord commanded Haggai to tell the people, that if any one recollected the temple of Solomon, and did not think this to be so beautiful and magnificent as that structure was, he ought not to be discouraged, or have less respect for this new building: because God would render this temple still more august and venerable than the former had ever been, not in embellishments of gold or silver, but by the presence of the Messiah, the desire of all nations, and the glory which his coming would add to it.

We know nothing of Haggai's death. St. Epiphanius asserts, that he was buried at Jerusalem among the priests; which might induce us to believe, that he was of Aaron's family: but Haggai says nothing of himself, which favours this opinion. The Greeks observe his festival, December 16, the Latins, July 4.

HAGGERI, חַגְּרִי, ἀγῆρι, the same as Agar.

HAGGL, חַגְּלִי, ἀγῆλις, Haggites, from Haggai.

I. HAGGI, second son of Gad. Gen. xlv. 16.

II. HAGGI, of Gad, head of a family. Numb. xxvi. 15.

HAGGIAH, חַגְּיָה, the feast, or the solemnity of the Lord; from חָגַג *chagag*, feast, rejoicing, and הָיָה, the Lord; otherwise, the wheel of the Lord.

HAGGIAH, of Shimea, a descendant of Merari, 1 Chron. vi. 30.

HAGGITH, חַגְּגִית, ἀγῆγισ, rejoicing, from the same as Haggai.

HAGGITH, David's fifth wife, mother of Adonijah, 2 Sam. iii. 4.

HAGIOGRAPHIA: i. e. holy Scriptures, which deserve respect, whether they are truly inspired, or whether they only treat of holy things, and are written after the manner of holy Scripture.

The Hebrews distinguish the canonical books of the Old Testament into three classes: 1. The

Law ; 2. the Prophets ; 3. the Hagiographa, or Chethubim. Hieron. Prefat. in lib. Regum.

The books of the Hagiographa are nine in number, viz. 1. Job ; 2. the Psalter, divided into five parts ; 3. Proverbs ; 4. Ecclesiastes ; 5. Solomon's Song ; 6. Daniel ; 7. the two books of Chronicles, which make but one in the Hebrew ; 8. the first and second books of Esdras, [or Ezra and Nehemiah] of which the Hebrews make but one ; 9. Esther. St. Jerom adds, that some reckon the books of the Hagiographa to be eleven, including Ruth and the Lamentations as distinct books.

HAI, or Ai, ἄγαι, *Aiath*, mass, heap ; from ἡ. Isai. x. 28.

HAI, or Ai, a city near Bethel, west. The LXX call it Agai ; Josephus, Aina ; others Aiath. Joshua having sent 3000 men against Ai, God permitted them to be repulsed, because of Achan's sin, who had violated the anathema respecting Jericho. Afterward Hai, or Ai, was taken, and burnt. Josh. viii. *Vide* AI.

HAIL, *vide* STONES.

HAIR, En, Ein, or Oin, Fountain, &c. See EN.

HAIR. The law enjoined nothing particular respecting the mode of wearing the hair. The priests had their hair cut every fortnight, while in waiting at the temple ; they used only scissors to cut it. They were forbidden to cut their hair in honour of the dead ; i. e. of Adonis ; though on other occasions of mourning, they cut it without scruple.

Ye shall not round the corners of your heads ; in imitation of the Arabians, Ammonites, Moabites, and Edomites ; of the people of Dedan, Tema, and Buz ; who did this, as it is said, in imitation of Baechns. Vide FRAGMENT, No. 93. The LXX translate *Ye shall not make sisoc of the hair of your head ;* the Hebrew word *sisoc*, imports a lock of hair offered to Saturn. Lucian is an evidence, that the Syrians likewise offered their hair to their gods.

We know that it was usual with the Heathen to make vows, that they would suffer their hair (or their beards) to grow, till they had overcome their enemies, &c.

Oceumbit Sarmens, flavam qui ponere victor

Cæsariem, crinemque tibi, Gradive, vovebat.

SILIUS ITAL. lib. iv. DE BELLO PUNICO.

The Germans had the same custom, *Crinem barbarumque submittere, nec nisi hoste cæso exuere votivum obligatumque virtuli oris habitum.* Tacit. de Morib. Germ. Civilis having taken arms against the Romans, vowed never to cut his hair, which out of mere artifice he wore long and of a red colour, after the manner of the Germans,

till he had defeated the legions. *Civilis barbaro roto, post capta adversus, Romanos arma, propeum, rutilatumque crinem patrat à demum cæde legionum deposuit.* Tacit. Hist. lib. iv. This has some relation to the law of the Nazarites, Numb. vi. 5, 9 : *All the days of the vow of his separation there shall no razor come upon his head ; and if any man die very suddenly by him, and he hath defiled the head of his consecration, then he shall shave his head, and recommence his vow : he shall be polluted by the presence of a dead body, and shall begin again the whole of his Nazariteship.* See NAZARENES.

When a man was suspected of having a leprosy, inspection was carefully made, whether the colour of his hair was changed, or if his hair fell, this being one indication of that disease ; and when he was healed, he washed his body and his clothes, cut off his beard, the hair of his head, and of his whole body, and presented his offering at the door of the tabernacle, Levit. xiii. 4, 10, 31, 32, &c. But he did not enter into the camp till eight days after, again cutting away all the hair off his body, in demonstration of his desire not to leave any place where the least pollution might remain undiscovered, and uncleansed, Levit. xiv. 8, 9.

The Levites on the day of their consecration to God's service, shaved their whole bodies.

Black hair was thought to be the most beautiful. *His locks are bushy, and black as a raven.* Cant. v. 11. This likewise was the taste of the Romans : at least, it was so in the days of Horace,

Spectandum nigris oculis, nigroque capillo.

HORAT. DE ARTE. POET.

GOAT'S-HAIR ; of goat's-hair Moses made the curtains of the tabernacle, Exod. xxv. 4, &c. Both ancient and modern writers describe the goats of Asia, Phrygia, and Cilicia, whose hair, which is very long, is cut off, in order to make stuffs with it. Bellon says, *Observat. cap. 2. lib. 121.* that the hair of these goats is white ; Busbequius assures us, that it is very bright and fine, and hangs to the ground ; that in beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully wash these goats frequently in rivers. The women of the country spin this hair, and it is carried to Angora, where it is worked, and finely dyed. It is at this day a great trade at Angora and Aleppo. See Aristotle, Hist. Animal. lib. viii. cap. 18, 22. Pliny, lib. viii. cap. 50. Varro, de Re Rusticâ, lib. ii. and Virgil's Georgics.

CAMEL'S-HAIR. John Baptist was clothed in a garment made of camel's hair, not with a camel's

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skin, as painters and sculptors sometimes represent him, but with coarse camlet made of camel's hair. The coat of the camel in some places yields very fine silk, whereof are made stuffs of very great price, which are the original *shawls*, and worth 30*l.* or 40*l.* each; but in general its hair is hard, and scarce fit for any but coarse habits, and a kind of hair-cloths: as is remarked by the author of the imperfect work on Matthew, printed among Chrysostom's works. Ælian relates, that there are camels on the Caspian sea, with so fine a wool, as equals that of Miletus; that the priests and richest people of the country wear stuffs made of it. Hist. Animal. lib. xvii. cap. 34. Some are of opinion, that camlet derives its name from the camel, being originally composed of the wool and hair of camels; but at present there is no camel's hair in the composition of it, as it is commonly woven and sold among us.

HAKKOZ, חקוצ, *thorn*, or *summer*; from קצ *trouble*, *watching*: otherwise, *end*, or *extremity*; from קצ *kets*, or *ketsa*.

HAKORCHIM, חקרחים, *bald*, *icy*.

HAKUPA, חקופא, ἀσφα, *the command*, or *decree of the mouth*; from חק *chok*, *statute*, *decree*, and פה *pe*, *mouth*.

HALAH, חלה, ἑλαα, *infirmity*, or *pain of the jaw*; from חלה *chalah*, *infirmity*: otherwise, *principle of humility and tenderness*; from חלה *the chilah*, *the beginning*. This word is not Hebrew; it is the name of a river of Media, or of Colchis.

HALAH, a country beyond the Euphrates, whither the kings of Assyria transplanted the ten tribes. We do not know its situation. It is mentioned 2 Kings, xvii. 6. and placed with Habor: which makes us think, it was not far from the river Chebal.

HALHUL, חלהל, *trouble*; from חלה *chalah*, or חל *chil*: otherwise, *beginning of sorrow*, or *of impurity*; from חלהל *thechilah*, *principle, beginning*, and חלה *chalah*, *trouble*, and from חל *chalah*, *impure*, *profane*: otherwise, *the pain of child-birth*; from חל *chal*, *to bring forth*, or *expectation of pain*; from חולל *cholel*, *to wait with pain and impatience*.

HALHUL, a city of Judah, Josh. xv. 58. St. Jerom, in Alul, says, there was a little place called Alula near Hebron.

HALL, חל, *infirmity*: otherwise, *prayer*, from חלה *chalah*: otherwise, *bracelet*; from חליה *cheliyah*.

HALL, Cali, or Chali, a city of Phœnicia, in Asher, Josh. xix. 25.

HALICARNASSUS, Ἀλικαρνασσός, *head of the sea*, that is, a passage of the sea; from two Greek words, ἄλς *the sea*, and καρήνα, *the head*.

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HALIETUS, חלית, ἀλιεῖτος. The Hebrew *haz-ninah* may denote the *black eagle*. Vide EAGLE.

HALOHESH, חלחש, *enchanter*; from חש *lachash*: otherwise, *one that keeps silence*; from חש *chashah*.

HALOHESH, father of Shallum. Nehem. iii. 12.

Another of this name, Nehem. x. 24.

HAM, חם, *Hem*, or *Cham*, the country of the Zuzim, Gen. xiv. 5. The Vulgate translates, *Cedorlaomer overcame the Rephaim, and the Zuzim with them*; but the Hebrew reads the Zuzim in Hem, or in Ham. The situation of this land of Ham, we cannot tell.

HAM, or *Cham*, חם, *brown*. The land of Ham is Egypt.

HAM, son of Noah, brother to Shem and Japheth, is believed to have been Noah's youngest son. One day, when Noah had drank wine, Ham perceived his venerable ancestor lying in his tent, exposed indecently, at which he ridiculed. Noah, when he awoke, said, *Cursed be Canaan; a servant of servants, shall he be to his brethren*. From these words it is conjectured, that Canaan gave his father Ham intelligence of Noah's nakedness. Vide CANAAN. Vide FRAGMENT, No. 19.

Ham was father of Cush, Mizraim, Phut, and Canaan. It is believed he had Africa for his inheritance, and that he peopled it. He dwelt in Egypt, which is thought to be the most fruitful part of Africa. Africa is called the land of Ham, in several places of the Psalms. In Plutarch, De Iside & Osiride, Egypt is called Chemia. There are traces of the name of Ham or Cham in Psochemmis, Psitta-chemmis, which are districts of Egypt. It is believed, that Hammon, adored in Egypt and Lybia, was Ham, the son of Noah. Vide AMMON.

M. Basnage is rather of opinion, that neither Ham nor Misraim ever were in Egypt personally, but that their posterity settled in this country, and called it by the name of their ancestors. And as to Ham's being worshipped as a god, and called Jupiter Ammon, he thinks people have been led into this mistake by the similitude of names: and that Jupiter Ammon was the sun, to which divine honours have been paid from the remotest times in Egypt. Histoire des Juifs, tom. iii. cap. 18. The author of Tharik-Thabari says, that Noah having cursed Ham and Canaan, the effect was, that not only their posterity became subject to their brethren, and was born, as we may say, in slavery, but likewise that the colour of their skin suddenly became black; for they maintain, that all the blacks descend from Ham and Canaan. Bibl. Orient. p. 425. But he had better

have referred this colour to the effects of their sultry climate, and to the minerals, &c. of their country.

Many have been of opinion, that the posterity of Ham were at least the principal undertakers in building the tower of Babel; that they first suggested the design, and formed the presumptuous project: but it is not just to charge it without proofs on the race of Ham alone.

An Arabian author assures us, that Ham was the first who spread idolatry, who invented horoscopes, magic, and divers superstitions, wherefore he was called Zoroaster, or Adris, the prophet; *i. e.* the image of a star, or a fire at all times giving light.

HAMAN, חָמָן, *noise, tumult*; from חָמָה *hamah*: otherwise, *he that prepares*; from מָנָה *manah*. This name is not Hebrew, and its etymology is not to be expected in that language.

HAMAN, son of Hammedatha the Amalekite, of the race of Agag; or, according to other copies, son of Hamadath the Burgæan or Gogean, *i. e.* of the race of Gog: or it may be read, Haman the son of Hamadath, which Haman was Bagau or Bagoas, eunuch, *i. e.* servant to the king of Persia.

We have no proof of Haman's being an Amalekite, but, Esther iii. 1. reads of the race of Agag. In the apocryphal Greek, chap. ix. 24. and the Latin, chap. xvi. 6. he is called a Macedonian, Animo & gente Macedo. King Ahasuerus having taken him into favour, promoted him above all the princes of his court, who bent the knee to him, [probably prostrated themselves wholly before him, as to a deity] when he entered the palace: this Mordecai the Jew declined, for which slight, Haman plotted the extirpation of the whole Jewish nation, which was providentially prevented. See the history at large in the book of Esther. *Vide* FRAGMENT, No. 141.

He was hanged on a gibbet fifty cubits high, which he had prepared for Mordecai; his house was given to queen Esther, and his employments to Mordecai. His ten sons were likewise executed. A.M. 3496; ante A.D. 508. See ESTHER and MORDECAI.

HAMATH, חָמָת, *anger, heat*; from חָמָה *cham*: otherwise, *wall*; from חוֹמָה *chomah*.

HAMATH, a celebrated city of Syria, which we take to be Emesa on the Orontes. The entering in of Hamath, is a narrow pass leading from Canaan to Syria, through the valley between Libanus and Antilibanus. This entrance is placed as the northern boundary of Canaan, Judg. iii. 3; 1 Kings, viii. 65; 2 Kings, xiv. 25; 2 Chron. vii. 8. Josephus and St. Jerom believed Hamath to be Epiphania. But Theodoret, and many

other good geographers, maintained it to be Emesa.

Theodoret also declares, that Aquila translated Hamath, Epiphania: but he believes, that there were two cities of this name, one surnamed the Great, Amos vi. 2. which is Emesa; the other called simply Hamath, which, says he, is Epiphania. Jerom and Cyril of Alexandria, believe on the contrary, that Hamath the Great is Antioch, and that Hamath simply is Epiphania. But I cannot tell whether it appears from Scripture, that there were two Hamaths in Syria. Joshua, xix. 35. assigns the city of Hamath to Naphtali. Toi king of Hamath, cultivated a good understanding with David, 2 Sam. viii. 9. This city was taken by the kings of Judah, and retaken from the Syrians by Jeroboam the second, 2 Kings, xiv. 28. The kings of Assyria took Hamath on the declension of the kingdom of Israel, and transplanted the inhabitants into Samaria, 2 Kings, xvii. 24; xviii. 34, &c.

HAMATHITES, חֲמַתִּים, ἀμαθῖται, *vessel, bottle*, from חֶמֶת *chemeth*; otherwise, *wall*; from חוֹמָה *chomah*: otherwise, *heat or anger*; from חָמָה *chamam*.

HAMATHITES, descendants of Hamath, a son of Canaan. In our opinion, they dwelt in Emath, or Hamath, or Emesa, in Syria, on the river Orontes. *Vide* HAMATH above.

HAMMEDATHIA, חֲמַדְתָּא, *he that troubles the law*; from חָמָה *hum*, *to trouble*; and דָּת *dath*, *the law*: otherwise, *measure*, from מַדָּד *madad*. This is a Persian name, whose etymology cannot easily be had from the Hebrew.

HAMMEDATHIA, father of Haman, of the race of Amalek. Esth. iii. 1.

HAMMON, חָמֹן, *his anger, his heat, his sun*.

HAMMON, or Chamon, a city of Asher, Josh. xix. 28. The same with the city of this name, said to belong to Naphtali. 1 Chron. vi. 76.

HAMMON, Jupiter Hammon. *Vide* AMMON, HAM, also, FRAGMENT, No. 107.

HAMMOTII-DOR, חַמְמוֹתֵי דֹר: ἀμαθῶν, *anger, or heat of generation*; from חָמָה *cham*, *heat*, and דֹּר *dor*, *age, generation*.

HAMMOTII-DOR, a city of the Levites, in Naphtali, ceded to the family of Gershom, Josh. xix. 32. The same, perhaps, as Hamath, or Chamath, belonging to this tribe, Josh. xix. 3. which is believed to be Tiberias. The name of Hamath, or Chamath, is given to places where there are hot baths. See HAMATH.

HAMONAH, חָמוֹנָה, ὁ πολυάνδριον, *a multitude, tumult, or that reckons*; from חָמָה and חָמוֹן *hamon*, *truth*, according to the Syriac.

HAMONAH, a city, where Ezekiel, xxxix. 16. foretold what would be the burial of Gog and his people. We do not know any town of this name

in Palestine. Hamonah signifies *multitude*; and the prophet intended to shew that the slaughter of Gog's people would be so great, that the place of their burial might be called *Multitude*.

HAMOR, חמור, *an ass, or clay, or wine*; all from the same word, according to different readings.

HAMOR, prince of Schechem; father of young Schechem, who ravished Dinah, the daughter of Jacob. Gen. xxxiv. See **DINAH** and **SCHECHEM**.

Jacob returning from Mesopotamia, set up his tents at Schechem, and bought of Hamor for the price of an hundred *kesitahs*, 98l. 10s. that part of the field where he had pitched his tents.

HAMUEL, חמול, *heat, or anger of God*; from חם *heat*, &c. and from אל *el, God*: otherwise, *father-in-law*; from חמה *chamah*: otherwise, *God is his father*.

HAMUEL, son of Mishma, 1 Chron. iv. 26.

HAMUL, חמול, *παινήλ, pious, pitiful*; from חמל *chamal, to forgive*.

HAMUL, son of Pharez, chief of a family. Gen. xli. 12. Numb. xxvi. 21.

HAMUTAL, חמטל, *the shadow of his heat*, from חם *cham, heat*, and טל *tilel, the shadow*; or deriving it from טל *tal, dew, the heat of the dew*.

HAMUTAL, daughter of Jeremiah of Libnah. Hamutal was the wife of king Josiah, and mother of Jehoahaz, and Zedekiah, kings of Judah. 2 Kings, xxiii. 31.

HANAMEEL, חנמאל, *the grace which comes from God, or pity, or gift of God*; from חן *chen, or חן chanan*, and the preposition מ *mem, from*, and אל *el, God*.

HANAMEEL, son of Shallum, a kinsman of Jeremiah's, who sold to this prophet a field, which he held at Anathoth. Jer. xxxii. 7, &c.

HANAN, חנן, *favourable, liberal, pious, or merciful*; from חן *chen, or חן chenan*.

I. HANAN, father of Rimma. 1 Chron. iv. 20.

II. HANAN, son of Azel, of the tribe of Asher. 1 Chron. viii. 38.

HANANEEL, חננאל, *grace, mercy, gift of God*; from חן *chen, or חן chanan*, and אל *el, God*.

HANANI, חנני, *ἀνάμει, my grace, my mercy*: otherwise, *he has shewed me mercy*.

I. HANANI, father to the prophet Jehu. 1 Kings, xvi. 7.

II. HANANI, a prophet who came to Asa king of Judah, and said, *Because thou hast put thy trust in the king of Syria, and not in the Lord, the army of the king of Syria is escaped out of thine hands*. 2 Chron. xvi. 7. We do not know on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose this Hanani was father to the prophet

Jehu: but this does not appear clear from Scripture. Jehu prophesied in Israel: Hanani prophesied in Judah. Jehu was put to death by Baasha king of Israel, who died A.M. 3075; but Hanani reproved Asa king of Judah, who reigned from A.M. 3049 to 3090.

III. HANANI, a Levite, and musician, in the eighteenth class appointed by David for the temple service. 1 Chron. xxv. 4, 25.

HANANIAH, חנניה, *grace, mercy, gift of the Lord*; from חן *chen, or חן chanan*, and יה *jah, the Lord*.

I. HANANIAH, one of the three young men of the tribe of Judah, and of the royal family, who, being carried captives to Babylon, were selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. The name of Hananiah was changed into Shadrach. Under this name he is famous for his refusal to worship the golden image set up by Nebuchadnezzar. See the history, Dan. iii. 4.

II. HANANIAH, son of Zerubbabel. 1 Chron. iii. 19.

III. HANANIAH, son of Azur, Jer. xxviii. 1. a false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah, king of Judah, A.M. 3409, foretold to Jeremiah and all the people, "within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon, hath carried to Babylon." At the same time Hananiah laid hold of the chains, [or yokes, *vide Yoke*] which Jeremiah wore about his neck, as emblems of the future captivity of Judah, and breaking them, said, "Thus saith the Lord, even so in two years time will I break the yoke of Nebuchadnezzar king of Babylon." Jeremiah answered, "Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord." Hananiah died within the year.

HANANIEL; a tower belonging to Jerusalem was named from him. Zach. xiv. 8.

HANATHION, or Channathon, a town of Zebulun. Josh. xix. 14.

HANDS, *Laying on of*. See **IMPOSITION OF HANDS**.

HAND, sometimes denotes the vengeance of God, *The hand of the Lord was heavy on them of Ashdod*, after they had taken the ark, 1 Sam. v. 6, 7.

HAND is likewise used for *times*. Daniel and his companions were *ten hands* (עשר ידות) wiser than all the magi and diviners of the country. Dan. i. 20.

To pour water on any one's HANDS, signifies to serve him. 2 Kings, iii. 11. *Vide FRAGMENT*, No. 112.

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To wash one's HANDS. Pilate washed his hands, to denote his being innocent of the blood of Jesus. Matth. xxvii. 24. The righteous washes his hands with the innocent; he is in strict friendship with them, Psalm xxvi. 6. [or, in innocency.]

To kiss one's HAND, is an act of adoration, 1 Kings, xix. 18. *If I beheld the sun when it shined, and my mouth hath kissed my hand,* says Job, chap. xxxi. 27.

To fill one's HANDS, to take possession of the priesthood, to perform the functions of that office; because in this ceremony, those parts of the victim which were to be offered, were put into the hand of the new-made priest. Judg. xvii. 5, 12. *Vide* Levit. xvi. 32; and 1 Kings, xiii. 33.

To lean upon any one's HAND, is a mark of familiarity and superiority. The king of Israel had a confidant upon whom he thus leaned, 2 Kings, vii. 17. The king of Syria leaned on the hand or arm of Naaman when he went up to the temple of Rimmon. 2 Kings, v. 18.

HAND is sometimes taken for the border, the side, the hinge of a door; for the arms of a chair or seat; for the support of a throne, &c.

To lift up one's HAND, is a way of taking an oath, which has been in use among all nations.

To give one's HAND, signifies to grant peace, to swear friendship, to promise entire security, to make alliance. 2 Mace. xiii. 22. The Jews say they were obliged to *give the hand* to the Egyptians and Assyrians, that they might procure bread; *i. e.* to surrender to them, to submit. *Vide* FRAGMENTS, Nos. 63, 131.

The right HAND, as a distribution of space, with the Hebrews, signifies generally the south.

To stretch out one's HAND, signifies to chastise, to exercise severity, or justice. Psalm lv. 11. God delivered his people out of Egypt with a stretched out hand, and an arm lifted up: by performing many wonders, and inflicting many chastisements on the Egyptians. *The hand of God is still stretched out;* he is still ready to strike, Isaiah v. 25; ix. 12, 17.

To stretch out one's HAND, sometimes denotes mercy. *I have stretched out mine hand* [ENTREATED] *all the day long,* toward an ungrateful and rebellious people. Isa. lxv. 2. *I have called,* says the wise man, *and ye have refused: I have stretched out my hand, and no man regarded.* Prov. i. 24.

HAND, is put likewise for a monument erected by Absalom near Jerusalem. 2 Sam. xviii. 18. *Vide* SAUL, TROPHY, and FRAGMENT, No. 218.

HAND, is likewise frequently taken for the power and impression of the Holy Spirit felt by a prophet. It is said, that God gave his law by the hand of Moses, that he spoke by the

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hand of prophets, &c. *i. e.* by their means, by them, &c.

HANES, חָנַס, *haneis*, temptation, or standard of grace; from חָנָה *chanah*, standard: and temptation, or flight of grace; from חָנוּס *chanus*, flight, and חֵן *chen*, grace.

HANES, a town, mentioned Isaiah xxx. 4. which St. Jerom thinks to be on the frontiers of Ethiopia. The Chaldee and modern interpreters think, Hanes is put for Taphanæ, *i. e.* Pelusium, near Damietta. The LXX do not read Hanes.

HANIEL, חַנְיָאֵל, *grace, mercy, gift, or rest of God*; from חֵן *chen*, &c. and אֵל *el*, God.

HANNAH, חַנָּה, *gracious, merciful*: or *he that gives*; from חָנָן *chanan*.

HANNAH, wife of Elkanah, of the tribe of Levi, who dwelt at Ramath, or Ramathaim, in Ephraim. 1 Sam. i. 2. Elkanah going to Shiloh, to worship there, took with him his two wives, Hannah and Peninnah. Peninnah had children, who accompanied her to the feast; but Hannah had none. Elkanah having offered his sacrifice, which he had provided out of pure devotion, made an entertainment for his family before the Lord, and gave parts of it to Peninnah for herself and children: to Hannah, his well-beloved wife, he gave but one portion of it, because she had no children. Hannah hereupon was melancholy, and her rival Peninnah increased her affliction, by reproaching her barrenness. Elkanah comforted her; but Hannah went alone privately to the tabernacle, to pour out her heart before the Lord: and vowed, that if God would bless her with a son, she would give him unto God all the days of his life.

As she was very fervent in her devotion, the high-priest Eli believed she had been drinking to excess, and said to her, "How long wilt thou be drunken? put away thy wine from thee." But Hannah answered, "Pardon me, my lord. I am a woman overwhelmed with affliction, I have drunk no wine, nor any thing that could intoxicate, but have been pouring forth my heart before the Lord." Whereupon Eli said to her, "Go in peace, and the God of Israel grant thee thy petition." Hannah went away, took nourishment, and was no longer dejected. Soon after they returned to Ramah, Hannah conceived, and had a son, whom she called Samuel; because she had asked him of the Lord. Samuel was born A.M. 2849; ante A.D. 1155.

Hannah did not go to the temple till she had weaned her son: when she brought him thither, in compliance with her vow. [The tabernacle is sometimes called the temple, 1 Sam. xix; 2 Sam. xxii. 7; Psalm xviii. 6. Josephus terms it *ναὸν μεταφερόμενον*, a moveable temple.] She took three bullocks, three measures of flour, and a bottle of

wine. Having made her offering, and prayer, she presented her son to the Lord, committing him to Eli, whom she reminded of her former petitions. Hannah also composed a hymn of thanksgiving, wherein she exalts the power of God's mercy, who dispenses fruitfulness or barrenness as he pleases. 1 Sam. ii. The history of Hannah, after she had thus disposed of Samuel is not known.

HANNATHON, חַנְתָּוֹן, *grace, mercy, or gift*; from *chen*, or *chanan*: otherwise, *nathon, gift*; from *nathan, to give*: otherwise, *encampment*; from חָנָה *chanah*.

HANNEKEB, or Nekeb, a city of Naphtali. Josh. xix. 33. The Vulgate joins it with Adami; *Adami que est Necce*. The Rabbins say, its name was changed, and that it was afterward called Ziadata.

HANNIEL, חַנְיָאֵל. See **HANIEL**.

HANNIEL, son of Ephod, of the tribe of Manasseh, a deputy sent to view the land of Canaan. Numb. xxxiv. 23.

HANUN, חֲנָנוּן, ἄννων, *gracious, merciful, or he that rests*. See **HANAN**.

I. HANUN, son of Nahash king of the Ammonites, is famous for his insult to David's ambassadors, who came to compliment him after his father's death, 2 Sam. x. and 1 Chron. xix. David exasperated at his dishonourable proceeding, declared war against the Ammonites, and sent Joab against them. The Ammonites procured assistance from Syria, and from beyond the Ephrates; but Joab giving part of the army to his brother Abishai, attacked the Syrians, while Abishai fought the Ammonites. They conquered both enemies. David receiving intelligence of this success, passed the river Jordan in person, with the rest of his troops, and defeated the Syrians in a set battle.

The year following, David sent Joab to besiege Rabbah their capital. During this siege, David committed the sin of adultery with Bathsheba, and procured the death of Uriah by the sword of the Ammonites. When the city was reduced to extremities, Joab informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty.

II. HANUN, son of Seleph; after the return from Babylon, in the time of Nehemiah: he assisted to build the valley gate. Nehem. iii. 13.

HAPHARIM, חַפְרִים, ἁφάρημ, *they that dig, examine, or confound*; from חָפַר *chaphar*.

IIAPHARAIM, a city of Issachar. Josh. xix. 19. Eusebius says, that in his time, there was a place called Apharaim, six miles from Legio, north.

HARA, הָרָא, *mountain*, from הָרָה *har*: otherwise, *ready to bring forth*; from הָרָה *harah*: otherwise, *demonstration*.

HARA, a city or canton of Assyria, whither the Israelites of the ten tribes were transplanted by Tiglath-pileser. 1 Chron. v. 26.

HARADAH, חָרָדָה, χαράδα, from חָרַד, *chared, astonishment, fear*.

HARAN, חָרָן, ἁράν, the same city as Charræ.

HARAN, חָרָן *mountain*, or *mountainous country*; from הָרָה *har*: otherwise, *which is enclosed*; from הָרָה *harah*: otherwise, *song, cry*; from חָרָן *haran*.

I. HARAN, son of Caleb, and Ephah his concubine, 1 Chron. ii. 46.

II. HARAN, eldest son of Terah, and brother to Abraham and Nahor. Haran was father of Lot, Mileah, and Iseah. Nahor married Mileah; and Abraham, according to several interpreters, married Sarah, otherwise called Iseah; but this second name of Sarah is very dubious. Haran died before his father Terah; a circumstance which had not occurred among mankind till this time. Epiphanius, lib. i. de Hæresib. says, that Haran was smitten by God, as a punishment to his father Terah, who had forged [invented the figures of] new gods. The Rabbins tell us, that Haran was accused by Terah for refusing to adore the deity fire, and was condemned to be cast into a burning furnace; where he was consumed in the presence of his father. *Vide ABRAHAM*. Others say, that Abraham having set fire to the place where Terah's idols were, Haran attempted to rescue them from the flames, and was himself consumed by them. Gen. xi. 28.

III. HARAN, otherwise Charræ in Mesopotamia, a city to which Abraham first retreated after he had left Ur; and where Terah, Abraham's father died and was buried, Gen. xi. 31, 32. thither likewise Jacob retired to Laban, when he fled from his brother Esau, Gen. xxvii. 45. At Haran or Charræ in Mesopotamia, Crassus the Roman general was defeated and killed by the Parthians. Haran was situated between the Euphrates and the river Chebar, at a good distance from where these two rivers join. Some read it Charan, but the Vulgate always reads Haran.

F. Hardouin believed that Haran was in Mesopotamia, which he places between the Jordan and the Euphrates, and not the city Charræ, celebrated for the defeat of Crassus, but Palmyra, or some other city in Cœle-Syria. He endeavours to prove, that there was a Mesopotamia on this side the Euphrates, between this river and the Jordan; quoting the title of Psalm lx. which imports that David fought in Mesopotamia, and in

Syria of Shobah; and again, *Judith ii. 14.* where it is said, *Holofernes* having passed the *Euphrates*, came into *Mesopotamia*. But these authorities do by no means prove his assertion. The title of *Psalm lx.* does not say, that *Mesopotamia* was on this side of the *Euphrates*; *David* might fight in *Mesopotamia* at one time, and in *Syria* of *Shobar* at another; or rather, he defeated the people of *Mesopotamia*, in *Syria*, and on this side of the *Euphrates*. See *2 Sam. x. 16, 19*; *1 Chron. xix. 19.* *Holofernes* might have returned to the other side of the *Euphrates*, and into *Mesopotamia*, after having first passed this river.

The people of *Charra*, in *Mesopotamia*, are said to have adored the moon under the name and habit of a god, and not a goddess; and in the worship which they paid to this deity, the men wore the habit of women, and the women that of men. *Vide FRAGMENTS, No. 103.* also *Nos. 213, 268, 270.*

HARRARITE, חררי, *country of hills, or rocks*; from חרר. The LXX read *Arodi.* *2 Sam. xxiii. 33.*

HARBONAH, חרבנה, *χαρβαωνά, his destruction, or his sword, or his dryness*; from חרב *charab* or *chareb*, *destruction, sword*, and the pronoun ו *o*, *his, or hers*: otherwise, *the anger of him that builds, or that understands*; from חרה *charah*, *anger*, and בנה *binah*, *understanding*, or בנה *banah*, *to build*. This being a Persian name, its etymology is not easily found in the Hebrew.

HARBONAH, Ahasuerus' eunuch; appointed to see *Hamam* executed, *Esth. i. 10*; *vii. 9.*

HARD, imports difficult, sad, unfortunate, cruel, austere, &c. *Pharaoh* overwhelmed the *Israelites* with hard labour, with tasks that were difficult and insupportable. *Exod. i. 14.* *Ye are a people of a hard head*, untractable, inflexible, indocile. *Exod. xxxii. 9.* These sons of *Zeruiah* are too hard for me; treat me with insolence, with overbearing, unseasonable cruelty. *Nabal* was a hard and evil conditioned man; a man without humanity, without gentleness, without consideration. *1 Sam. xxv. 3.* *I followed hard ways*, I led an austere life; my behaviour was morose. *Psalm xvii. 4.* *A hard heart*, a hardened, insensible mind. *A hard forehead*, insolent. *I have made thy forehead hard against their foreheads*, *Ezek. iii. 8.* The *Israelites* are hardened to insensibility: they have lost all shame: but I will make you still harder, still bolder in reproving evil, than they are in committing it. *Isaiah i. 7.* *I have made thy face like a rock, very hard*, for their sins are become hard, and incorrigible.

HARE. This animal resembles a rabbit, but is something larger. There is no quadruped so fruitful as the hare. It is not uncommon to find female hares actually suckling young ones, and at the same time big with broods of young, more or less formed, according to the difference of the times wherein each brood was conceived. Very credible persons have assured me, that they have seen and had experience of there being hermaphrodite hares. The hares on the Alps are white, while those mountains are covered with snow, but afterward they become grey again. Hares and rabbits take, in the colours of their coat, that colour which is around the dam at the time of her conceiving.

The Hebrews esteem this animal unclean; perhaps, because in *Palestine* it is subject to the mange and leprosy like foxes. The Romans, on the contrary, valued it highly as food,

Inter quadrupedes gloria prima lepus.

MARTIAL lib. xiii. Epig. 92.

Moses ranks it among unclean creatures, notwithstanding it chews the cud, because it divides not the hoof, *Levit. xi.* Naturalists agree, that the hare does not chew the cud, and we know of no author besides *Moses*, who has written that it does. *Aristotle*, *Hist. Animal. lib. iii. cap. 22.* has observed, that the hare has this in common with animals which chew the cud, that we find something curdled in its stomach. *Pope Zachary* in his *Epistle to St. Boniface*, archbishop of *Mentz*, exhorts Christians to abstain from the flesh of hares. Further, interpreters are divided concerning the signification of the Hebrew word *Arnebeth*; but they agree that it signifies a hare of some kind. [*Query*, Whether any kind of hare or any creature allied to it in form, &c. (which might be the *Arnebeth* of the Hebrews,) chewed the cud?]]

HARED, or *Hered*, חרר, *astonishment, fear.* See *ARAD.*

HARETH, חרה, *חָרֶה, to engrave*: otherwise, *liberty*; from חרים *chorim*, *freemen*.

HARETH, a forest in *Judah*, whither *David* fled to avoid *Saul.* *1 Sam. xxii. 5.*

HARHOHIAH, חרהיה, *ἀραγίας, heat, or anger of the Lord*; from חרה *charah*, *heat*, and יה *jah*, *the Lord*.

HARHUR, חרחר, *ἀρῆς, burnt, fried*; from חרר *charar*: otherwise, *anger, or heat of whiteness*; from חרה *charah*, *anger, or heat*, and חר *chur*, *whiteness, hole, or cavern*, and חרים *chorim*, *freemen*. The name of a man, *Ezra ii. 51.*

HARIM, חרים, *χαρῖμ, destroyed, anathematized*; from חרם *charam*, *anathema*.

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HARIM, the third of the twenty-four sacerdotal families, 1 Chron. xxiv. 8. The descendants of Harim returned from Babylon in number 1047, Ezra ii. 39. Some of their family having married strange women, separated from them, Ezra x. 21.

II. HARIM, his children returned from Babylon in number 320. Ezra ii. 32.

HARIPH, חרף, *winter, affront, youth*; from חרף *charaph*, or *choreph*; according to the Syriac, *sharp pointed, subtle, ingenious*.

HARIPH, his children returned from Babylon in number 112. Neh. vii. 24.

HARITE, חררי, Vulgate, *Ararites, who is of the mountains*; from חר har, a mountain.

HARNEPHER, חרנפר, ἁρναφει, *the anger of the bull*; from חרה *charah*, *anger*, and פר *phar*, a bull: otherwise, *the anger which grows and increases*; from פרה *pharah*, *to grow, to increase*: otherwise, *the liberty of the bull*, according to the Syriac and Hebrew.

HARNEPHER, second son of Zophah. 1 Chron. vii. 36.

HAROD, חררי, ἁρδα, or *Harodi, astonished, surprised*; from חרר *charad*: otherwise, *abundance of heat and anger*; from חרה *charah*, *heat or anger*, and די *di*, *plenty, or sufficiency*.

I. HAROD, the well, or fountain of Harod, Judg. vii. 1. in the great plain at the foot of mount Gilboa.

II. HAROD, the birth-place of Shammah and Eliah, two valiant men in David's army, 2 Sam. xxiii. 25. In 2 Sam. xxiii. 11. Shammah is surnamed the Hararite, but in 1 Chron. xi. 27. Shammath the Harorite; and 1 Chron. xxvii. 8. Shammoth the Izrahite.

HARODITE, Shammah the Harodite, 2 Sam. xxiii. 25. Shammah the Harorite is named, verse 33. He was the son of Agee of Harari or Orori. See Shammah.

HAROSHETH, חרשת, ἁρως, *agriculture, silence, deafness, or vessel of earth*; from חרש *charash*, or *cheresh*: or a forest, according to the Syriac.

HAROSETH, of the Gentiles, a city on the lake Semechon, where Sisera dwelt, who commanded the troops of Jabin, king of Hazor, Judges iv. 2.

HARSHA, head of a family, Ezra ii. 52.

HARUM, חרום, ἁρὺς, *exalted, great*; from רוּם *rum*: otherwise, *he that rejects or drives away*; from רמה *ramah*.

HARUM, father of Aharhel, and son of Cos. 1 Chron. iv. 8.

HARUMAPH, חרום, *destruction, or anathema of the mouth*; from חרם *cherem*, *destruction, anathema*, and פה *pe*, *mouth*: according to the Syriac, *the anger of the covering*.

HARUPHITE, חרופי. See Hariph.

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HARUPHITE, Sephatiah, one of David's brave officers, was surnamed the Haruphite. 1 Chron. xii. 5.

HARUZ, חרוץ, *cut, or pure, or trod down, or careful*: from חרץ *charatz*.

HARUZ, father of Meshullemeth, the wife of king Manasseh. 2 Kings, xxi. 19.

HASADIAH, חסדיה, *Mercy of the Lord*; from חסד *chased*, *mercy, goodness*, and יה *jah*, *the Lord*.

HASADIAH, son of Zerubbabel. 1 Chron. iii. 20.

HASENUAH, חסנאה, ἁσανα, *bush*; from סנה *se-nah*; *enemy* according to the Syriac.

HASHABIAH, חשביה, ἁσάβια, *reckoning, or account of the Lord*; from חשב *chashab*, and יה *jah*, *the Lord*.

I. HASHABIAH, son of Amaziah the Levite. 1 Chron. vi. 45.

II. HASHABIAH, a Levite, son of Jeduthun. His descendants had the twelfth place among the Levites in the temple. 1 Chron. xxv. 3, 19.

III. HASHABIAH, master of half a street at Keilah, contributed toward building the walls of Jerusalem. Nehem. iii. 17.

HASHABNAH, חשבנה, *account, thought, haste of the intelligent, or of him that builds*; from חשב *chosheb*, and חוש *chush*, *to hasten*.

HASHABNIAH, חשבניה, *account, intelligence, or silence*, (see Hashabnah) and from jah, *the Lord*; otherwise, *haste of the son of the Lord*; from חוש *chush*, *to hasten*, בן *ben*, *a son*, and יה *jah*, *the Lord*.

HASHBADANA, חשברנה, ἁσάβδανα, *who makes haste*; from חוש *chush*; otherwise, *he that thinks, or reckons judiciously*; from חשב *chosheb*, and דינה *dinah*, *judgment*: otherwise, *he that conceals his judgment*; from חשה *chashah*, *to keep silence*, and דין *din*, *judgment*, and the pronoun *ah*, *his*.

HASHBADANA, a Levite, was at Ezra's left hand, while he read the law, Neh. viii. 4.

HASHEM, חשם, ἁσם, *their silence, or their eagerness*; from חשה *chashah*, *to keep silence*, or from חוש *chush*, *to make haste*, and the pronoun *am*, *theirs*.

HASHEM, השם, *name, or fame*; from שם *shem*, *a name*: otherwise, *placed or put*; from שים *shum*, *to place*.

HASHEM, a considerable citizen of Jerusalem, 1 Chron. x. 14. called Jashen, 2 Sam. xxiii. 32.

HASHIMONAH, חשמנה, ἁσμονα, *diligence, or enumeration*; from חוש *chush*, *to hasten*, and מני *meni*, *reckoning*: otherwise, *embassy, or present*: from חשמן *chashman*. See ASSEMON.

HASHUB, חשב, *reckoned, esteemed, laboured with care*; from חשב *chashab*: otherwise, *artifice, or art*; from the same.

HASHUB, one who contributed toward rebuilding the walls of Jerusalem, Neh. iii. 11. he

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- repaired the tower of furnaces, assisted by Malchijah.
- HASHUBAH**, חשבה, Vulgate, *Hasaban, enumeration, estimation, thought, industry*; from חשב *chashab*.
- HASHUBAH**, son of Zerubbabel. 1 Chron. iii. 20.
- HASHUM**, חשם, ἡσῆμ, *their silence, their haste*; from חשה *chashah*; or from חוש *chush*, to hasten, and the pronoun כ *am, theirs*.
- HASHUM**. His descendants returned from Babylon, in number 328, Neh. vii. 22; but, Ezra ii. 19. we read they were in number 223.
- HASRAH**, חסרה, ἄσρε, *defect, want*; from חסר *chasur*, to want.
- HASSENAAH**, חסנאה, *bush*; from סנה *senah*: or according to the Syriac, *enemy*.
- HASSENAAH**, the sons of Hassenaah, after the return from Babylon, made the fish-gate of Jerusalem. Neh. iii. 3.
- HASSHUB**, חשבו, *estimated, reckoned, worked with care*; from חשב *chashab*: otherwise, *artifice, or art*; from the same.
- HASUPHA**, חשופא, ἀσφᾶ, *spoiled, exhausted*; from חשך *chashaph*.
- HATACH**, הך, *he that strikes*. This name is foreign to the holy language, and therefore its etymology cannot be derived from thence.
- HATE**, **HATRED**, is not always to be taken rigorously, but frequently signifies merely a lesser degree of love. *No one can serve two masters: for either he will hate the one, and love the other*, Luke xvi. 13. *i. e.* he will neglect the service of the one, and attach himself to the other. *He who spareth the rod, hateth his child*. Fathers often spare their children out of excessive love to them; but to forbear correcting them, is improper affection. *If a man have two wives, one beloved, and another hated, i. e.* less beloved. Deut. xxi. 15. Thus Jesus Christ says, Luke xiv. 26. *that he who would follow him, must hate father and mother, i. e.* love them less than his salvation; must not prefer them to God. *He who loveth iniquity hateth his own soul*. Psalm xi. 5. (Thus the Vulgate, which herein agrees with the Septuagint, who translate this passage in the sense wherein it is here cited, Ὁ δὲ ἀγαπᾷν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχὴν. Our English version translates, *The Lord alloweth the righteous, but him that delighteth in wickedness does his soul abhor*. But perhaps the Greek and Latin translations above mentioned, express more exactly the meaning of the Hebrew.) And St. Paul, *No one hateth his own flesh*; his own person, his life, his relations, &c.
- HATHATH**, חתת, ἄθεθ, *breaking, bruising, or astonishment*.

H A V

- HATIPHA**, חטיפא, *pillage, rapine*; from חטף *chataph*, otherwise, *the remains of sin*; from חטא *chatah*, sin.
- HATITA**, חטיטא, *the declensions of sin*: from חטא *chata*, sin, and נטה *natah*, to decline.
- HATTIL**, חטיל, *the cry of sin*; from חטא *chata*, sin, and יליל *jalil*, to cry.
- HATTUSH**, חטוש, *he that forsakes sin*; from חטא *chata*, to sin, and טוש *tush*, to fly away.
- HATTUSH**, son of Sehecaniah, of David's family. 1 Chron. iii. 22; Ezra viii. 2.
- HAVILAH**, חוילה, εὐεילה, *that suffers pain*; from חולל *cholel*; otherwise, *that brings forth*; from חול *chul*: otherwise, *that speaks, or declares to her*; from חוה *chivah*, and the pronoun לה *lah*, to her.
- I. HAVILAH**, son of Cush, Gen. x. 7. according to Bochart, he peopled the country where the Tigris and Euphrates reunite, and discharge themselves together into the Persian Gulf. This probably is the land of Havilah, Gen. xxv. 18; 1 Sam. xv. 7. which extended to Shur, over against Egypt. The sons of Ishmael dwelt from Havilah, unto Shur that is before Egypt; as thou goest toward Assyria.
- II. HAVILAH**, son of Joktan, Gen. x. 29. in all probability peopled Colehis, and the country encompassed by the river Pison, or Phasis, Gen. ii. 11. There are in Armenia, and in the territories of the Chelchians, the cities Cholva and Cholvata, and the region of Cholobeta, noticed by Haiton.
- HAVOTH-JAIR**, חותיאיר, ἀνωθιαίρ, *the villages that enlighten, or that shew forth light*; from חוות *charoth*, a village, and אור *or*, light, and from חוה *chivah*, to shew forth; [rather, the villages of Jair.
- HAVOTH-JAIR**. The Hebrew Havoth or Avoth signifies properly cabins, or huts belonging to the Arabians, which are placed in a circle; such a collection of them forming a hamlet or village. Havoth still has this signification in Arabia. These villages of Jair were so called, because Jair the son of Manasseh conquered and possessed them, Numb. xxxii. 41. They were in the Batanea, beyond Jordan, in the land of Gilead, and belonged to the half tribe of Manasseh.
- HAVRAN**, חורן, *a hole, hollow, whiteness*; from חור *chor*, or *hor*, according to different readings: otherwise, *liberty*.
- HAVRAN**, Ezekiel, xlvii. 16. speaks of Havran as a district situated north-east of the Holy Land. Some suppose it to be Iturea. St. Luke, iii. 1. says, that Philip was tetrarch of Iturea and the Trachonitis. Josephus, Antiq. lib. xvii. cap. 7. says, he possessed Batanea, Trachonitis, and Auranitis; where the Auranitis and Iturea are put

one for the other. St. Jerom says, ad Ezek. xlvii. 16. that Havran is a city in the wilderness belonging to Damascus. An Arabian geographer, apud Reland. Palæst. tom. i. lib. i. cap. 22. places the land of Havran, or Auran, south of Damascus; and Abulfeda says, that Bozra is the capital of the country of Havran. Golius in his notes on Abulpharagus, says, that the Syrians and Arabians call that part of the land Havran, where Tiberias on the sea of Galilee is situated. William of Tyre calls it the Auranitis. It is certain that the Auranitis was beyond Jordan.

HAZAEI, חזאי, *that sees God*: from חזה *chazah*, to see, אל *el*, God.

HAZAEI. The prophet Elijah, 1 Kings, xix. 15, 16. at mount Horeb, received orders from God to go and anoint Hazael to be king of Syria. The prophet returned home for this purpose, but it does not appear that he himself executed this commission. Nevertheless, Elisha many years afterward foretold to Hazael, that he should reign over Syria. See the history, 2 Kings, vii. 7. Hazael had been sent by Benhadad to inquire of Elisha whether he should recover? the prophet foreseeing his cruelty, wept; Hazael inquired the cause; which, when he knew, he could not think it possible such barbarity should lurk in his heart. "The Lord," said Elisha, "hath revealed to me that thou shalt be king of Syria." Hazael returned to the king his master, and told him he would recover; but the next day he stifled him with a cloth dipt in water, which he spread over his face; and immediately usurped the throne. *Vide* FRAGMENT, No. 7.

Hazael without delay, executed on Israel all the evils which Elisha had foretold; when Jehu broke up the siege of Ramoth-Gilead, Hazael took advantage of his absence, fell on his territories beyond Jordan, and destroyed the land of Gilead, Gad, Reuben, and Manasseh, from Aroer to Bashan. Many years passed without Hazael's attacking the kingdom of Judah, because it was more remote from Damascus: but he began to distress it in the reign of Joash, son of Jehoahaz. He took Gath, and marched against Jerusalem. Joash perceiving himself unable to resist Hazael, gave him all the money that was in his treasury, and in the treasuries of the house of God, to purchase his absence; but the year following, Hazael returned against Judah and Jerusalem, slew all the princes, and sent a very rich spoil to the king of Syria. The Syrian army was not numerous; but God delivered up to it the inhabitants of Judah; and Joash himself was treated by the Syrians with the utmost ignominy. Hazael did not spare the king of Israel any more

than the king of Judah; but the particulars are not distinctly known. He died about the same time as Jehoahaz king of Israel, 2 Kings, xiii. 1, 2, 3, 22. and was succeeded by his son Benhadad: A.M. 3165; ante A.D. 839.

HAZAR-ADDAR, a village, Numb. xxxiv. 4.

HAZAR-GADDA, חצר גדי, *the court of the goat*; from חצר *chatzar*, a court, and גדי *gedi*, a goat; otherwise, *the dwelling of happiness*: otherwise, according to the Syriac and Hebrew, *the court of his incision, or of his slit*; from צר *tzadad*, a slit.

HAZAR-GADDA, a city of Judah, lying pretty far south. Joshua xv. 27.

HAZAR-IATICON, *vide* TYCHON.

HAZAR-MAVETH, חצר מות, ἀσχαμὼθ, *court, or entry, or dwelling of death*; from חצר *chatzar*, a court, and מות *maveth*, death: *er hay of death*; from חצר *chazir*, hay.

HAZER-MAVETH, the third son of Joktan. There is a city called Asarinoth in Armenia. Some believe the Sarmatæ were named from Asarinoth, or Hazar-maveth.

HAZAR-SHUAL, חצר שועל, *town, or village, or court, or dwelling of the fox*; from חצר *chatzar*, a court, and שועל *shual*, a fox.

HAZAR-SHUAL, a city in the tribe of Simeon, or Judah. Josh. xv. 28; Neh. xi. 27. It may signify the dwelling of a fox [or JACKALL.]

HAZAR-SUSIM, חצר סוסים, *court, or dwelling, of horses*; from חצר *chatzar*, a court, and סוס *sus*, a horse.

HAZAR-SUSIM, a city of Simeon, 1 Chron. iv. 31. It is called Hazar-Susah, Josh. xix. 5.

HAZAIAN, חזאי, ὁ ὢν, *who sees the Lord*; from חזה *chazah*, to see, and יה *jah*, the Lord.

HAZELELPONI, חצלפוני, *shade, and sorrow of countenance*: otherwise, *submersion of the face*: from צל *tzalal*, to make sorrowful, and shadow, and from פנים *panim*, the face.

HAZERIM, חצרים, ἀσχαμὼθ, *villages, hamlets*: otherwise, *hazeroth, courts, entries porches*; from חצר *chatzer*: otherwise, *arrow, lifted up*; from חץ *chatzatz*, an arrow or dart, and רם *ram*, lifted up.

HAZERIM, Hazeroth, Hazor, Azerothaim. All these names signify the same thing; and are often put before the names of places; חצר *hazer*, or *chazer*, signifies a porch, court, or dwelling. There is a town called Hazor in Arabia Petrea, in all probability, the same as Hazerim, the ancient habitation of the Hivites, before they were driven away by the Caphtorim, Deut. ii. 23. who settled in Palestine. It is likewise, according to all appearances, the Hazareth, where the Hebrews encamped, Numb. xi. 35; xii. 16. xxxii. 1.

HAZEROTH, חֲצִרוֹת, ἀσλόν, villages, hamlets: otherwise, court, or porch; from חָצַר chatzar.

HAZEZON-TAMAR, חֲצִצְוֶן-תְּמָר, sand, or flint, or stone of change: from חֲצָצַח chutzatz, sand, &c. and מָר mur, change: otherwise, division of the palm: from חָצַח chatzah, to divide: or from חָצַח chetz, an arrow or dart, and תְּמָר tamar, a palm.

HAZEZON-TAMAR. Gen. xiv. 7. The same as Engedi on the western coast of the Dead Sea. See **ENGEDI**.

HAZIEL, חֲזִיֵּאל, who sees God; from חָזַח chazah, to see, and אֵל el, God.

HAZIEL, son of Shimeï, a Levite, and a singer. 1 Chron. xxiii. 9.

HAZO, חֲזוֹ, prophet, or seer.

HAZOR, חָצִיר Vulgate, Asar, court, or hay; from חָצַר chatzer, a court, or חָצִיר chatzir, hay.

I. HAZOR, a city of Judah, Josh. xv. 23. Eusebius speaks of a town called Hazor, east of Askelon.

II. HAZOR, New Hazor, otherwise Hezron, in the same tribe, Josh. xv. 25.

III. HAZOR, a city of Naphtali, Joshua xix. 36. This is probably the famous city Hazor, king Jabin's capital, taken by Joshua, after the great battle, wherein he defeated Jabin, and his allies, near the waters of Merom. Josh. xi. 7—10, 11. Hazor was situated on the lake Semechon.

IV. HAZOR, built by Solomon, 1 Kings, ix. 15. It is no contradiction to say, it was Hazor of Naphtali; which Solomon rebuilt or fortified; for the Hebrews having no compound name, often use the word *build* to signify *rebuild*, or *restore*.

HEAD, *Caput*. This word has several significations, besides its natural one, which denotes the head of a man. To be at the head, *in capite*, to command, conduct, govern. *Thou hast caused men to ride over our heads*, Psalm lxvi. 12. thou hast subjected us to masters. *Thou hast made me the head of the heathen*, Psalm xviii. 43. thou hast advanced me to the regal state. His enemies were upon his head, Lam. i. 5. *facti sunt hostes ejus in capite*. And Moses says, the Lord shall make thee the head and not the tail, Deut. xxviii. 13. thou shalt be always master, and never in subjection.

HEAD, for beginning. *In capite libri scriptum est de me*. In the beginning of the book it is written of me, Psalm xl. 8. *Vide* **FRAGMENT**, No. 74. The river of Paradise was divided into four heads, Gen. ii. 10. *in quatuor capita*, four springs, four branches. The stone which the builders rejected was placed in the head of the corner, Psal. cxviii. 22. *in caput anguli*, was the first in the angle, whether at the top of that angle to adorn and crown it, or at the bottom to support it. Thy sons are killed, and thrown to the ground at the head of all the

streets, in the beginning of the high-ways, Isai. li. 20.

HEAD is taken sometimes for poison, because the Hebrew *rosch*, which signifies head, signifies likewise poison. *Caput aspidum suget*, he shall suck the venom [head] of asps, Job xx. 16. And Ecclesiasticus xxv. 22. *Non est caput nequius super caput colubri, Et non est ira super iram mulieris*: there is no poison more dangerous than that of a serpent, and no wrath more impetuous than that of a woman.

[These instances are correctly copied from nature; for the poison of serpents is concealed in bags which lie in the roof of the mouth: this poison in the act of biting passes down a slit in the fang teeth, and is ejected into the wounds made by them.]

In times of grief, the mourners covered their heads, they cut and plucked off their hair; upon all heads baldness, says the prophet Amos, viii. 10. speaking of unhappy times; in prosperity they anointed their heads with sweet oils: *Let thy head lack no* [perfumed] ointments, Eccles. ix. 8.

To shake the **HEAD** at any one, expresses contempt: *The daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee*. Isai. xxxvii. 22. This sometimes was a sign of joy and admiration: Job's friends and relations, after his cure and restoration, came to eat and rejoice with him: *Et moverunt caput super eum*, Job xlii. 11.

HEAP. The ancients before the use of writing, and even afterward, erected heaps of stone to preserve the memory of events. Jacob at Bethel, Gen. xxviii. 11—18. set up the stone which had served him for a pillow, as a monument, and anointed it with oil.

Jacob having made a covenant with Laban his father-in-law, on mount Gilead, Gen. xxxi. 44, 45, 47. they said, let us raise here a heap of stones; they did so: and afterward ate upon it in token of friendship. Laban called it the *heap of witness*: and Jacob, the *heap of testimony*. *Vide* **FRAGMENT**, No. 146.

It is probable, that the altar made of turf, or of rough stones, at the foot of mount Sinai; and the twelve stones, Exod. xx. 25; xxiv. 4, 5. set up at the same place, in order to offer sacrifices, at the ratification of the covenant which God made with Israel; were to serve as memorials to posterity; as also the altar of rough stones, on mount Ebal, Deut. xxvii. 4, 5, 6, 7.

Joshua erected two monuments of stone in memory of the miraculous passage of Jordan; one in the middle channel of that river, the other on the shore, at Gilgal. *That*, says he, *when your children ask their fathers in time to come, saying,*

What mean you by these stones? then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, whereof these stones shall be for a memorial unto the children of Israel forever, Josh. iv. 3, &c.

After the conquest and distribution of the promised land; the tribes of Reuben and Gad, and the half tribe of Manasseh, having repassed the Jordan, raised a prodigious mass of earth and stones on the bank thereof, as a monument to posterity, that the Hebrews on both sides of this river were but one people, and of the same religion. See the history, Josh. xxii. 10, 11.

HEAPS of stones over graves: we see examples of this in Achan, Josh. vii. 26. In the king of Ai, Josh. viii. 29. In Absalom, 2 Sam. xviii. 17. *They took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him, &c.*

HEART. This word has a strong emphasis in all languages. The Hebrews regarded the heart as the source of wit, understanding, love, courage, grief, and pleasure. Hence are derived infinite many ways of speaking. *To find his heart, to possess his heart, to incline his heart, to bind his heart toward the Lord. A good heart, an evil heart, a liberal heart, a heart which does a kindness freely, voluntarily, generously, &c. To harden one's heart, to lift up one's heart to God; to beseech him to change our stony hearts into hearts of flesh. To love with all one's heart: to have but one heart and one soul with another person. To turn the hearts of children to the fathers, and the hearts of fathers to the children, Luke i. 17. to cause them to be perfectly reconciled, and that they should be of the same mind.*

To want heart, sometimes denotes to want understanding and prudence. *A silly dove without heart, Hosea vii. 11. a dove without wit and cunning [or without courage.] O fools and slow of heart, Luke xxiv. 25. men without reflection and understanding. The heart of this people is stupified, destitute of understanding, Matth. xiii. 15. their heart is loaded with fat. Thou shalt speak to all that are wise hearted, Exod. xxxiii. 3. whom I have filled with the spirit of wisdom. The false prophets speak from their heart [q. without their heart: knowing their falsehood?] Ezek. xiii. 2. who give out their own imaginations for true prophecies. To lay any thing to heart, or set one's heart on any thing; to remember it, to apply one's self to it, to have it at heart. The righteous perisheth, and no one layeth it to heart, Jer. xii. 11. no one concerns himself about it. To return to one's heart; to recollect one's self.*

Tender of heart, i. e. timorous. The heart is dilated

by joy, is contracted by sadness, is broken by sorrow, grows fat and hardened in prosperity. The heart sometimes resists truth; God opens it, prepares it, turns it as he pleases. *To steal one's heart, Gen. xxxi. 20. to do any thing without one's knowledge. The heart melts under discouragement: the heart forsakes one, under terror; the heart is desolate, in amazement; the heart is fluctuating, in doubt. To possess one's heart, to be master of its motions. To speak to any one's heart, to comfort him, to say pleasing and penetratingly affecting things to him.*

The heart expresses likewise the middle of any thing: *Tyre is in the heart, in the midst of the sea, Ezek. xxxii. 4. Vide FRAGMENT, No. 210. We will not fear, though the mountains be carried into the heart of the sea, Psal. xlii. 2. As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth, Matth. xii. 40. And Moses, speaking to the Israelites, says, And the mountain burnt with fire unto the heart of heaven; it rose as high as the clouds.*

We should rend our hearts, and not our garments, in mourning, Joel ii. 13. To obtain righteousness, we must believe with the heart, Rom. x. 10. God promises to give his people, an understanding heart, and an heart fearing God.

HEAVEN. *Heaven and earth, Gen. i. 1. are used to denote all visible things.*

I. HEAVEN is often taken for the air; *birds of heaven, i. e. which fly in the air: waters of heaven, cataracts of heaven, i. e. rains from the atmosphere. God caused fire and brimstone to rain from heaven on Sodom; i. e. to fall from the air. Gen. xix. 24. The dew of heaven, the manna from heaven; the clouds of heaven, the winds of heaven; in all these, and similar phrases, heaven is put for the air.*

II. The CELESTIAL HEAVEN. The stars are placed in heaven; *i. e. in the firmament. The Hebrews conceived of the heaven wherein the stars appear, as a solid and extended vault. God placed the sun and moon in the firmament of heaven, Gen. i. 14, 15, 16, 17. The stars are the host of heaven. God, like a powerful monarch, calleth the stars by their names, and giveth them his orders. The God of the Hebrews is named, not only by the Jews, but also by heathen and foreigners, the God of heaven; because the Jews adored nothing visible, but said their God was in heaven; there was his throne, and there the seat of his sovereign dominion.*

III. The HEAVEN of HEAVENS is the highest heaven, as the song of songs is the most excellent song; the God of gods, or the Lord of lords, is the greatest of Gods, or the Supreme of lords.

St. Paul mentions *the third heaven*, 2 Cor. xii. 2. which has always been considered as the place of God's residence, the dwelling of angels and blessed spirits.

For the Kingdom of heaven, vide KINGDOM.

HEAVINESS. *Heavy.* Heaviness of heart and ears; for hardness of heart, indocility. See HEART and EARS.

The heaviness of God's hand, or his hand lying heavy upon any one; denotes his wrath, his chastisements, his corrections. *A heavy yoke, or a heavy weight,* signifies slavery, servitude under cruel and merciless masters.

Populus gravis, a great people, a numerous assembly. *Musca gravissima,* a very troublesome multitude of flies. *Populus iste gravis est mihi,* this people is insupportable to me. *Gravis nox,* an uneasy night. *Infirmilas gravis,* a dangerous disease. *Gravis somnus,* deep sleep. *Multitudo gravis,* a great multitude. *Mandata gravia,* commands hard to obey. *Allegant onera gravia,* they put heavy loads upon other people's shoulders. Matth. xxiii. 4, &c.

HEBER, עֵבֶר, *one that passes, or a passage;* otherwise, *anger, wrath.* Gen. x. 24.

HEBER, or Eber, son of Salah, was born A.M. 1723; ante A.D. 2281. Several have been of opinion, that from Heber, Abraham and his descendants were called Hebrews. But it is much more probable, that this name was given to Abraham and his family, because they came from beyond the Euphrates into Canaan. Heber in Hebrew, signifying *beyond, or passage, i. e. of the river Euphrates.* Why should Abraham, who was the sixth in generation from Heber, take his name from this patriarch, rather than from any other of his ancestors? Why not rather from Shem, for example, who is styled by Moses, *the father of all the children of Heber,* or of the other side of the Euphrates? Heber is not in any circumstance extolled in scripture. Abraham is first called an Hebrew about ten years after his arrival in the land of Canaan, on occasion of the war with Chedorlaomer. The LXX and Aquila translate *Heberi, Perates, or Peraites,* which signifies a *passenger, one who came from beyond the river,* Gen. xiv. 13. אֲבֵרָהָם הֵעֲבֵרִי, LXX, Ἀβραμ τῷ περάτῃ, Aquil. τῷ περαιτῃ. Vide Walton's Prolegomena.

The ancients and moderns are divided on the question, whether the Hebrew tongue derives its name from Heber, and whether, on the confusion of languages at Babel, it continued only in the family of Heber? As the confusion of languages was looked on as a punishment for the temerity of those who undertook to build this tower, there seems reason to presume that Heber's posterity,

which seemed to be designed by God for the stock of the holy family, and the true religion, had no share in this undertaking, nor consequently in its punishment.

Two things are said in reply to this: 1. There is no proof that Heber's family was not concerned in building the tower of Babel. 2. The Hebrew tongue was the language of other people, who had no relation to Heber's family; for example, the Phœnicians or Canaanites, the Syrians and Philistines, in Abraham's time, spoke Hebrew, or a language little different from it.

Why then was it called the Hebrew tongue? was it because it was spoken beyond the Euphrates? as we have observed, that Abraham was called an Hebrew, because he came from beyond that river?

I answer, 1. There is a great probability, that this language was spoken in Chaldea and Mesopotamia in Abraham's time, since when this patriarch came among the Canaanites, he was at no loss to make himself understood, or to understand the language of the country. And when Jacob went from the land of Canaan into Mesopotamia, he spoke, he understood, and was himself understood, without an interpreter. His two wives, Rachael and Leah, gave their children Hebrew names. The names of the persons and places in these provinces, as well as those in Palestine, are Hebrew. It is not therefore improbable, that the Hebrew language was so called, because it was spoken beyond the Euphrates.

But it was spoken likewise on this side of that river, and with more purity, and for a longer time than in Chaldea and Mesopotamia, as is proved by the monument erected on mount Gilead by Jacob and Laban, each of whom gave it a different name according to the language of each: which shews that even then the Syriac differed from the Hebrew or Phœnician; whereas, till the empire of the Greeks, the Hebrew, Cananean, and Phœnician, and the language of the Philistines and Samaritans, were all in their purity in Palestine. There seems therefore to be reason for our asserting, that the Hebrew tongue is called so rather from the Hebrews, the descendants of Abraham, than from the people on the other side of the Euphrates, who for the most part were not descended from Heber. Besides, we are not to imagine, that the language which we call Hebrew, was known commonly by this name among the heathens. By them it was called the Phœnician, Syriac, or Judaic language. Among us it is celebrated as the Hebrew, or holy language, because it is the idiom, wherein the divine oracles of the Old Testament are written. [N.B. It should seem that if Abraham was called a Hebrew, because he came from *beyond* the Euphrates, then

the Hebrew language should be so called for that reason: but if the Hebrew language was named from a paternal stock, then the descendants from that stock might also derive their appellation from the same source. Why not apply the same train of reasoning to both subjects?]

The letters which at this day pass for the true and ancient Hebrew letters, are rather the Chaldean. The real Hebrew or Phœnician characters are preserved only on medals, and in the Pentateuch of the Samaritans. See SAMARITANS.

HEBER, הֶבֶר, *companion, associate, friend, ally, enchanter*: otherwise, *wound, scar, swelling*; from חִבּוּרָה *chaburah*.

HEBER, the Kenite, of Jethro's family, husband to Jacl, who killed Sisera. See the history, Judg. iv. 17, &c. Heber's tents and flocks were very near the city of Hazor.

HEBREW, עִבְרִי, ἑβραῖος, a person, or people. See HEBER.

HEBREWS, Epistle to the, see Paul, A.D. 63.

I. HEBREW Kings. See KINGS.

II. HEBREW High-Priests. See PRIESTS.

HEBRON, חֶבְרוֹן, ἑβρων, *society, friendship, enchantment*.

I. HEBRON, or Chebron, one of the most ancient of cities: built seven years before Tanis, the capital of Lower Egypt, Numb. xiii. 22. As the Egyptians gloried much in the antiquity of their cities, and their country was indeed among the first peopled after the dispersion from Babel, it may be concluded, that Hebron was extremely ancient. Some think, it was founded by Arba, an ancient giant of Palestine, and therefore was called Kirjath-arba, Arba's city, Josh. xiv. 15. which name was afterward changed into Hebron. Arba was father of Anak, from whom the Anakim took their name; who were still dwelling at Hebron, when Joshua conquered Canaan. Josh. xv. 13. *Vide ARBA*.

We cannot tell when it was first called Hebron: some think, not till it had been conquered by Caleb, and that he called it Hebron from one of his sons of the same name. But my opinion is, that the name of Hebron is more ancient; and that Caleb gave to his son the name of this ancient and celebrated place, [where, perhaps, he was born: or, born about the time the city came into Caleb's possession.]

Hebron was situated on an eminence, twenty miles southward of Jerusalem, and twenty miles north from Beersheba. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah, Gen. xxiii. 7, 8, 9. Near this place was the oak or turpentine-tree, under which Abraham received three angels, Gen. xviii. 1. Euse-

bius, Sozomen, and several other ancients, speak of the veneration not only of Christians, but of heathens, for this turpentine-tree. It was reported to have been there ever since the beginning of the world; as if the matter were not sufficiently exaggerated, by saying, it had been there ever since the time of Abraham—above 2300 years. Others said, it was the staff of one of the angels, which had taken root in this place. Here was a fair, much resorted to by all the country, and this turpentine-tree was thought to be incorruptible; because it seemed sometimes to be all in a flame, from a fire which was made about it, but did not consume it. [Q. the fire of Semiramis, FRAGMENT, No. 271?]

Hebron was allotted to Judah. The Lord assigned it to Caleb for his inheritance, Josh. xiv. 13. Joshua first took Hebron, and killed its king, named Hoham, Josh. x. 3, 23, 37. But afterward Caleb reconquered it, assisted by the troops of his tribe, and the valour of Othniel. It was appointed for a dwelling of the priests, and a city of refuge. David, after the death of Saul, settled the seat of his kingdom here. At Hebron Absalom began his rebellion. During the captivity of Babylon, the Edomites having invaded the south of Judah, took Hebron; wherefore in Josephus it is sometimes made a part of Edom. Here Zachary and Elizabeth are believed to have dwelt, and St. John the Baptist to have been born. Hebron is still in being: but much fallen from its ancient lustre.

II. HEBRON, son of Kohath, chief of a family. Exod. vi. 18.

HEBRONA, עִבְרֹנָה, *which passes, or is in anger*. See HEBER.

HEBRONAH, or Ebronah, an encampment of the Israelites, in the wilderness, between Jotbathah and Elath. Numb. xxxiii. 34, 35.

HEDGEHOG. Hænicus, Hærinaceus, Eriæus, Gr. Chærogryllus. The hedgehog is a little quadruped, covered with sharp prickles. When alarmed, whether by man, or dog, it rolls itself up, and thereby forms itself into a ball stuck round with sharp points; so that no one can touch it, without hurting himself. It lives in holes of the earth, and feeds on wild fruits. In Lev. xi. 5. the hedgehog is declared unclean, because it does not divide the hoof. The Hebrew *Schaplan*, which the LXX. and Vulgate render Chærogryllus, signifies, according to some, a *coney*; others say, a *hare*; Bochart says, a certain large rat, common in Arabia, and edible, called *Alfarbeho*. [Al Jerboa. *Vide* SCHAPHAN.]

Schaplan occurs in Psalm civ. 18. where the LXX translate it *Lagoos*, which may signify an

here, a coney, or an hedgehog. Some old Latin Psalters read, *Petra refugium leporibus*, others *Herinacis*; as our present copies. St. Jerom takes it for a sort of rat living in Palestine, about the size of an hedgehog, in shape almost like a bear, which lives in holes and hollows of the rocks. [The ASHKOKO of Mr. BRUCE.]

HEGAI, or *Hegse*, חגה, *meditation, word, taking away, separation, groaning*; from חגה *chagah*. This name is Persian, and therefore its true etymology is not in the Hebrew tongue.

HEGAI, Esther's eunuch. Esth. ii. 8.

I. HEIFER, *Red Heifer, Sacrifice of*. The order respecting this service is given, Numb. xix. 2, &c.

Spencer believes this ceremony to have been instituted in opposition to Egyptian superstition. The Egyptians never sacrificed heifers; and the Hebrews generally sacrificed male creatures only. The Egyptians abhorred red hair, and all red animals: the Hebrews made no distinction in the colour of victims except on this occasion. St. Jerom, Epist. 27. and others, thought the red heifer was sacrificed yearly, and the ashes of it distributed among the towns and cities of Israel. But some of the Rabbins maintain, that only one was burnt from Moses to Esdras; and from Esdras to the destruction of the temple by the Romans only six, or at most nine. St. Jerom informs us, that this ceremony was always performed on the Mount of Olives, directly over against the temple, after the ark was fixed at Jerusalem; the Jews say, that after the building of the temple, the high-priest always sacrificed this victim. *Vide* FRAGMENT, No. 132.

Some authors suppose the sacrifice of the red heifer was one of those offered in the name of all the people. It was required to be without blemish or defect; the blood of it was sprinkled seven times toward the entrance of the tabernacle; the whole body of it was burnt entirely: the ashes which remained were used in purifying from pollutions contracted by touching any dead body, and to prevent their defiling the sanctuary and holy things. Numb. xix. 2.

The red heifer, says Abrabanel, was a sacrifice for the sins of the whole people of Israel. It may be called, I think, a sacrifice for sin, but not, in my opinion, an *oblation*, because that name is proper only to what was offered solemnly to God on the altar of burnt-offerings. The same judgment should be made of that other heifer, whose head was cut off, for the expiation of murder by persons unknown. This sacrifice cannot be called an *oblation*, because not made on the altar of burnt-offerings; nevertheless, it was a real sacri-

fice for sin, since by it an atonement was made for a crime.

The red heifer sacrificed without the camp was a figure of Jesus Christ, whose blood cleanses our consciences from all sins. Heb. ix. 13.

II. HEIFERS. As the words ox and bull, in their figurative sense, signify rich and powerful persons, the great who live in affluence, who forget God, and condemn the poor; so by heifers are meant women who are rich, delicate, and voluptuous, who make pleasure their god. So, Amos iv. 1. *Hear this, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, and which crush the needy; which say to their masters, Bring and let us drink. And, Hosea iv. 16. For Israel slideth back, as a back-sliding heifer.*

The prophets frequently call the golden calves of Jeroboam by the name of calves, or heifers. So, Hosea x. 5. *The inhabitants of Samaria shall fear because of the calves of Bethaven.* The LXX, and after them Josephus and the Greek fathers call them *golden heifers*. The Hebrew *Hegel* signifies properly a calf; but the Hebrews without question designed in this to imitate the Egyptians, who worshipped Apis. *Vide* CALF, GOLDEN.

The prophets, Isaiah xv. 5. and Jeremiah xlviii. 3, 4. give the cities of Zoar and Horonaim the epithets of "calves" or "heifers of three years old;" which in the opinion of some, denotes their vivacity and indocility, *q. d.* they are cities not to be governed, not to be brought under the yoke. Others infer, that the strength and vigour of Zoar and Horonaim are meant: *q. d.* these cities know their own strength, and will not be subdued. In our opinion, the Hebrew words Agola and Shalisha, "an heifer of three years old," denote two cities; one called Bethagla, the other Baal-Shalisha. The first was on the Dead Sea, Josh. xv. 6; xviii. 19, 21. the other is mentioned, 1 Sam. ix. 4. and 2 Kings, iv. 42. *Vide* ZOAR.

In the prophetic style, the Gentile nations are sometimes compared to heifers. *Egypt is like a very fair heifer; but destruction cometh, it cometh out of the north*, Jer. xlv. 20. He means the Chaldeans, who were to subdue Egypt. Hosea says, x. 11. *Ephraim is an heifer that is taught, and loveth to tread out the corn, to live in plenty; but I will tame her, and force her to submit to be yoked.*

Samson, Judg. xiv. 18. accuses the young men, his bridemen, with abusing the easiness of his wife, to get his secret out of her. *If ye had not ploughed with my heifer, ye had not found out*

my riddle. Moses ordains, Deut. xxi. 3. that if a murdered body be found, within the liberties of any city, and the murderer be not known, the elders and judges shall sacrifice a heifer in that place. *Vide* MURDER.

HELAM, חיל, or חלאם, χαλασμός, *their army, or their trouble, their strength*; from חיל hail, or chail, an army, trouble, strength, and the pronoun מ am, *theirs*; otherwise, *expectation*; from חול cholel: otherwise, *dream*; from חלם chalam, to doze, to dream.

HELAM, a place celebrated for a defeat of the Syrians by David, wherein he took their horses and their chariots, 2 Sam. x. 17. but, 1 Chron. xix. 17. instead of Helam, (of which city we have no knowledge) reads אליהם Alehem, i. e. David fell upon them; which is probably the best reading.

HELBAIL, חלבה, milk, or *fatness*; from חלב chalab: otherwise, *he has dwelt in her*; from חול chul, to abide, and the preposition ב beth, in, and the pronoun ה ah, her.

HELBAL, or Chelba, a city of Asher, Judg. i. 31. might it not be Helbon in Syria, which could not be far from Damascus? Helbon is celebrated for its good vines.

HELCATH, חלק, ἔλας, *portion, inheritance, division*; from חלק chalak: otherwise, *softening, or flattery*; from the same.

HELDAI, חלרי, חלרה, *the world, &c.*

I. HELDAI. Zachariah received orders from God, to demand of Heldai, and others, gold to make crowns for Joshua, son of Josedeck. Zach. vi. 10, 11.

II. HELDAI, one of the twelve captains appointed by David to do duty at the palace, with the 24,000 men which they commanded. Heldai waited in the twelfth month.

HELEAH, חלוא, ἑλα, *infirmity*; from חלה chalah: otherwise, *scum, rust*; from חלא chala.

HELEB, son of Baanah, a gallant officer in David's army. 2 Sam. xxiii. 29.

HELEK, חלק, *portion, lightness, slipperiness*.

HELEK, son of Gilead, of the tribe of Manassah, chief of a family. Numb. xxxi. 30.

HELEM, חלם, *he that dreams, or cures*: otherwise, *their expectation, or their trouble*; from חול cholel, or חיל chil, and the pronoun מ am, *theirs*.

HELEM, חלם, *bruising*. 1 Chron. vii. 35.

HELENA, sister and wife of Monobazus king of the Adiabeniens, she embraced the religion of the Jews, with Izates her son, the successor of Monobazus, Joseph. Antiq. lib. xx. cap. 2. Coming to Jerusalem, she directed a palace to be built there, in the lower part of the city, where she dwelt till the death of Izates, de Bel-

lo, lib. vi. cap. 16. In a severe famine, which wasted Judea, she employed great sums of money in relieving the poor. Paulus Orosius will have it, that she embraced Christianity.

This famine was in A.D. 44; the same with that foretold by the prophet Agabus, wherein the Christians of Antioch signalized their charity toward those of Jerusalem. Acts xi. 28, 29, 30.

HELEPH, חף, μελέφ, *passage, change*; or to trace, to cleave, to pierce, to cut.

HELEPH, a city of Naphtali. Josh. xix. 33. called Meheleph in Heb. LXX, and Eusebius.

HELEZ, חלץ, *armed, or spoiled and discomfited*.

HELEZ, a valiant man of David's army, 2 Sam. xxiii. 26. called Helez the Paltite, but 1 Chron. xi. 27. Helez the Pelonite.

HELL, *vide* ELI.

HELIDORUS, Ἡλιόδωρος, *gift of the sun*; a Greek word, compounded of ἥλιος, the sun, and δῶρον, a gift.

HELIDORUS, prime minister to Seleucus Philopator king of Syria, sent by his master to Jerusalem, to carry off the treasures from the temple, 2 Macc. iii. 7, 8, &c. When he came to Jerusalem, and declared the occasion of his journey, the high-priest represented to him, that the money belonged to Hircanus, son of Joseph, and grandson of Tobias, governor of the country beyond Jordan for Seleucus, and who levied the tribute-money, which was paid there for the king's use; that the rest was money deposited in trust for private persons, which could not be touched without injustice. *Vide* Joseph. Antiq. lib. xii. cap. 4. Heliodorus insisted on obeying the king's orders, and appointed a day to inspect the temple, and take away the wealth.

When he entered the temple, the consternation was very great over the whole city, and particularly among the priests. But, says the history, a terrible person appeared on horseback; and his horse fell impetuously on Heliodorus, while two resplendent young men, richly clad, stood on each side of Heliodorus, and beat him. Heliodorus was thrown down, and became insensible, and was carried in this condition out of the temple: afterward, the high-priest Onias was entreated to offer sacrifice, and to use his prayers, for the restoration of his life and health: which he effected.

Heliodorus having offered sacrifice, made great promises, and returned to king Seleucus at Antioch, to whom he related what had befallen him; the king asking him, whom he thought proper to be sent to Jerusalem, he answered, "If you have any enemy, or one whom you would get rid of, send him thither; for there is certainly some

divine power in this temple." Josephus ben Gorion, says, Heliodorus turned Jew.

HELIOPOLIS, Heb. הַלְיוֹפּוֹלִיס, Ἡλιόπολις, compounded of two Greek words ἥλιος, *the sun*, and πόλις, *a city*. The Hebrew *On*, or *Aun*, signifies *force, riches, iniquity*.

I. HELIOPOLIS, mentioned Genesis xli. 45. and Ezekiel xxx. 17. called *On*. This city was situated on the Nile, half a day's journey from Babylon in Egypt. Strabo, lib. xvi. speaks of ancient temples and obelisks, shewn there in his time, and great houses belonging to the priests, though the city was then deserted.

Besides this Heliopolis, in Hebrew *On*, there was in Egypt another Heliopolis situated between the town of Cairo, Copte, and the Red Sea. D'Herbelot assures us, Bibl. Orient. p. 274. that the Arabian writers call the city of Coos, Ain-al-Schams, *i. e.* fountain of the sun, or Heliopolis, city of the sun. He believes it to be the ancient Thebes in Upper Egypt: he says, the Arabian geographers place it in long. 61° 30' lat. 23° 30'. Dapper places Heliopolis 7,000 paces east of Cairo, and near the village of Matarea, very far from the famous Thebes. The name of Heliopolis is said to have been given it by reason of a temple dedicated to the sun, wherein was a looking glass so disposed, that it reflected the rays of that luminary all day long, and enlightened the whole temple with great splendour.

Onias, son of Onias III. having retired into Egypt, and won the good graces of Ptolemy Philometor, and his wife Cleopatra, obtained permission to build a temple at Heliopolis, like that of Jerusalem, for the use of the Jews settled in Egypt. A.M. 3842; ante A.D. 162. This temple was standing in Vespasian's time, who commanded Lupus, governor of Egypt, to shut it up. Josephus, de Bello, lib. vii. cap. 37. Paulinus, who succeeded Lupus, ordered all its ornaments and riches, to be taken out, and the doors to be shut, and prohibited religious offices from being performed there. A.M. 3854; ante A.D. 150. See **ONION**.

II. HELIOPOLIS, a city in Cœle-Syria, between Libanus and Antilibanus, Laodicia and Abila, otherwise Baalbeck, or Malabeck. Here was a famous temple dedicated to the sun, or God Balanius, magnificent remains whereof are still visible. *Vide* the superb ruins of Balbee, by Mr. Wood. In my opinion, this is the city meant by the prophet Amos, i. 5. *I will cut off the inhabitants of the idol's camp*, Heb. of Bikathaven, or the valley of iniquity: he calls Bikathaven that city which the heathen call Bikath-Baal, and which at present is named Baalbeck, the

valley of Baal. *Vide* FRAGMENT, D. No. 304, "Valley of Baca."

HELKATH, ἡλκῆ, *portion, division, partition, or that which is softened, made sweet*; from ἡλκῆ *chalak*, to soften, to slip.

HELKATH, or Chelcath, a city of Asher, given to the Levites of Gershom's family. Josh. xxi. 31.

HELKATH-HAZZURIM, *the field of strong men, or of rocks*.

HELL, *Infernus*; Heb. שְׁאוֹל, *School*. This word signifies often the grave, a depth under the earth, where the bodies of the dead rest: *Sepulchrum*. Jacob says, "he shall go down into the grave, or into hell," Gen. xxxvii. 35. Korah, Dathan, and Abiram, were swallowed up by the earth, and descended quick into hell; *i. e.* they were buried alive, Numb. xvi. 30, 33. *Thou wilt not leave my soul in hell*, says the Psalmist, xvi. 10. *thou wilt not suffer my body to putrify in the grave*.

II. HELL is often put for a place; the residence of the souls of men after separation from the body. Isaiah, xiv. 9. speaking to the king of Babylon, says, *Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chiefs of the earth*. Ezekiel xxxi. 15. speaks much the same to the king of Egypt: *In the day when the king of Assyria went down to hell, I caused a mourning, I covered the deep for him . . . They who were before in the nether parts of the earth were comforted at his arrival*. In these subterraneous places, the giants groan under the waters, according to Job's expression, xxvi. 5. Here the rich man was buried, Luke xvi. 2. The rebellious angels were cast down into Hell, and delivered into chains of darkness, 2 Pet. ii. 4.

The learned are divided as to the origin, and authors of those descriptions of Hell. Tartarus, the Elysian Fields, &c. which we read in the Greek and Latin fathers, concerning the state of souls separated from the body. Some pretend, that the ancient Jews acknowledged only temporal rewards and punishments for virtue and vice. The law seems to promise no other. It threatens untimely and ignominious death: cutting off or extermination, excommunication, extinction of families, barrenness in the land, captivity and slavery, a heaven of brass, and an earth of iron, &c. but not hell and eternal death. It promises long life, a numerous family, plentiful harvests, fruitful flocks, profound peace; victory, riches, plenty, honours, but not eternal life, glory, paradise, &c.

Some of the learned are of opinion, that after the Jews became conversant with the Greeks, they inquired into the representations of Homer and

other poets of Hell, Tartarus, and the Elysian Fields; and that their doctors were divided in their sentiments, some adopting the Greek notions, others adhering to the ancient opinions of their nation. And this division produced, they say, those sects which afterward appeared among the Jews: the Pharisees and Essenians favoured the opinions of the Greeks, the Sadducees maintained their ancient Jewish traditions.

Others think, the Jews received these opinions rather from the Persians and Egyptians, than from the Greeks; because they obtained among them also, and there is a general prepossession, that the religion of the Greeks was derived from Egypt. These authors agree in their judgment of the Jews borrowing from other people, their representations of hell and paradise; which the Christians received from them.

But on examination of the Hebrew writings, we shall find them coinciding with the ancient Greeks, Homer, Hesiod, and others their most ancient poets. Job, the Psalmist, Solomon, Isaiah, Jeremiah, and Ezekiel, very clearly mention hell as a place where the wicked are detained. Moses himself supposes a *fire which is kindled in God's anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundation of the mountains*, Deut. xxxii. 22; and xxx. 15. *I have set before thee this day life and good, and death and evil*. It is evident, that good men are not always rewarded in this life, neither are the wicked adequately punished. Moses therefore intended to point out another life, and another death, other goods, and other evils. And if the Hebrews expected nothing after death, why should Balaam desire that his end might resemble theirs? *Let me die the death of the righteous, and let my last end be like his*. Numb. xxiii. 10.

It is agreed, that Job lived pretty near the time of Moses: and though there may be difficulty in ascertaining the author of the poem, some attributing it to Job himself, others to Moses, others to Solomon, and others to Isaiah; yet we have reason to believe, that the writer expressed the sentiments of Job; such as they were at that time received in his country; and among the Edomites, or Arabians. Now he distinctly describes hell: saying, that those wicked wretches of old, who corrupted the ways of nature by their sins, and whose abominations occasioned the general deluge, that these *giants groan under the waters, and they who dwell with them: the place of their punishment. Hell, is naked before God, and destruction hath no covering*, Job xxvi. 5. *Drought and heat consume the snow waters; so doth the grave, or hell, those which have sinned,*

Job xxiv. 19, 20. This is previous to the heathen poets, who relate that to punish their rebellion against Jupiter, the giants were plunged under the waters, and imprisoned under mountains,

Hic genus antiquum terre Titania pubes
Fulmine dejecti fundo voluntur in imo.

VIRG. ÆNEID. VI.

The reader may consult Homer, Iliad viii. and Hesiod,

Ἐνθα θεοὶ τιτῆνες ὑπὸ ζόφῳ ἡρόεντι

Δώματα ναιετάσιν ὑπ' ὠκεάνοιο θεμέθλοισι.

HESIOD. THEOGON.

Confer Æneid. iii. de Encelado, and Æneid. ix. de Typhæo, &c.

Solomon, who is more ancient than the Greek authors, speaks of hell almost in the same manner as Job. Libertine women, he says, allure fools to pleasures, but they perceive not that this is the way to hell, where the giants have their abode, Prov. ix. 18. [in our English translation, "he knoweth not that the dead are there," which diversity of interpretation proceeds from the different signification of the same word, מַצֵּר, which may be rendered either *giants*, or the *dead*. The corresponding word in the Septuagint is Γίγαντες: in Theodotion's version Γίγαντες] and that they who eat at the table of a debauched woman, go into the depths of hell. He says, Prov. ii. 18. *That the house of an harlot inclineth unto death, and that her paths lead to hell, or to the giants . . . and that none who go unto her return again*, Prov. v. 5. *that her feet go down to death, and her steps take hold on hell*, Prov. vii. 27. And, *Her house is the way to hell, going down to the chambers of death*, Prov. xv. 11. And again, *Hell and destruction are before the Lord, how much more then the hearts of the children of men?* Here hell, and the abode of the giants, are represented as a place where profligates, and adulterers are punished. This certainly was no imitation from Homer, or Hesiod, much less from Virgil, no more than that other passage, Prov. xxi. 16. *The man that wandereth out of the way of understanding, shall remain in the congregation of the giants: in cætu gigantum*.

If we could ascertain that all the psalms were David's, we might find excellent proofs in those divine hymns, against those who pretend, that the ancient Jews had no distinct idea of hell; but, supposing the author of the lxxxviiith psalm to have lived no earlier than the captivity of Babylon, it would still be very certain, that he did not borrow his notions of hell from any Greek writings. He addresses himself to God, *Wilt thou shew wonders to the dead? shall the dead*

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arise and praise thee? Heb. *Shall the Rephaim rise to publish thy praises? shall the old giants come forth out of hell to praise thee?* He adds, *Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* Here hell, destruction, and forgetfulness are synonymous. The very heathen placed the river Lethe, or of forgetfulness, in hell; and maintained, that the dead drank of it, in order to lose their remembrance of life.

Lethæi ad fluminis undam
Securos latices, & longa oblivia potant.

VIRGIL. ÆNEID. VI.

The prophet Isaiah was nearly contemporary with Hesiod and Homer; Ezekiel lived some time after them: but it may be affirmed on very good grounds, that they had no knowledge either of their persons or writings: that they speak of hell, and the state of the dead, at least as clearly as those poets do, and in expressions almost similar. Isaiah, lxvi. 24. mentions the fire of the damned which never is extinguished, the worm which gnaws them and dies not, and the insupportable stench which every way surrounds them; Heb. literally, *they shall be an abhorring unto all flesh.* The same prophet says, chap. xxvi. 14, 19. *The dead shall not live, they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.* Here therefore they are represented to be in hell, and in a state of oblivion. *But thy dead men (the Israelites) shall live, together with my dead body shall they arise: awake, and sing ye that dwell in dust; for thy dew is as the dew of herbs, and thou shalt destroy the land of the giants;* rather, according to the Hebrew, *thou shalt cast down the land of the giants.* Thou shalt overwhelm thine enemies the giants with the earth which shall fall upon them, and close the mouth of the great deep upon them. Compare Ezek. xxxi. 10; Jerem. Lament. iii. 5; Psalm. lxxiii. 16. with what the poets say of the gates of hell, and the difficulty of going out of it. The same Isaiah, xiv. 9, &c. speaking of the king of Babylon's fall, says to him, *Hell from beneath is moved for thee:* here we have a prosopopœia, very like those which occur in the poets and profane authors, who describe hell and the Elysian fields.

Ezekiel is still more express, xxxi. 15, 16. *In the day when the Assyrian went down to the grave, I caused a mourning: I shut the entrance of the deep upon him, that he might not get out. They also went down into hell with him, unto them that be slain with the sword, and they that were his*

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arm, that dwelt under his shadow in the midst of the heathen . . . Thou shalt be brought down with the trees of Eden unto the nether parts of the earth, thou shalt lie with them that be slain by the sword.

He afterward addresses his discourse to the king of Egypt, and tells him, he must descend into hell with others: *with Ashur and all her company, all of them slain, fallen by the sword; Elam, Meshech, and Tubal, and all her multitude, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, &c.* Ezek. xxxii. 18, 19.

Here as well as in the poets, the dead retain in hell the marks of their profession, and the instruments of their inclinations. The heroes of the prophet wear their swords in hell, and place them under their bolsters: in Virgil they have their horses, chariots, arms, and exercises in the Elysian fields,

Quæ gratia currûm
Armorumque fuit vivis; quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.

The Essenians, of whom Josephus, de Bello, lib. ii. cap. 12. & Antiq. lib. xviii. cap. 2. gives us so advantageous an idea, entertained almost the same opinions as the heathen, in relation to departed souls. They held the soul to be immortal, that as soon as it was released from the body, it soared with great joy toward heaven; freed, as it were, from a long bondage, and loosed from the ties of earth: that the souls of good men went beyond the ocean to a place of delight and rest; but those of the wicked, to places exposed to all the injuries of air, where they suffer eternal torments. Josephus adds, that from these ideas, the Greek poets seem to him to have forged the delicious abodes of their heroes and demi-gods, and the punishments and tortures of the wicked in hell, under the dominion of Pluto: i. e. their Elysium and Tartarus.

The Jews place hell in the centre of the earth: they called it the deep, and destruction; they believe it to be situated under waters and mountains: they likewise term it often Gehennon or Gehenna, which signifies the valley of Hinnon, or of the sons of Hinnon, which was, as it were, the common sewer of Jerusalem, where children were sacrificed to Moloch. See GEHENNA. The heathen, in like manner, believed the place of torture to be in the deepest part of the earth.

Tum Tartarus ipse
Bis patet in præceps tantùm, tenditque sub umbras,
Quantus ad æthereum cœli suspectus olympum.

VIRGIL. ÆNEID. VI. ver. 576.

The gates of hell, mentioned by our Saviour, Matth. xvi. 18. signify the power of hell; for the eastern people call the palaces of their princes—gates. There are three, say the Jews, belonging to hell: the first is in the wilderness, and by that Korah, Dathan, and Abiram descended into hell. The second is in the sea: for it is said that Jonah, who was thrown into the sea, cried to God out of the belly of hell, Jonah ii. 3. The third is in Jerusalem; for Isaiah tells us, that the fire of the Lord is in Sion, and his furnace in Jerusalem, Isa. xxxi. 9. [1. Earth; 2. water; 3. fire.] These remarks are but trifling: it is certain, however, that Pythagoras and the poets speak of the gates of hell.

Porta adversa ingens, solidoque adamante columnæ,
Vis ut nulla virûm, non ipsi excindere ferro
Cœlicolæ valeant.

VIRGIL. ÆNEID. VI.

The Hebrews acknowledged seven degrees of pains in hell, because they find this place called by seven different names in Scripture; and are persuaded, that there is a great diversity in the pains suffered by the damned. Christians have likewise owned, several degrees of suffering: but no one ever thought of determining their number. It is very credible that it is infinite, as the degrees of men's demerits are innumerable.

Besides the torment of fire, which is that of sense, and acknowledged by Mussulmen as well as by Christians, divines acknowledge likewise the *pœna damni*, which is the most terrible, and without which the other would be inconsiderable: this is—a hopeless separation from God, a privation of his sight, and of the beatific vision: herein consists the utmost extremity of punishment.

The eternity of hell torments is acknowledged throughout Scripture: the fire of the damned will never be extinguished, nor their worm die. But the Jews believe, that some among them, will not continue for ever in hell. They maintain that every Jew, not infected with some heresy, and who has not acted contrary to certain points mentioned by the Rabbins, is not above a year in purgatory; and that infidels only, or people eminently wicked, remain perpetually in hell. Every one knows Origen's opinion, that the torments of the damned were not eternal. Manasseh Ben-Israel, de Resurrect. lib. ii. cap. 1. names three sorts of persons who would be damned eternally. 1. Atheists, who deny the existence of God. 2. They who deny the divine authority of the law. 3. They who reject the resurrection of the dead. These people, though otherwise of moral lives, will be punished with

endless tortures. Other Rabbins, such as Maimonides, Abrabanel, &c. assert, that after a certain time, the souls of wicked men will be annihilated.

As the happiness of paradise is expressed in Scripture under the idea of a feast or wedding, surrounded by abundant light, joy, and pleasure, so hell is represented in the New Testament as a place of dismal darkness, where is nothing but grief, sadness, vexation, rage, despair, and gnashing of teeth; like that of a person excluded, or, during the obscurity of night, and the severity of nocturnal cold, driven from the place of entertainment, where he had pleased himself with the thoughts of being admitted.

The Rabbins acknowledge three different sorts of torments in hell, cold, heat, and despair. Cold and fire are noticed, Job xxiv. 19. *Ad nimum calorem transeat ab aquis nivium*. Let him return from the cold of snow-water to excessive heat. The 4th of Esdras, places the souls of the damned between fire and water; fire on the right, and water on the left-hand, equally tormented by both. The Rabbins believe, that God took from hell the fire wherewith he burnt Sodom, and the water wherewith he overflowed the earth at the deluge. The heathen also imagined a river of fire in hell, and another as cold as ice, which they called Phlegeton and Acheron; they said too, that some of the Titans were tormented with fire, and others with water,

Aliis sub gurgite vasto
Infestum eluitur seelus, aut exurit igni.

VIRGIL. ÆNEID. VI.

The regret, remorse, and despair of the damned, are expressed by the Rabbins under the name of disorder in the soul: this is what Isaiah, lxvi. 24. and after him the gospel, Mark ix. 43, 45. means by that worm which gnaws and does not die. *Vide FIRE of HELL.*

The Mussulmen, says D'Herbelot, Bibl. Orient. Article Gehennem, have borrowed the name Gehennem or Gehim, from the Jews and Christians, to signify hell; Gehennem in Arabic signifies a very deep ditch; and Gehim an ugly and deformed man; they say Ben-Gehennem, a son of hell, a reprobate. The angel who presides in hell, they call Thabeek.

As the Jews acknowledge seven degrees of torments in hell, so do the Mussulmen seven gates; Alcoran, chap. of the Stone, which is the opinion of several commentators, who suppose Mussulmen to be in the first degree of torment, called *Gehennem*. The second named *Ladha*, is for Christians. The third, *Hothama*, for Jews. The fourth, *Sair*, for the Sabians. The fifth, *Sacar*,

for the Magians, or Guebres, worshippers of fire. The sixth, *Gehim*, for pagans and idolaters. The seventh, the deepest part of the Abyss, is named *Haoriath*, and is reserved for hypocrites, who disguise their religion, and conceal another in their heart, different from that which they profess.

Others explain these seven gates of hell, as denoting the seven capital sins: others as the seven principal members of the body, which are the seven principal instruments of impiety. So a Persian poet speaks, you have the seven gates of hell in your body; but the soul may make seven locks for these gates, whose key is your free will, which may be used so effectually by you, as firmly to close these gates, that they may never more open for your destruction.

HELLAS, Ἑλλάς, *Greece*.

HELLENISTS, Ἑλληνισταί, from Ἕλλην, a Greek.

HELLENISTS, "the Grecians," Acts vi. 1, &c. *et al.* Those were called Hellenistical Jews, who lived in cities and provinces where the Greek tongue was common; and not being much accustomed to Hebrew or Syriac, they generally used the Greek Version of the LXX, both in public, and private; which was disapproved by Hebraizing Jews, who could not endure that the holy Scriptures should be read in any language besides their original Hebrew.

[This was the only difference between the Hellenistical and Hebraizing Jews, who reproached their brethren with reading scripture after the Egyptian manner, that is, from the left to the right; whereas the Rabbins say, that as the sun moves from east to west, so they should read from the right hand to the left. This difference however produced no schism or separation. Salmasius indeed endeavours to prove, that they never read the Bible in Greek; and he gives this reason for his assertion, *viz.* because they never read it in Arabic, a language which the Jews were much more generally acquainted with than Greek. See Salmasius, *Funus Linguae Hellenisticae*: and for the contrary opinion, Morin. *Exercitatio. Biblicae*. Voss. de LXX. Interpret.]

The Hellenists were not known till the establishment of the Greek empire in the east. Sometimes they are called simply, Hellenes, Greeks; and sometimes Helleniste, in the New Testament; for I do not find this last word in the Maccabees, or in the Old Testament, Acts vi. 1. ix. 29; xi. 20. Basnage, *Histoire des Juifs*, tom. v. cap. 19.

HELON, ὥλον, *window*: otherwise, *profanation*; from חלל *chalal*: otherwise, *sickness* or *infirmity*; from חלה *chalah*.

HELON, father of Eliab, of the tribe of Zebulun. Numb. i. 9.

HEMAN, חִמָּה, *their trouble*, or *their tumult*; from חמה *hamah*, *trouble*; and the pronoun אָ *am*, *theirs*.

HEMAN, חִמָּה, *much*, or *in great number*: otherwise, *tumult*; from חמה *hamah*, *trouble*: or, according to the Syriac, *faithful*: otherwise, *faith*, *trust*, *confidence*, *credit*; from חָמֵן *amen*.

I. HEMAN, son of Lotan, and grandson of Esau. Gen. xxxvi. 22.

II. HEMAN, the Ezrahite. In 1 Kings, iv. 31. we find Ethan, Emon, Chaleol, and Darda, sons of Mahol, eminent musicians belonging to the temple in Solomon's time. In 1 Chron. ii. 6. we find Zimri, Ethan, Emon, Chaleol, and Dara, sons of Zerah, and grandsons of Judah. I have some suspicions, that transcribers have confounded the descendants of Mahol, with those of Zerah, and by mistake have given Emon or Heman, son of Mahol, the surname of Ezrahite, as if he were son of Zerah.

HEMDAN, חֶמְדָּן, ἁβὰδ, called חֶמְדָּן, *Amram*, 1 Chron. i. 41. אָ *a resh*, instead of אָ *a dalet*. *Desire*, or *heat of judgment*; from חם *cham* or *chum*, *heat*; and from חָמַד *chemed*, *desire*, *lust*, and דִּן *din*, *judgment*.

HEMDAN, son of Dishon, descendant of Sehir the Horite. Gen. xxxvi. 26.

HEMONA, חֶמֶן, παραφά, or καφαραμμωνά, Vulgate, Emona. *Popular*, or *of our people*; from חָם *ham*, *a people*, and the pronoun נָ *nu*, *ours*.

HEMONA, or *Villa Hemonia*, or *Haamonai*, a city of Benjamin. Josh. xviii. 24.

HEN, חֵן, Vulgate, *Hem*, *grace*; from חֵן *chen*: and *pity*; from חָנָן *chanan*: otherwise, *quiet*, or *rest*; from חָנָה *chanah*.

HEN, son of Zephaniah, in whose name Zachariah said that a crown should be consecrated to the Lord. Zach. vi. 14.

HEENA, חֶנֶּה, *motion*, *trouble*. This idol is thought to be the *Anais* of the Persians: otherwise *Nanaea*, *Venus*, the star of Venus, or Lucifer. Its root is not properly Hebrew.

HENADAD, חֲנָדָד, חֲנָדָד, *grace*, *mercy of the well beloved*; from חֵן *chen*, or חָנָן *chanan*, and from דָּד *dod*, *beloved*.

HEPHIA, כֶּפֶה, כֶּפֶה, or *Caipha*, otherwise, *Sycaminon*, a maritime town at the foot of mount Carmel, north: Vide CAIPHA.

HEPHER, חָפֵר, *he that seeks*, or *treads under*: otherwise, *disgrace*, and *confusion*; from חָפַר *chaphar*.

I. HEPHER, father of Zelophehad, head of a family. Numb. xxvi. 33; xxvii. 1.

II. HEPHER. Joshua killed a Canaanitish prince, who was king of Hopher. Josh. xii. 17. This

town is perhaps the Ephraim, of 2 Chron. xiii. 19. in Benjamin; or the Ophrah, in the same tribe, the place of Gideon's birth, five miles east from Bethel, according to St. Jerom.

HEPHETHACH, חֶפְתָּח, ἑφθαλ, Vulgate, Ephphetha, an expression which signifies *to open*: otherwise, *open thou*, in the imperative. See Mark vii. 34.

HEPHZIBAH, חֶפְצִיבָה, ἑψιβα, *my will in her*; from חָפַץ *chaphatz*, *to will*, and the preposition ב *beth*, *in*, and the pronoun ה *ah*, *her*. See Isai. xlii. 4.

HEPHZIBAH, mother of Manasseh, king of Judah. 2 Kings, xxi. 1.

HEPTATEUCH. This word signifies literally, *the seven works*; meaning the seven first books of the Old Testament, *i. e.* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges.

HERCULES, Ἡρακλῆς, Gr. *Heracles*, *the glory of Juno*, or *of her that governs*; from Ἥρα, *Juno*, and κλέος, *glory*.

HERCULES. There were several among the ancients, the most famous is the son of Jupiter and Alemena; he was born about the time when Gideon was judge of Israel; about A.M. 2757; ante A.D. 1247. There is mention made of Hercules, in 2 Mace. iv. 19, 20. on the occasion of three hundred drachms of silver, which Jason, the pretended high-priest of Jerusalem, sent to Tyre, to contribute to the games and solemn sacrifices, which were celebrated there every five years. [In the English version it is 300 drachms; and so it is also in the common printed books of the Greek original. But in the Arundel manuscript, it is τριγχιλίαις τριακοσίαις, *i. e.* 3300, which is the truer reading; for 300 drachms, at the highest valuation, making no more than 75 Jewish shekels, that is, of our money, 11*l.* 5*s.* it was too little to be sent on such an occasion. See Prideaux's Connection, &c. part ii. book 3.] Hercules was the tutelary deity of Tyre. The Tyrians called him Melicartus, "king of the city."

[Hercules was so called by the Tyrians from the Phœnician words Melec and Kartha, which signify the king, or lord, of the city. The Greeks, from some similitude, which they observed in the worship of this god at Tyre, with that wherewith they worshipped Hercules in Greece, thought them to have been the same; and therefore called this Tyrian God, Hercules: and hence came the name of Hercules Tyrius among them. This seems to be the Baal, whose worship was introduced among the Israelites by Jezebel. See Prid. Connect. part ii. book 3.]

Sir Isaac Newton is of opinion, that Hercules was called Melcartus from being the founder and governor, or prince of the city Carteia in Spain. See his Chronology, p. 112.]

Several circumstances in the lives of Joshua, Samson, and Moses, have been confounded with stories told of Hercules: the heathen related much the same thing of Hercules, as is related of Jonah. Hercules, they said, was three days in the belly of a sea-dog, [the *shark* of modern naturalists] as Jonah was three days in that of a great fish, Jonah ii. 1, &c. Vide FRAGMENT, No. 165.

HERES, חֶרֶס, ἄρες, *the sun*: otherwise, *an earthen vessel*; from חֶרֶשׁ *cheresh*.

HERES, a mountain in Dan, where the Danites were blocked up by the Amorites. Judg. i. 35.

HERESY, from the Greek, ἁeresis, *Hairesis*, signifies in general, a sect, or choice. It is usually taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. Thus we say, the heresy of the Arians, Pelagians, Novatians, &c. St. Paul says that there should be heresies in the church, that they who are tried may be made manifest, 1 Cor. xi. 19. He requires Titus to shun, and even to avoid the company of, an heretic, after the first and second admonition, Tit. iii. 10. St. Luke, in the Acts, speaks of the heresy of the Sadducees, and of that of the Pharisees, Acts v. 17; xv. 5.

Now it is evident that among the Jews these sects, or heresies, especially that of the Pharisees, were not odious; since St. Paul, even after his conversion, declares himself to be of the sect of the Pharisees, Acts xxiii. 6. The same apostle says, that Christianity was called a sect or heresy, Acts xxvi. 5; Philip. iii. 5. and it is true, that in the beginning, the Christian religion was scarce looked on by strangers as any thing more, than a sect of Judaism; and the primitive fathers made no difficulty of calling it sometimes *a divine sect*. Tertull. de Pallio, "*divinam sectam*." Tertullus, the advocate of the Jews, accuses St. Paul before Felix, with being the head of the sect of the Nazarenes, Acts xxiv. 5. St. Paul declares, that he had lived without reproach in the sect of the Pharisees, Acts xxvi. 5. which was the most in repute among the Jews. The Jews of Rome having met St. Paul, told him, they were desirous to know his thoughts concerning Christianity: that for their parts, they knew nothing of this sect, except that it was every where opposed, Acts xxviii. 22.

I say nothing here of the several sects or heresies among the heathen philosophers, which might occasion any sects among the Jews: for as the heathens distinguished their philosophers into Stoics, Platonists, Peripatetics, Epicureans, &c. so the Hebrews, after the establishment of the Grecian empire in the East, were divided into Sadducees, Pharisees, Essenians, Assideans, Herodians, &c. We can in a great measure shew sects or heresies almost like those of the Jews, not only in the schools of philosophy, but in those likewise of divinity, wherein we find opinions divided on matters problematical and undecided, which are no way prejudicial to the fundamentals of religion, nor to that unity wherein all members of the church should unite, in subordination to the same governors, in communion of the same sacraments, and in confession of the same essential articles of belief.

From the very beginning of the Christian church, there were dangerous heresies, which attacked the most essential doctrines of our religion; such as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the liberty of Christians from legal ceremonies, and many other points. The most ancient of these heretics, is Simon Magus, who desired to buy the gift of God with money, Acts viii. 9, 10. and who afterward set himself up for the Messiah, God Almighty, the Creator. Cerinthus, and the false apostles, against whom St. Paul inveighs in his Epistles, determined that the faithful should receive circumcision, and subject themselves to all the legal observances. Gal. iv. 12, 13, 17; v. 11; vi. 12; Philip. iii. 18.

The Nicolaitans, it is said, allowed a community of women, committed the most ignominious actions, and followed the superstitions of heathenism. They went over to the sect of the Cainists. St. John, Rev. ii. 6, 15. speaks of the Nicolaitans, as producing great disorders in the churches of Asia. At the same time there were false Christs and false prophets. St. Paul speaks of Hymeneus and Alexander, 1 Tim. i. 20. Likewise of Hymeneus and Philetus, 2 Tim. ii. 17. who departed from the truth. He foretold, that in the last times, some should forsake the truth, and give themselves up to a spirit of error, and to doctrines of devils. 1 Tim. iv. 1. St. Peter and St. Jude foretell the same things, and herein only repeat what Jesus Christ himself had said in the gospel, that false Christs and false prophets should come, who should seduce the simple. See NICHOLAS, SIMON, CERINTHUS, &c.

HERMAPHRODITE, Ἑρμαφροδίτης, of *Mercury and Venus*: a person compounded of both sexes.

HERMAS, spoken of, Rom. xvi. 14. was according to several of the ancients, and many learned modern interpreters, the same as the celebrated Hermas, whose works are extant, and have been placed by some among canonical Scriptures. The books of Hermas, entitled, *The Shepherd*, were written at Rome, or in the neighbourhood, about A.D. 92, before Domitian's persecution.

Ado, Usuard, and the Roman Martyrology, place the festival of Hermas, May 9; the Greeks observe it March 8, and again October 5. They rank him among the apostles and seventy-two disciples: and add, that he was bishop of Philippi, in Macedonia; or Philippolis in Thrace.

HERMES, Ἑρμῆς, *Mercury, or gain, or refuge*.

HERMES, mentioned Rom. xvi. 14. was, as the Greeks say, one of the seventy disciples, and bishop of Dalmatia. His festival is April 8.

HERMOGENES, Ἑρμογένης, *born of Mercury, or generation of lucre, or refuge of generation*; from Ἑρμῆς, *Mercury*, and γένεσις, *generation*.

HERMOGENES, whom St. Paul speaks of, 2 Tim. i. 15. was, according to some authors, not much to be depended on, a magician, converted by St. James the Great, together with Phygellus. But, after having followed the apostle some time, they forsook him, when they saw him in prison for the faith. Tertullian, contra Hermogen, says, Hermogenes renounced the faith, and was a different person from that Hermogenes, against whom he wrote. Some say he adopted the errors of Simon and Nicholas, denying the resurrection of the dead, and maintaining that it was already passed. This is the most certain account we have of Hermogenes. They who please may see the fabulous circumstances of his conversion in Abdias.

HERMON, הרמון, *anathema, destruction*.

HERMON, Chermon, Aermon, or Baal-hermon, Deut. iii. 9, 10. The Sidonians called it Sirion; and the Amorites Shenir. St. Jerom says, that this mountain lies higher than Paneas, and that in summer time, snow was carried from thence to Tyre, that people might drink *al fresco*. The Chaldee and Samaritan interpreters on Deut. iv. 48. where Sion is spoken of, as if it were a part of mount Hermon, call it the *mountain of snow*, because it is always covered with snow, by reason of its height. Scripture places mount Hermon as the northern boundary of the land beyond Jordan, and the brook Arnon as the southern, Deut. iii. 8; iv. 48. Baal-gad was situated in the plain of Libanus, at the foot of mount Hermon; and the Hivites dwelt under

the same mountain in the land of Mispch, *from Baal-Hermon unto the entering in of Hamath.* Judg. iii. 3. Mount Hermon belonged to king Og, and lay at the northern extremity of his dominions, before the Israelites conquered them.

The Psalmist says, Psalm cxxxiii. 3. that the union of brethren is as agreeable as *the dew of Hermon which fell upon the hill of Zion.* Hermon is the general name of a mountain with several little hills belonging to it, one whereof was called Sion, another Shenin, or Sirion. Thus the dew of mount Hermon falls upon the hill of Sion, which is joined to it, as perfumed oil from Aaron's beard fell upon the neck of his tunic. It is true, the Sion or Zion, Psalm cxxxiii. קִי, is written differently from that of Deut. iv. 48. קִישׁ, but as these are letters of the same sound and organ, we need not make any difficulty of confounding them.

The same Psalmist says, Psalm lxxxix. 12. *Thou hast made the north and the south, Tabor and Hermon shall rejoice before thee.* The situation of Tabor is known. This mountain lies between the Mediterranean to the west, and the sea of Tiberias east. Mount Hermon is north of both. In the Hebrew, *Thou hast created the north and the right hand; i.e. the south.* Tabor to the south, and mount Hermon to the north, *shall rejoice before thee.* The two parts of this verse are parallel, and explain one another.

II. HERMON, or Hermoniim, a mountain on this side the Jordan, in the tribe of Issachar, south of mount Tabor. Several are of opinion, that it is spoken of, Psalm xlii. 6. *I will remember thee from the land of Jordan, and the little hill of Hermon;* as if this mount Hermon, on this side Jordan, were called "little" to distinguish it from the great Hermon, beyond that river. Others find no mention of little Hermon in Scripture, but think the mountain Hermon of St. Jerom's time, in the tribe of Issachar, was so called in later times only. Others explain what is said in another psalm of this mount Hermon, *As the dew of mount Hermon which falls on mount Sion.* Maundrell says, that the dew in this place, is as plentiful as a large shower. But this does not persuade us that the Psalmist speaks here of mount Hermon on this side Jordan, since mount Sion has no relation to it; whereas we find one of the little hills of the great Hermon was called Sion.

HERMONIIM, הֶרְמוֹנִים, the mountains of Hermon, Psalm xli. 7.

HERMOPOLIS, Ἑρμοῦ πόλις, the city of Mercury.

HERN, Herodius, Herodio. A water fowl distinguished by its beak and long neck. It flies high,

lives in lakes, marshes, and rivers, and feeds on fish. There are several sorts of Herons. They build their nests in woods of lofty trees. The trees on which their dung falls, lose their verdure, and die. They keep themselves for a long time, as it were, immoveable beside the water, waiting to surprise the fish when they are least aware of it. The LXX and St. Jerom seem to take it for the stork; for they translate the Hebrew *Chasid* by Herodio. *Chasid* signifies merciful, compassionate. Storks are thought to be gentle, good-natured birds, and to feed their parents in their declining age; in which particular, the ancients have observed, that they are often juster than man. Moses declares the stork to be unclean, perhaps because it feeds on serpents. But *Chasiduh*, which is the word in the original, signifies, according to the generality of interpreters, a *stork*: it comes from the Hebrew *Chasid*, mercy; whereof the stork is a symbol. Some old Latin Psalters, instead of *Herodii domus*, read *fulicæ domus*, a house for the coot or moor-hen. But the LXX, and many of the interpreters, declare for the hern. Vide STORK, and FRAGMENT, No. 285.

HEROD, Ἡρώδης, the glory of the skin; from ἥρος, favour, glory, and δέρμας, the skin: or rather, son of the hero; according to the Syriac, a dragon in the fire.

I. HEROD, son of Antipater and Cypros. His brothers were Phasacl, Joseph, and Pheroras; his sister was Salome. He married, 1. Doris, by whom he had Antipater. 2. Mariamne, daughter of Alexander, son to Aristobulus, of the Asmonæan family; by whom he had Alexander, Aristobulus, Herod, Salampso, and Cypros. 3. Mariamne, daughter of Simon the high-priest, by whom he had Herod, the husband of Herodias. 4. Malthace, by whom he had Archelaus, Philip, and Olympias. 5. Cleopatra, by whom he had Herod Antipas and Philip. 6. Pallas, by whom he had Phasacl. 7. Phedra, by whom he had Roxana. 8. Elpis, by whom he had Salome, who married one of the sons of Pheroras. He had also two other wives, whose names are not known.

Herod was born A.M. 3932; ante A.D. 72. His father Antipater, according to some, was by nation an Idumean: others say, by extraction a Jew, deriving from some of the Jews who returned from Babylon: others maintain, that Antipater was an heathen, and guardian of one of Apollo's temples at Askelon; and that having been taken prisoner by some Idumean scouts, he was carried into Idumea, and brought up according to the

manners of the Jews; for since the time of John Hircanus, the Idumeans had observed the law of Moses.

Father Hardouin formed a system, entirely new, concerning Herod's family, and contradictory to Josephus, &c. as if Herod was of Grecian extraction.

Nicholas of Damascus, to make his court to Herod, to whom he was much obliged, derived his descent from the principal of those Jews, who returned into Judea after the captivity of Babylon. Josephus, as he was a Jew, and lived almost in the time of this prince, his sons, and grandsons, should be better informed of this matter; but he charges this historian with infidelity in his account. Why should we not refer ourselves to Josephus?

Herod was never able to win the hearts of the Jews; neither his building of the temple, a work of very great charge; nor his infinite expenses in procuring provision for the people during an extreme famine, could overpower their antipathy against him; which was founded on three reasons: 1. His not being a Jew, but a stranger, and by extraction an Idumean. 2. His cruelty, whereof he had given proofs on very many occasions. 3. His little zeal for the observance of the law of Moses, and his frequent violations of it in matters of a public nature, and of great consequence: *e. gr.* he caused a theatre and amphitheatre to be built at Jerusalem, and appointed games to be celebrated there in honour of Augustus: he placed trophies round about this theatre in honour of the same prince, and of his victories. He would have had a golden eagle set up over one of the temple doors. He built a temple to Augustus, and other foreign deities, and affected to favour heathens and strangers, without concerning himself about the religion of the Jews, which he outwardly professed; but he excused himself, by alleging the necessity of the times, and of obedience to the Romans. Joseph. Antiq. lib. xvii. cap. 8.

Herod never had much religion. He manifested continually that grandeur and ambition were his only deities. If he did any thing for God's glory, he took sufficient care to discover at the same time, that his own reputation was the chief aim of his endeavours. However, after all, he was a Jew, and was desirous to pass for such.

Herod was but twenty-five years old [Joseph Antiq. xiv. 17. says, he was but fifteen; but we allow him to be twenty-five; A.M. 3957, before the true birth of Jesus Christ 43, before A.D. 47. See Usher ad Ann. Mundi 3957.] when his father Antipater gave him the government of Galilee,

with the approbation of Hircanus. Joseph. de Bello, lib. i. cap. 8. Antiq. lib. xiv. cap. 16, 17. He behaved with so much prudence and valour, that he restored the peace of this province, which had been disturbed by monstrous hordes of thieves, who committed great ravages. Among others, he took one Hezekiah, captain of these banditti; whereby he procured the friendship and esteem of Sextus Cæsar, governor of Syria. But the chief people of the Jews, growing jealous of the authority which Antipater assumed, and of the power which he gave to his sons, complained of it to Hircanus, who cited Herod to justify his conduct at Jerusalem. Thither Herod came, but well armed, and attended with good troops. His countenance terrified the judges. Sameas was the only one who had courage, to lay the fault of Herod's misconduct on the judges themselves and Hircanus, who had permitted him to assume too much authority. But Hircanus observing that the judges were more disposed to condemn than to absolve him, deferred judgment till the next day, and gave advice privately to Herod, that he should escape in the night. A.M. 3958; *ante* A.D. 46.

He retired therefore to Sextus Cæsar at Damascus, and by him was entrusted with the government of Cœle-Syria. Being desirous to revenge the insult offered him by citing him to Jerusalem, he marched toward that city with an army; but Antipater his father, and Phasael his brother, persuaded him to return. After the death of Julius Cæsar, Herod was appointed governor of all Cœle-Syria, by Cassius and Marcus Brutus. They gave him troops, and promised him the kingdom of Judea, when the war between Mark Antony and young Cæsar should be ended. About the same time Antipater, Herod's father, was poisoned at Jerusalem, by one Malichus; but Herod put Malichus to death at Tyre. A.M. 3961; *ante* A.D. 43.

Mark Antony coming into Syria, and being at Daphne, near Antioch, an hundred Jews of the best rank came to him, with accusations against Herod and his brother Phasael. Hircanus who had promised his grand daughter Mariamne to Herod, was there. Mark Antony having heard what was alleged against Herod, asked Hircanus whether Herod and Phasael, or their accusers were fittest to govern the state? Hircanus answered, the two brothers. Whereupon Antony made them tetrarchs, and trusted the government of all Judea to them. He ordered letters to be despatched forthwith to this purpose, and fifteen of the most mutinous of their enemies to be imprisoned; and had put them to death, if

Herod had not interceded for them. *De Bello*; lib. i. cap. 10. *Antiq. lib. xiv. cap. 23. A.M. 3964; ante A.D. 40.*

Antigonus, son of Aristobulus, having undertaken to dispossess Hircanus, the prince and high-priest of the Jews, engaged the Parthians by great promises, to march against Jerusalem. Phasaël defended the city walls, and Herod defended the palace. Pacorus, the king of Parthia's son, having persuaded Hircanus and Phasaël to meet Barzaphernes, who was in Galilee, in order to agree on some accommodation, he himself accompanied them thither. But Hircanus and Phasaël discovered very soon that they were betrayed. When they came to Eedippa, a maritime town of Phœnicia, they were seized by the Parthians, and put in chains. Herod, informed of what had passed, departed from Jerusalem, with his mother Cypros, his sister Salome, Mariamne his bride, and Alexandra, her mother. These he lodged in the castle of Massada, and took the way of Petra, hoping for assistance from Malchus, king of the Arabians. But before he reached Petra, he received a message from Malchus, desiring him to depart, because he feared to offend the Parthians, by receiving him. *Antiq. lib. xiv. cap. 25.*

Herod therefore went to Rhinocorura, where he was informed, that his brother Phasaël had killed himself, to avoid the ill treatment of the Parthians. From Rhinocorura he went to Damietta, where after some contradiction he embarked, the season being already far advanced. At sea, he was assailed by a violent storm, which obliged him to throw part of his effects overboard, and with much difficulty he arrived at Rhodes. Here he was assisted by two of his friends; and his necessity could not prevent him from doing good to this city, which had suffered extremely in Cassius' war. From Rhodes he went to Rome, where he opened his affairs to Mark Antony. Antony remembered the good offices, which Antipater, Herod's father, had done him formerly in Syria: he was besides exasperated against Antigonus, whom he considered as a turbulent man, and an enemy to the Roman people; and was moreover swayed by the promises which Herod made, of a large sum of money, if he would procure him to be declared king. Octavius Cæsar, afterward Augustus, was equally desirous of obliging Herod. Antony and Cæsar used their interest so effectually, that the senate gave him the kingdom of Judea, and declared Antigonus an enemy to the commonwealth. *Antiq. lib. xiv. cap. 26. A.M. 3964; ante A.D. 40.*

Seven days afterward he departed from Rome, and landing at Ptolemais, began to gather troops, to march against Antigonus, who kept the castle of Massada besieged. He fortunately relieved this fortress, and from thence marched against Jerusalem, with Silo, a captain of some Roman troops. But Antigonus shut the gates against him, and winter coming on, Herod and Silo put their troops into quarters. Notwithstanding, he did not remain idle; but seized several posts, and took several towns from Antigonus, as well in Judea as in Galilee. The next year there were skirmishes between Antigonus' party and Herod's, wherein the latter generally had the advantage. In the beginning of his third year's reign, Herod came in earnest and besieged Jerusalem: he attacked it on the same side as Pompey had done several years before. While preparing for the siege, he went to Samaria, where he married Mariamne the daughter of Alexandra. After his marriage he returned to the siege, with reinforcements; shortly after came Sosius likewise, captain of the Roman troops, who brought powerful succours to him from Syria: so that after five months siege, the first enclosure of the city was taken by assault: and some time after, the second enclosure. Antigonus retired to the temple: but did not long resist. The city and temple were taken; and Antigonus came, and threw himself at Sosius' feet, who insulted him, calling him Antigona instead of Antigonus. Thus Herod acquired the kingdom of Judea. *Antiq. lib. xiv. cap. ult.*

Hitherto the high priesthood had been possessed by kings of the Asmonean race. Herod, being neither of a family of the priests, nor qualified to exercise this ministry, and Hircanus being at that time in captivity among the Parthians; the king sent for one Ananel from Babylon to be high-priest. Ananel was of Aaron's family; but all his merit was his acquaintance with Herod, who had long had a regard for him. Mariamne, Herod's wife, had a brother, named Aristobulus, to whom the high-priesthood by right of birth belonged. The queen never ceased soliciting Herod till he had divested Ananel, and restored this dignity to Aristobulus: who was then but seventeen years of age, and who enjoyed the high priesthood but one year, being drowned by Herod's order. *Vide ARISTOBULUS.*

Alexandra, the mother of Aristobulus, made great complaints of his death to Cleopatra; who incensed Antony against Herod. Antony sent for Herod, to justify himself: but he effectually persuaded Antony by his presents and his discourses.

War being declared between Augustus and Mark Antony, Herod espoused the party of his benefactor Antony. But Antony being overcome, Herod was obliged to solicit the clemency of Augustus; whom he met at Rhodes, and appeared before him with all the royal ornaments, except the diadem. He spoke to Augustus with admirable constancy and magnanimity: confessed, he had favoured Antony's party, that he should have done more for him, had he not been hindered by the war in Arabia: that he was disposed to do as much for Augustus, and to serve him with the same fidelity as he had done Antony, if he would restore him his kingdom, and admit him to his favour. Augustus charmed with his behaviour, granted what he desired; and Herod made great presents to that prince and his friends. When Augustus afterward passed through Palestine in his way to Egypt, Herod accompanied him, and furnished his army plentifully.

Herod seemed now to be in full possession of all he could wish. But his peace was soon disturbed by domestic divisions, and misfortunes of different kinds; which, in the midst of the greatest prosperity, rendered him one of the most unhappy princes of his age. He had so great a passion for Mariamne, his wife, that he could not moderate it; but the affection of Mariamne was alienated from him, and she despised him. Herod's mother and sister, envying his wife Mariamne, forgot nothing that might irritate Herod against her, and after several little quarrels had risen to animosity, in a transport of fury, he commanded Mariamne to be put to death. A.M. 3976; *ante* A.D. 28. But when his fury had subsided, he was so afflicted at what he had done, that he fell dangerously ill, and was very near death. Some little time afterward, he ordered the execution of Alexandra, who had too easily credited the news of his death.

He spent the following years in raising several public and private edifices in the province, and elsewhere in representing shews and games, and in building temples in honour of Augustus. He sent his two sons by Mariamne to Rome, to receive an education suitable to their birth. But his most important work, undertaken at this time, was the rebuilding of the temple at Jerusalem. A.M. 3985; *ante* A.D. 19. The people, surprised, could scarce be brought to consent to it at first; fearing, that after he had demolished the old temple, he might leave the new edifice imperfect. But Herod assured them that he would not touch the old building, till he had provided every necessary for raising the new. He finished it in nine years, and dedicated it A.M. 3996; *ante* A.D. 8. [This, which by some is call-

ed the third temple, was properly Zerubbabel's renewed and enlarged; for such parts of it as Herod intended to make more lofty and magnificent, were pulled down by parts, and the sacrifices and religious offices were never interrupted. So that the prophet Haggai's predication concerning the glory of the second house was verified; which would apparently be false, if this of Herod's were supposed to be a third temple. See Lud. Capelli *Templi Hierosol. delineat. ex Villalpando*, p. 3800.]

Some time after beginning this work he went to Rome, designing to make his court to Augustus, and to see his two sons. Augustus received him very well and Herod every where, both on his journey, and at Rome, manifested his munificence. He brought his two sons with him into Judea, where he married Aristobulus, to Berenice daughter of Salome; and Alexander, to Glaphyra daughter of Archelaus, king of Cappadocia. About this time Agrippa coming into Asia, Herod invited him into his kingdom, and shewed him the cities of Samaria, otherwise Sebastæ, and Cæsarea, which he had built in honour of Augustus; and he received him with so much magnificence at Jerusalem, that Agrippa could not sufficiently express his satisfaction. A.M. 3993; *ante* A.D. 11.

Divisions again rising in Herod's family, he imbibed a jealousy of his two sons, Aristobulus and Alexander. To check their pride, Herod sent for Doris, and his son by her, Antipater, to court, and shewed them much esteem and consideration. This preference exasperated the two princes, who expressed their discontent too openly. Herod carried them to Rome, designing to accuse them before Augustus; but Augustus reconciled them to their father, and Herod, on his return to Jerusalem, declared before a great assembly of the people, that his intention was, that his three sons should reign after him; first Antipater, then Alexander and Aristobulus. *Antiq. lib. xvi. cap. 7, 8.*

Herod was again disturbed by the malice of Antipater, and the artifices of Pheroras and Salome, Herod's brother and sister. Archelaus, king of Cappadocia, coming into Judea, A.M. 3996; *ante* A.D. 8, once more reconciled the two brothers to Herod. But at last the calumnies of Antipater and Salome prevailed, and Herod, believing they had some designs on his life, ordered Alexander and Aristobulus to be strangled. A.M. 3999; *ante* J. C. 1. Joseph *Antiq. lib. xvi. cap. 11, 12. Vide ALEXANDER VII.*

Antipater having thus got rid of his brothers, who gave him most umbrage, began to consider how he might dispose of Herod himself, whose

resentment and inconstancy he continually feared. To conceal his intrigues, he procured the king's leave to visit Rome. But during his absence Herod discovered his conspiracy, and several months were employed in examining depositions against him. Joseph. Antiq. lib. xvii. cap. 6. A.M. 3999, the very year of Jesus Christ's birth; and four years before A.D.

In the mean while the Saviour of the World being born at Bethlehem, wise men from the East came to pay their homage to him. When arrived at Jerusalem, they asked, where was the new-born king of the Jews? The whole city was disturbed at their arrival. Herod, who was then at Jericho, under cure for a languishing illness, whereof he died shortly after, was likewise much concerned at it, and convened the priests and doctors of the law to know of them where the Messiah was to be born. They told him in Bethlehem of Judah, according to the prediction of the prophet Micah, v. 2.

Hereupon Herod, sending privately for the wise men, inquired of them very carefully the time when the star had appeared to them; he sent them to Bethlehem, directing them to return to him when they had found the child. But the angel of the Lord in a dream, discovering to them the wicked designs of Herod; they returned into their own country by another way. An angel also warned Joseph, to fly into Egypt, with the child and his mother. Herod finding himself deluded by the Magi, was very angry, and sending to Bethlehem, ordered all the male children of two years old and under [rather, which had entered on their second year] to be killed, according to the time concerning which he had inquired exactly of the wise men. *Vide MAGI.*

In the beginning of this year, which is the first of Jesus Christ, Antipater returned from Rome, not knowing what had passed against him. He was admitted to his father's presence only to hear from his mouth those reproaches which he deserved. He was loaded with chains, and imprisoned. Moreover, Herod made a new will, wherein he declared Herod Antipas his youngest son, to be his heir. Joseph. Antiq. lib. xvii. cap. 6.

A report being spread, that Herod was dead, some young people at noon day beat down a golden eagle, which he had placed over the great portal of the temple, contrary to the law and customs of the Jews. The authors of this exploit, with forty of their followers, were seized by Herod's order, and burnt alive. Herod's diseases increased daily: his fever was not violent: but a slow internal heat wasted him. His hunger was

so raging, as to be insatiable. His bowels were ulcerated: he had continual pains in his belly; his legs swelled like those of dropsical persons; certain parts were so rotten, that worms were seen to come out of them; and he had an insupportable itch over all his body.

A little before his death, he sent for all who were considerable persons in Judea, to Jericho, threatening them with death, if they failed. When they were come, he ordered them to be confined in the Circus, and with tears constrained his sister Salome and Alexas his brother-in-law, to promise him, that directly as he was dead, they should massacre all these persons, that so the Jews throughout the land might, at least in appearance, shed tears at his death. But this order was not executed.

After this, he received letters from Rome, informing him that Augustus permitted him either to banish Antipater, or to kill him. This news a little revived him: but his pains returning with great violence, he wished to deliver himself from them by death. He called for a knife to pare an apple, as he had been used to do, but instead of that service, he attempted to plunge it into his body: his cousin Achiab held his hand; at the same time making a loud exclamation, which disordered the whole palace; every body supposing the king was dead. Antipater hearing this report, thought Herod was expired, and endeavoured to persuade his guards to liberate him; but the officer who had the charge of him, went and gave notice of it to Herod, who commanded him to be killed immediately. He survived his son but five days, during which interval he changed his will, and gave the kingdom to Archelaus, the Gaulanitis, Trachonitis, and Batanea to Philip, own brother to Archelaus; and Galilee and Perea to Herod Antipas. Thus died Herod the Great, at near seventy years of age, after a reign of six or seven and thirty years, from the time of his being declared king by the senate, and thirty-four years from his being master of Judea by the death of Antigonus. A.M. 4001; ante A.D. 4.

II. HEROD, called Philip, Mark vi. 17; Luke iii. 1. son of Herod the Great and Marianne, daughter of Simon the high-priest, was at first named in Herod's will as heir to his kingdom, after the deaths of Alexander and Aristobulus, and the discovery of Antipater's conspiracy: but the king having discovered, that Marianne, this Herod's mother, was concerned in that conspiracy, he erased Herod from his will, and substituted Archelaus. Herod Philip married Herodias granddaughter to Herod the Great, by whom he had Salome, who is mentioned in the Gospel

as a graceful dancer. Herod Antipas, the tetrarch, brother to Philip, having been some time with him, when on a journey to Rome, conceived a criminal passion for Herodias, and proposed marriage to her. Herodias consented, on condition that Antipas would divorce the daughter of king Aretas, whom he had married long before. Joseph. Antiq. lib. xvii. cap. 6. A.D. 30.

Antipas, when returned from Rome, performed his promise, and married Herodias, his brother Herod Philip's wife. Against this incestuous marriage, John Baptist inveighed vehemently; and this was the Herodias by whose procurement that great man's head was cut off. Matth. xiv. Mark vi. 17. A.D. 31. *Vide* FRAGMENT, No. 227.

III. HEROD ANTIPAS, son of Herod the Great, and Malthace, in his father's last will was styled tetrarch of Galilee and Perea. His first wife was a daughter of Aretas king of Arabia, but he dismissed her, and took his brother Herod Philip's wife, while Philip was living. His divorce from the daughter of Aretas engaged him in a war with that prince, wherein he was worsted; A.D. 36: which the very Jews acknowledged, was a just punishment for John the Baptist's death. Joseph. Antiq. lib. xvii. cap. 7. As John had exclaimed against his incestuous marriage with Herodias, he ordered him to be seized, and sent him loaded with fetters to the castle of Macherus. Antiq. lib. xviii. cap. 2. Herodias still more exasperated than Herod, thought only of his destruction: fearing that Herod, not insensible to his reproaches, might at last dismiss her. Herod Antipas entertaining the grandees of his court on his birthday, Salome, Herodias' daughter by Philip her first husband, danced before the king so much to his satisfaction, that he swore to grant whatsoever she should ask. Salome consulted her mother: who directed her to ask the head of John Baptist. The king was vexed, but commanded execution as she desired. Matth. xiv. 3; Mark vi. 17, &c.

Some time after, Herodias, uneasy that her brother Agrippa had the title of king, while Herod Antipas her husband, was only tetrarch, pressed Antipas to visit Rome, and ask an equal dignity from Caius the emperor. But Caius, having been prejudiced against Antipas, by letters from Agrippa, deprived him of his tetrarchy, and banished him to Lyons, and from thence into Spain, where he died. Joseph. de Bello, lib. ii. cap. 16. See ANTIPAS, and HERODIAS.

IV. HEROD AGRIPPA, son of Aristobulus, brother to Herodias, and grandson to Herod the Great. See AGRIPPA.

V. HEROD, king of Chalcis, brother to Agrippa

Herodias, the son of Aristobulus, and grandson to Herod the Great. His first wife was Mariamne, daughter of Olympias, afterward he married Berenice his niece, daughter of Agrippa the Great. The emperor Claudius gave him the kingdom of Chalcis, A.D. 41. About A.D. 43, he obtained authority to inspect the temple, and the sacred money, with a power of appointing or deposing the high-priests. He deposed Simon Cantharus, and placed Joseph son of Cani in his room. Herod died A.D. 48. By his first wife he had a son, named Aristobulus; by his second, two sons, Berenicianus and Hircanus. This prince is not mentioned in the sacred writings.

HERODIANS, a sect of the Jews in our Saviour's time. This sect was not ancient, and could have been no earlier than the reigns of the Herods. Neither Josephus nor Philo mention it under the name of the Herodians; but the Gospel does. Matth. xxii. 16; Mark iii. 6; viii. 15; xii. 14.

There may be eight or nine different opinions concerning the original of this sect. Some believe that the Herodians took Herod for the Messiah; but as several Herods reigned over the Jews, they are divided in opinion which of them was so taken. The generality are for Herod the Great, the son of Antipater, who died some months after the birth of Jesus Christ. He appeared at a time when all the world were in expectation of the Messiah. He was powerful, brave, and warlike. He is said to have caused the genealogical memoirs of the house of David to be burnt, in order to prevent its being proved from them that he was not of that family, from which it was well known the Messiah was to spring. Lastly, Persius, Sat. 6. ver. 180. is cited, who speaks of king Herod's festival, as celebrated at Rome among the Jews with great illuminations.

Others thought Herod II. *i. e.* Antipas, tetrarch of Galilee, was the head of the Herodians. He was ambitious and politic: our Saviour calls him Fox; or JACKALL. *Vide* FRAGMENT, No. 209.

Father Hardouin imagined that the Herodians were Platonists, whom king Herod had brought into credit in Judea, in imitation of the Platonists of Athens, of which sect he was a follower.

Many of the fathers, and several commentators, assert, that the Herodians were courtiers of Herod's retinue, who, to satisfy their curiosity, or to make court to their master, joined the Pharisees in tempting Jesus Christ respecting paying tribute; but it rather appears by the evangelists, that the Herodians were a Jewish sect, independent of king Herod.

Some consider the Herodians as political partizans who favoured the dominion of Herod and the Romans, over the Jews, who were zealous for their liberty; maintaining that to pay tribute to the kings established by the Romans was their duty; and these were called Herodians, or royalists, in opposition to those Jews, who refused such tribute, and might properly enough be termed republicans.

Justin Martyr says, the Herodians acknowledged Herod as high-priest of their nation; which other Jews refused. Strabo, lib. xvi. tells us, that this prince assumed the high priesthood, which his predecessors had not enjoyed. But Josephus says nothing like it; he only confesses that Herod, after the death of his brother-in-law Aristobulus, disposed as he chose of the high priesthood; which, without doubt, was displeasing to all honest Israelites. But we have no proof that they, who justified Herod in this particular, composed a distinct sect among the Jews.

Scaliger, and others, were of opinion, that this was a kind of fraternity instituted in honour of Herod, as there were societies of the same nature at Rome in honour of Augustus, Adrian, and Antonine, called Sodales, Augustales, Augustians, Adrianians, &c. But this fraternity or society of Augustians was not established at Rome till after the death of Augustus, consequently after that of Herod, who died before Augustus.

Dr. Prideaux proves very clearly, that the Herodians were a sect of the Jews; that they had a *leaven* or particular doctrines, distinct from those of the Pharisees and Sadducees, against whom our Saviour cautions his followers to beware. No question but they took their sentiments from Herod the Great, since they bore his name. They were probably his creatures, or domestics, as the Syriac version calls them. This author thinks their doctrines were reducible to two heads. 1. Their belief that the dominion of the Romans over the Jews was just, and that it was their duty to submit to it. 2. That in the present circumstances they might with a good conscience follow many heathen modes and usages. It is certain these were Herod's principles, since he excused himself by pleading the necessity of the times, for doing many things against the maxims of the Jewish religion. Joseph. Antiq. lib. xv. cap. 12.

We see from the Gospel, 1. That this sect was actually subsisting among the Jews in our Saviour's time. 2. That it differed from the Pharisees, Sadducees, and Essenians. They and the Sadducees were not the same. 3. They were seen always in conjunction with the Phar-

isees. 4. They were inquisitive, whether to pay tribute to the Romans, was lawful, or not?

5. They held some dangerous principles, since our Saviour admonishes his hearers to avoid *their leaven*. Now I see none but the disciples of Judas the Gaulonite, in whom all these characters concur. They composed a sect, noticed in Josephus; they agreed in all things with the Pharisees; they were distinguished by their excessive love of liberty, being fully persuaded, that political obedience was due to God only. This sect was in its vigour when our Saviour appeared; after the destruction of Jerusalem, when the nation was dispersed, it sunk. Judas Gaulonites, appeared *when all the people were taxed by order of Augustus*, in the year of Jesus Christ, 10, A.D. 14, ten years after the register made at the birth of Jesus Christ, Acts v. 37; Antiq. lib. xviii. cap. 1. Judas pretended, that true Israelites, being the people of God, were to be subject to no human governors. He had many disciples, whom some called Galileans, because Gaulon is in Upper Galilee; others called them Herodians, because that city belonged to Herod Antipas. Josephus gives them no particular name; he says only, that they were followers of Judas the Gaulonite, great lovers of liberty, and held the same opinions as the Pharisees. Antiq. lib. xviii. cap. 1; de Bello, lib. ii. cap. 12. What the Gospel relates of the Herodians, agrees perfectly with the idea, which Josephus gives us of the disciples of Judas Gaulonites. St. Jerom, Ep. ad Tit. cap. 3. makes no question, but that St. Paul in his Epistles has these heretics in view, when he recommends submission to the secular powers established by God.

HERODIAS, daughter of Aristobulus and Berenice, sister to king Agrippa. and granddaughter to Herod the Great. Her first husband was her uncle, Herod Philip, by whom she had Salome. Antiq. lib. xviii. cap. 7. Herodias having accepted the proposals of Herod Antipas, her uncle, tetrarch of Galilee, of marrying her when he returned from Rome, she removed from Philip's house, into that of Antipas, together with her daughter Salome. As John the Baptist censured this incestuous marriage, Matth. xiv. 3; Mark vi. 17. Antipas ordered him to be imprisoned. Some time after, Herodias suggested to her dancing daughter Salome, to ask John the Baptist's head. That holy man was beheaded; and St. Jerom relates, that this woman holding his head in her hands, pierced his tongue with her bodkin; in like manner as Antony's wife served Cicero's tongue. Hieron. in Ruffin, lib. iii. cap. 11.

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Herodias, mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence and humiliation, was honoured with the title of king, persuaded her husband Antipas to visit Rome, and desire of the emperor Caius the royal title. But Agrippa, still more meanly jealous, sent his servant with letters to the emperor, importing that Herod had arms in his arsenals wherewith to arm seventy thousand men. Antipas, unable to deny this fact, was banished to Lyons. Caius understanding that Herodias, who accompanied her husband, was sister to Agrippa, inclined to pardon her: but she chose rather to follow her husband in the calamity which she had brought upon him, than to owe any thing to her brother's fortune, A.D. 39. See **HEROD ANTIPAS**, **AGRIPPA**, and **HEROD PHILIP**.

HERODION, Ἡρώδιον, *song of Juno*; from Ἥρα, *Juno*, and ἥρωϊον, *an heroic song*: or rather, *the conqueror of heroes*.

I. HERODION, St. Paul's cousin, Rom. xvi. 11. The modern Greeks tell many stories of St. Herodion. They reckon him among the seventy-two disciples and apostles; and say, that notwithstanding, out of humility he was content to be a servant to all the apostles. He was ordained priest; and afterward bishop of Patræ, probably in Achaia. He is the same perhaps, as St. Rhodion, who was decapitated, they say, at Rome, the same day as St. Peter and St. Paul.

II. HERODION, a castle built by Herod, on the spot where he had defeated his enemies in his flight. This castle was sixty furlongs from Jerusalem, and here this prince desired to be buried. Joseph. Antiq. lib. xiv. cap. 25; lib. xvi. cap. 1; de Bello, lib. i. cap. 21; lib. v. cap. 7. It was not far from Tekoah. M. Reland believes, that Herod built another of the same name toward the mountains of Arabia, de Bello, lib. i. cap. 16. and, as he conjectures, beyond Jordan. For it must be confessed, that a castle built sixty furlongs, or three leagues from Jerusalem, cannot naturally be supposed to mean a fortress built toward the mountains of Arabia.

HESER, הָעֵזֶר, ἄσωγ, *village*: otherwise, *court*, or *hay*.

HESER, a city of Judah, built or fortified by Solomon, 1 Kings, ix. 15. probably Asor or Hazor.

HESHBON, חֶשְׁבֹן, *invention, industry, or thought*; from חָשַׁב *chashab*: otherwise, *he that hastens to understand, or to build*; from חָשַׁח *chush*, and from בָּנָה *binah*, *to understand*, or בָּנָה *banah*, *to build*.

HESHBON, a celebrated city beyond Jordan, otherwise, Esbus, Chesbon, Chasphon, Chascor. It was, says Eusebius, twenty miles east from Jor-

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dan, Josh. xiii. 17. It was given to Reuben; but was transferred to Gad, and numbered among the cities which Gad gave to the Levites. It had been conquered from the Moabites, by Sihon, and was taken by the Israelites a little before the death of Moses. After the ten tribes were transplanted into the country beyond Jordan, the Moabites recovered it. Pliny, lib. v. cap. 11. makes it belong to Arabia. Solomon speaks of the water of Heshbon, Cant. vii. 4. Maccabees says, that the lake of Caspis or Heshbon was two furlongs, or 300 paces broad, 2 Macc. xii. 16.

HESHIMON, חֶשְׁמֹן, *number, or account ready, or abridged*; from חָשַׁח *chush*, *haste*, and מֵנִי *meni*, *enumeration*: or *silence of number, or of the portion*; from חָשָׁה *chashuh*, *silence*, and מָנָה *manah*, *portion*.

HESRAI, חֶצְרִי, ἄσραϊ, called *Hezro*, 1 Chron. xi. 36. *the court, the habitation, or the hay*; from חָצַר *chatzar*, *court, or entry*, and from חָצִיר *chatzir*, *hay*.

HESRAI, of Carmel, one of David's brave officers. 2 Sam. xxiii. 35.

I. HESRON, third son of Reuben, Gen. xlv. 9. Head of a family. Numb. xxvi. 6.

II. HESRON, son of Pharez, and grandson of Judah. 1 Chron. ii. 5; Gen. xlv. 12.

HETH, חֶת, ἄθ, *trembling, or fear*; from חָתַח *chath*, or חָתַת *chatath*: according to the Syriac, *descent*.

HETH, father of the Hittites, was eldest son of Canaan, and dwelt south of the promised land, at, or near Hebron. Ephron, of Hebron, was of the race of Heth; and that city in Abraham's time was peopled by the children of Heth. Some maintain, that there was a city called Heth; but we find no traces of it in Scripture.

HETHLON, חֶתְלֹן, ἀβελλῶν, *fearful dwelling*; from חָתַח *chath*, *to bruise, or fear*; and מִלֹּן *malon*, *lodging, habitation*; or from לָן *lan*, *to lodge, to pass the night*: otherwise, *his covering*; from חָתַל *chathal*, *to cover, to wrap up*, and the pronoun *an*, *his*.

HETHLON, a city mentioned Ezek. xlvii. 15; xlviii. 1. as limiting the land of promise, north.

HEXAPLA, is the name of a large work composed by Origen, wherein he collected all the Greek versions of Scripture, extant at that time: the LXX, Aquila, Symmachus, Theodotion, and a fifth found at Jericho, A.D. 217; with a sixth found at Nicopolis, A.D. 228. These six versions were disposed in six columns opposite to one another, that it might appear at one view, where they agreed or disagreed; and to confront them more easily with the Hebrew, Origen placed the text in Hebrew letters at the head of them, and

the same text in Greek letters in two columns collateral with the six columns before mentioned. So that there were in all eight columns; two for the Hebrew text, and six for the Greek versions. There was a seventh version of the Psalms only. From these two columns of the Hebrew the work was sometimes called Octavia, by reason of the eight columns which formed it.

The loss to sacred literature of such an immense performance is very great. The ancient fathers have preserved fragments of it. Eusebius, St. Chrysostom, Theodoret, and other Greek fathers, and among the Latins, St. Jerom, often cited the Hexapla, and confronted passages of Scripture according to the several versions contained in it. Drusius has given us a large volume of Fragments in 8vo. But Montfaucon, has given us two volumes in folio, printed in 1713. To these he has added Prolegomena, wherein he explains the form and history of the Hexapla.

Origen, before his Hexapla, had composed a Tetrapla; *i. e.* a collection of the four principal versions of Scripture: the LXX, Aquila, Symmachus, and Theodotion. Tetrapla signifies four rows, or four folds, or four columns, &c.

Origen is thought to have begun his Hexapla about A.D. 231, but we cannot tell when he finished it.

HEZEKIAH, חִזְקִיָּה, *strength of the Lord*; from חֶזַק *chazak*, *strength*, and יְהוָה *jah*, *the Lord*; otherwise, *taken and supported by the Lord*; from the same.

I. HEZEKIAH, king of Judah, son of Ahaz and Abi, born A.M. 3251, Ahaz his father being then barely eleven years of age; which occasions some difficulty: for Scripture asserting, that Ahaz was but twenty years old when he began to reign, and that he reigned but sixteen years, it follows, that he lived but thirty-six years. Yet Scripture says, that Hezekiah was twenty-five years old, when he began to reign: we must conclude therefore, that Ahaz had him, when he was only eleven years old: which is very extraordinary, but not impossible. *Vide FRAGMENT, No. 2.*

Hezekiah succeeded his father Ahaz, A.M. 3277, or 3278; before A.D. 726. He did what was agreeable to God. He destroyed the high places, cut down the groves, and broke the statues which the people had adored: he broke also the brazen serpent which Moses had made, because the children of Israel burnt incense to it: he ordered the great doors of the Lord's house to be opened and repaired; he exhorted the priests and Levites, to purify the temple, and to sacrifice in it as formerly: which sacrifices were furnished by the king.

As the institution of the passover had been neglected, Hezekiah invited not only all his own subjects to keep it, but likewise all Israel. Some ridiculed his proposal; but many observed it: and this was a most solemn passover. Hezekiah took care to maintain the good regulations, which he had established in the temple, and to provide for the priests and ministers.

Some years after, Hezekiah shook off the Assyrian yoke, and refused to pay tribute: he defeated the Philistines, and destroyed their country, A.M. 3390, or 3391. 2 Kings, xviii. 7; 2 Chron. xxxii. He repaired and fortified the walls of Jerusalem; laid in stores, appointed good commanders over his troops, stopped up the springs without the city, and put himself into a condition of making a vigorous resistance.

Sennacherib, king of Assyria, invaded the territories of Judah, and subdued almost every town. Hezekiah observing that the kings of Egypt and Cush, with whom he had made an alliance, did not come to his assistance, sent ambassadors to Sennacherib, desiring terms of peace.

Sennacherib demanded 300 talents of silver, and thirty talents of gold. To raise this sum, Hezekiah exhausted his treasures, and pulled off the gold plates, with which he had formerly overlaid the temple doors. But Sennacherib having received this money, instead of quitting Hezekiah, sent three of his principal officers from Lachish, which he was besieging, to Jerusalem, summoning Hezekiah to surrender. Hezekiah sent to hear their proposals, Eliakim, Shebna, and Joah, to whom Rabshakeh spoke with extreme insolence.

Hezekiah having heard of his blasphemies, rent his clothes, put on sackcloth, went to the house of the Lord, and sent to the prophet Isaiah an account of Rabshakeh's speeches. But Isaiah comforted him. Sennacherib sitting down before Libnah, was informed that Tirhakah king of Cush, was marching against him. He went therefore to meet Tirhakah; and sent letters to Hezekiah, telling him, not to place his confidence in his God.

Hezekiah having received these letters, went up to the temple, and spread them before the Lord, whom he entreated to deliver him from this insolent enemy. The Lord heard his prayer, and sent the prophet Isaiah to tell him, that Sennacherib should not besiege Jerusalem. The very night after this prediction, an angel of the Lord destroyed in the camp of the Assyrians, 185,000 men of Sennacherib's army; which obliged him to retire to Nineveh. *Vide FRAGMENT, No. 4.*

Soon after, and in the very year of Sennacherib's invasion, the fourteenth of Hezekiah, this prince

fell dangerously sick; the prophet Isaiah came to him, and said, "thou shalt die." Hezekiah turning his face to the wall, prayed to God. Isaiah was commanded to return to Hezekiah, saying, "I have healed thee, and will add fifteen years to thy life."

But Hezekiah said, by what sign shall I know, that the Lord will heal me? Isaiah answered him, would you have the shadow advance ten degrees, or retire ten degrees, on the dial of Ahaz? Hezekiah desired, that the shadow might go back ten degrees, this seeming to him most difficult; and the prophet calling on the Lord, the shadow returned ten degrees. It is very probable, that this retrogradation, which was very sensible and real in the dial of Ahaz, was caused by some reflection, or refraction of the sun's rays, without any real retrogradation of the luminary. Hezekiah after his recovery, composed a song of thanksgiving, which Isaiah has preserved, chap. xxxviii. 10, 11.

After this, Merodach or Berodach-Baladan, king of Babylon, sent letters and presents to Hezekiah, because he understood that he had been sick, and knew that at the time of his cure, some great prodigy had happened at Jerusalem, 2 Chron. xxxii. 31. Hezekiah, mightily delighted with the respect implied in this embassy, shewed the envoys all his treasures, spices, rich vessels, &c. and concealed nothing from them. Isaiah afterward told the king, that a time would come, when all he had shewn, would be removed to Babylon: and when his sons would be made eunuchs in the palace of that king. Hezekiah answered, "the will of God be done: let peace and truth reign during my life." This prince passed the latter years of his life in tranquillity, laid up great riches, conveyed water into Jerusalem, and died A.M. 3306; ante A.D. 698. The sacred writings praise his piety and merit; and Ecclesiasticus, hath an encomium on him, chap. xlviii.

II. HEZEKIAH, second son of Neariah, descendant of Zerubbabel. 1 Chron. iii. 23.

III. HEZEKIAH, son of Shallum, opposed the Israelites, who carried a great number of their brethren of Judah into captivity; and obliged them to set them at liberty. 2 Chron. xxviii. 12.

IV. HEZEKIAH returned from Babylon with ninety eight of his family. Neh. vii. 21.

HEZION, חֶזְיוֹן, *hēzayōn*, vision, or prophecy; from חָזַן *chazān*, to see, to prophesy.

HEZIR, חֶזֶר, *hēzēr*, hog: according to the Syriac, converted, or returned.

HEZIR, head of the seventeenth sacerdotal family. 1 Chron. xxiv. 15.

HEZRO, חֶזְרִי, the same as Hesrai.

HEZRON, חֶזְרִן, the dart of joy; from חֶזֶן *ehets*, a dart, and from רָנָן *ranan*, a cry of joy: otherwise, division of the song; from חָצַח *chatzah*, to divide, and רָנָן: otherwise, court; from חָצַר *chazar*: otherwise, hay; from חָצִיר *chazir*.

HIDDAL, חִידָל, or Hurai, חִיר, 1 Chron. xi. 32. praise, or cry; from חִידָה *hod*, praise, and חִידָה *hedad*, cry: otherwise, to sharpen; from חִידָה *chadud*.

HIDDAL, a brave officer in David's army. 2 Sam. xxiii. 30.

HIDDEKEL, vide TIGRIS.

HIEL, חִיֵּל, *chil*, God lives, or the life of God; from חָיָה *chayah*, to live, and אֵל *el*, God.

HIEL, of Bethel, rebuilt Jericho, notwithstanding the predictive curse of Joshua against the person who should attempt it, of which Hiel experienced the effects; by losing his eldest son Abiram, while laying the foundations, and his youngest son Segub, when hanging up the gates. Vide FRAGMENT, No. 5.

HIERAPOLIS, Ἱεράπολις, *holy city*; from the two Greek words ἱερόν, *holy*, and πόλις, *a city*.

HIERAPOLIS, was in Phrygia, in the neighbourhood of Colosse and Laodicea. Colos. iv. 13.

HIERONYMUS, Ἱερώνυμος, *holy name*; from the Greek, ἱερός, *holy*, and ὄνομα, *a name*.

HIERONYMUS, Demophon, Timotheus, and others, whom Lysias had left in Judea, after the agreement made between the Jews and the young king Antiochus Eupator, endeavoured to oblige the Jews by their ill treatment, to break the treaty. 2 Mace. vii. 2.

HIGH PLACES, *Excelsa*, Heb. בָּמוֹת, *Bamoth*. The prophets reproach the Israelites for nothing with more zeal, than for worshipping on the high places. The destroying of these high places is a commendation given but to few princes in Scripture; and many, though zealous for the law, had not courage to prevent their people from sacrificing on these eminences. Before the temple was built, the high places were not absolutely contrary to the law, provided God only was adored there, and not idols. Under the judges they seem to have been tolerated; and Samuel offered sacrifices in several places, where the ark was not present. Even in David's time they sacrificed to the Lord at Shilo, Jerusalem, and Gibeon. But after the temple was built at Jerusalem, and the ark had a fixed settlement, it was no longer allowed to sacrifice out of Jerusalem.

The high places were much frequented in the kingdom of Israel. The people went sometimes on to those mountains which had been sanctified by the presence of patriarchs and prophets, and by appearances of God, to worship the true God there. This worship was lawful, except as to its being

extended vision the Lord had not shown. But on these hills they often adored idols, and committed a thousand abominations in groves, and caves, and tents; whence arose the most of plagues, kings and prophets, to suppress the high places.

HILAN, a city of Judah, given to the Levites. Probably Hilan is Othi. *Joshua* vi. 24.

HILKIAH, מִלְכִּיָּהוּ, or מִלְכִּיָּהוּ, *hilakia*, God is my portion; from מִלְכִּיָּהוּ, and מִלְכִּיָּהוּ, the Lord.

I. HILKIAH, father of Eliakim. *2 Kings*, xviii. 18.
II. HILKIAH, son of Amathai, a Levite of Manasse's family. *2 Chron.* vi. 43.

III. HILKIAH, father of Jeremiah. *Jer.* i. 1. Some think this Hilkiel was the high-priest, in the reign of Josiah, *2 Kings*, xxiii. 4, 5, 24. but this opinion wants proof.

IV. HILKIAH, the high-priest, grandson to Shilheai, and father of Amathai, who succeeded him. Under the pontificate of Hilkiel the ark of the law was found in the treasury of the temple, *2 Kings*, xxii. xxiii. *2 Chron.* xxx. 1, 2, 21; and 2, 22, 23. We are all opinion, that he is the Hilkiel, or Jechiel, in the reign of Manasse, and whom Heliakimus bequeathed Bethsai, *1 S. Esai*; and 2, 22, 23.

V. HILKIAH, father of the preceding Hilkiel. *Isaiah* i. 7; *2 Kings*, xviii. 18, 19, 21. He lived in the reign of Manasse.

HILIEL, מִלְכִּיָּהוּ, he that praises; from מִלְכִּיָּהוּ, otherwise, fully; from מִלְכִּיָּהוּ, otherwise, he for; from מִלְכִּיָּהוּ.

HILIEL, a famous Rabbin, who lived, says St. Jerome, on Jewish vii. lib. 5. a little before Jesus Christ. He was a disciple of Simon or Schamai, and became the head of one of the most celebrated schools of the Jews. I am surprised that Josephus, who, in several places, speaks of Simon, has said nothing of Hiliel his disciple, unless he means Hiliel under the name of Palles, a famous Pharisee, friend of Herod, and master of Simon. *Antiq.* lib. xvi. cap. 1, & 18. or of Ananias, whom Herod sent for from Babylon to be high-priest. Hiliel perhaps may be one or other of these; most probably Palles. Simon lived in the time of Herod, and saw the beginning of Herod. Hiliel therefore must have flourished under the reign of this prince. *Antiq.* lib. xvi. cap. 37.

This Rabbin was born at Babylon, and dwelt there till he was sixty years of age; then he went to Jerusalem, where he applied to the study of the law, wherein he so much distinguished himself, that after sixty years he was made head of the Sanhedrim, consequently at the age of hundred. He lived three sixty years longer, say the Jews;

and according to this calculation he must have lived 120 years. He entered on his office an hundred years, as they tell us, after the taking of Jerusalem. This chronology is not exact; but the Rabbins are not very curious in this point.

They pretend that by the mother's side he descended from David, for she was of the race of Saphata, the son of David and Abital; by the father's side he was of the tribe of Benjamin. All Jewish writers look on him as the most eminent among the ancient doctors of their nation; his son and grandsons discharged the office of president of the Sanhedrim with great honour, for the space of ten generations. All this depends on the credit of the Rabbins.

He was succeeded by his son Simon, who has been confounded with old Simon, who received our Saviour, when persecuted at the temple. But this conjecture is absolutely destroyed, by observing, that Hiliel, having been sixty years patriarch, lived about ten years after the birth of Jesus Christ; so that Simon, if his son, could be then neither high-priest nor patriarch of the Jews, nor so far advanced in age as St. Luke intimates. The name of Hiliel is not in the Scripture; and we place it here, only because it is celebrated among the Jews, and because he has been said to be the father of Simon.

There was another Hiliel very famous among the Jews, who lived, according to the Rabbins, about 1,200 B.C.

II. HILAN, son of Judas, the holy, was a celebrated rabbi among the Jews, and of great reputation even among Christians. He is thought to be the person who fixed their epoch of the creation of the world, and computed the years from thence, as the Jews do at this day. Before this period, they had used different epochs; the departure out of Egypt was the era of some; the delivery of the law on mount Sinai, was the era of others. Some computed from the dedication of the temple; others from the return from the Babylonish captivity; and some from the entrance of Alexander the Great into Jerusalem. But Hiliel introduced the custom of reckoning their years from the beginning of the world, which has been regularly followed since the completion of the Gemara. According to the calculation made by this manner, Jesus Christ was born 1,200 B.C.; whereas according to our computation, he was born 1,200 B.C.

The Jews are accused with having designedly abridged the chronology of the Old Testament, and the number of years before Jesus Christ, that they might the better elude the prophecies

of the Messiah's coming, with which the Jews were perplexed, and particularly with the prediction of one Elias, who affirmed, that the Messiah would be born, and the law abolished, at the end of the fourth millenary of the world : for he reckoned two thousand years under the law of nature, two thousand under the law of Moses, and two thousand under the Messiah ; after which the world was to end. As this tradition came from the Jews, and many of them were staggered by it, and became converts to Christianity ; the second Hillel thought he should do essential service to his nation, in lessening the number of years from the creation of the world to the birth of Jesus Christ.

The Jews farther assert, that Hillel composed a cycle of nineteen years, whereby he reconciled the course of the sun with that of the moon, by the help of seven intercalations. He inserted a month in the third year, in the sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth years. The Jews received this cycle with so much the more readiness as he was prince of the captivity in the west : and he was always followed, till Sid reformed the calendar in Spain, by order of king Alphonso. Bartolocci Bibl. Rabbin. tom. 2. lib. iv. cap. 5. art. 15. Hist. des Juifs, tom. 2. lib. iv. cap. 5. art. 15.

Hillel reformed likewise the Tekupha, *i. e.* the revolution of the year, fixing the solstices and equinoxes more exactly than had been done ; *e. gr.* the autumnal equinox had been misplaced to the 7th of October, he resettled it at the 24th of December.

He is believed to have wrote a famous bible with his own hand, which was preserved till the sixteenth century. Kimchi says, the Pentateuch belonging to it was kept at Toledo.

Origen was acquainted with Hillel II. and frequently consulted him. St. Epiphanius assures us, that before his death he was converted to Christianity ; that perceiving his end approaching, he sent for the bishop of Tiberias, under pretence of consulting him about his disease, as a physician ; but ordering his servants out of the room, he was at his own request privately baptized. This is thought to have happened about A.D. 310 or 312.

He left a son under age in the tuition of two friends, who brought him up in the Jewish religion : he was patriarch or prince, as his father had been before him. Joseph, one of his guardians, becoming a convert to Christianity, related these particulars to Epiphanius, and Eusebius of Verceil.

III. HILLEL, father of Abdon, judge of Israel. Judg. xii. 13.

HIN, הין, a measure of capacity of the Hebrews ; containing half a *seah*, or the sixth part of a *bath*. It held one gallon and two pints.

Hin was a liquid measure ; as of oil, for instance, Exod. xxx. Ezek. xlv. 46. or of wine, Exod. xxix. Levit. xxiii. According to Josephus, Antiq. lib. iii. cap. 9, 10. it contained two *Attic Congii*. Therefore it was the sixth part of an *ephah*. Josephus writes, lib. iii. that they offered with an ox, half of a *hin* of oil ; in English measure, six pints 25,698 solid inches, according to the measure given by Josephus ; but according to the tables, five pints 1,267 solid inches. With a ram they offered the third part of a *hin*, or three pints, 10,469 solid inches. And with a lamb, the fourth part of a *hin*, or two pints, 15,071 solid inches. The prophet Ezekiel was commanded to drink an allowance of water to the quantity of the sixth part of a *hin*, *i. e.* one pint, 19,672 solid inches.

HINNOM, חנום, *there they are* ; from the adverb הן *hen, there*, and the pronoun הם *am, they* : otherwise, *their riches* ; from חן *chun, riches*, and the pronoun הם *am, theirs*.

HINNOM. The valley of Gehennom, or of the sons of Hinnom, so called from Hinnom, Josh. xv. 8 ; xxiii. 16 ; 2 Kings xxiii. 10 ; Neh. xi. 30 ; Jer. vii. 31. It lies east of Jerusalem, and is called also the valley of Tophet. It is believed, that the god Moloch was worshipped here, and that a perpetual fire was maintained here in his honour. See GEHENNA. Vide the MAP of JERUSALEM.

HIPPOPOTAMUS. We do not meet with this word in the Hebrew text : but Bochart, and others assert, that the animal called in Hebrew Behemoth, Job xl. 10. בהמות הנה, particularly denotes the Hippopotamus. We shall here give the description of this creature. The word Hippopotamus, according to its import in the Greek, signifies a *river-horse*. It is found principally in the Nile, the Indus, and other great rivers.

Thevenot, Voyage, part ii. cap. 72. describes the Hippopotamus after the following manner. It is of a dun colour, and resembles a buffalo very much behind ; but its legs are shorter and larger. It is about the size of a camel ; its muzzle like that of an ox. The body twice as large as an ox's, its head like that of an horse, its eyes and ears small, its nostrils very wide, its feet very big, and almost round, on each foot four claws, like those of a crocodile, the tail small like that of an elephant, the skin bare, and almost without hair. In its lower jaw, it has four

great teeth half a foot long, two whereof are hooked, one on each side its mouth, about the size of an ox's horns: the two teeth which are straight, project out of its mouth. It was killed with musket shot by some Janizaries, who found it upon land where it was come to feed. They shot at it several times without piercing through its skin; but at last, being wounded in the jaw, it fell. *Vide* BEHEMOTH. Some are of opinion, that the species of Hippopotami, is extinct in the Nile. *Vide* FRAGMENT, No. 65.

HIRAM, חִירָם, χερσάμ, *Huram*, according to the Hebrew, *elevation*, or *exaltation of life*; from חיה *chajah*, *life*, and רוּם *rum*, *elevation*; otherwise, חורם *huram*, *their whiteness*; from חור *chur*, *whiteness*, and the pronoun מֵ *am*, *theirs*: otherwise, *their hole*, or *their liberty*; from the same, and the pronoun מֵ *am*, *theirs*: otherwise, *he that destroys*, or *anathematizes*; from חרם *cherem*.

I. HIRAM, king of Tyre, son of Abibal, mentioned by profane authors, as distinguished for his magnificence, and for adorning the city of Tyre. When David was acknowledged king by all Israel, Hiram sent ambassadors with artificers, and cedar, to build his palace. Hiram also sent ambassadors to Solomon, to congratulate him on his accession to the crown. Solomon desired of him timber and stones for building the temple, with labourers: which Hiram promised, provided Solomon would furnish him with corn and oil.

These two princes lived in good understanding with each other; Dios, apud Joseph. contra Apion, lib. 1. who wrote the annals of Tyre, relates, that they corresponded, and in Josephus' time, Hiram's letters, with Solomon's answers, were still to be seen. Menander of Ephesus, and the same Dios, speak of certain riddles, which these two princes proposed one to the other. Dios says, that Solomon first sent some to Hiram, which the latter was not able to solve, and therefore paid a great sum of money to Solomon; but that afterward he explained them with the assistance of one Abdemon; and then proposing others to Solomon, which he could not solve, Hiram received a much larger sum of money than he himself had paid on the like occasion. Joseph. Antiq. lib. viii. cap. 2.

After Solomon had finished all his works, he presented to Hiram twenty towns in Galilee. Hiram on viewing these places, was not pleased with them, and he called them *the land of Chabul*, saying, Are these, my brother, the towns which you have given me? See CHABUL. Scripture

remarks, that Hiram lent Solomon an hundred and twenty talents of gold, 657,000*l.* while he was employed in building. 1 Kings, ix. 14.

II. HIRAM, the son of a Tyrian father, and of a Jewish mother, of the tribe of Naphtali, according to 1 Kings, vii. 13, 14. or of a Tyrian father, and a mother of Dan, according to 2 Chron. ii. 14. Hiram was an excellent artificer in brass or copper. He made the columns called Jachin and Booz; the brazen sea, the smaller brazen basins for the priests, &c.

HIRAS, חִירָא, ἱράς, *liberty*, or *anger*; from חיר *chorar*, to deliver, or חרה *charah*, to be angry.

HIRAS, a Canaanite of Adullam. Judah the son of Jacob, married his daughter Shuah. Gen. xxxviii. 1, 2.

HIRCANUS, ἱρκανός, *the taker of the city*; from קנה *kanah*, *possessor*, and עיר *hir*, *a city*. But this is rather a surname borrowed from the Greeks. His proper Hebrew name was John: he was called Hircanian on occasion of some event, which to us is unknown. *Vide* JOHN.

HIR-SHEMESH, עִיר־שֶׁמֶשׁ, *the city of the sun*; from עיר *hir*, *a city*, and שֶׁמֶשׁ *shemesh*, *the sun*.

HIR-SHEMESH, a city of Dan. Josh. xix. 41.

HIRELING, in Moses, is taken sometimes for a labourer, or foreign servant who was not a Jew: for example, he forbids the *stranger* to eat the passover, Exod. xii. 45. In another place, Levit. xxii. 10. by this word is meant an hired Jew, who is not a priest: he is forbid to eat of meat that is sanctified and sacrificed to the Lord. In the gospel, the *hireling* is set in opposition to the true shepherd; the first neglects the sheep, the second loves and guides them carefully, John x. 12, 13.

The hirelings whom the father of the family (God) sends into his vineyard, are the prophets and apostles, Jews and Christians; the second succeed the first, and all receive their reward when their work is done. Matth. xx. 8.

The labourer, or the hireling, is worthy of his hire, or wages; this is used as a proverb, Matth. x. 10; 1 Tim. v. 18.

To **HISS**, is an expression of insult and contempt. *All they, who shall see the destruction of this temple, shall be astonished, and shall hiss, and say, How comes it that the Lord hath thus treated this city? 1 Kings, ix. 8. And Job, xxvii. 23. speaking of the wicked, says, they shall clap their hands at him, and shall hiss him out of his place. I will make this city the subject of ridicule and scorn; I will make it desolate and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.*

Jer. xix. 8 ; xlix. 17 ; li. 13 ; Lam. ii. 15, 16 ; Ezek. xxviii. 36 ; Zeph. ii. 15.

To **Hiss**, to call any one with hissing, is a mark of power and authority. The Lord says, that in his anger he shall hiss, and call the enemy against Jerusalem, *He will hiss unto them from the end of the earth*, Isaiah v. 26. He will bring them with an hiss from the very extremities of the earth. And, Isaiah vii. 18. *The Lord shall hiss for the fly*, and shall bring it to him, *that is in the uttermost part of the rivers of Egypt*, and for the bee that is in the land of Assyria. The two flies which God will bring thus with a hiss, are the kings of Egypt and Assyria, who shall pillage the territories of Israel. *Vide FRAGMENTS*, Nos. 55, 56. Theodoret and St. Cyril of Alexandria, writing on Isaiah, remark, that in Syria and Palestine, they who looked after bees, drew them out of their hives, carried them into the fields, and brought them back again with the sound of a flute, and the noise of hissing. Zachary, x. 8. speaking of the return from the Babylonish captivity, says, that the Lord will gather the house of Judah, as it were, with **an hiss**, and bring them back into their country ; which shews the ease and authority with which he will perform this great work.

HITTITES, חִתִּים, χερρῖμ, *who is broken, or fears* : or, according to the Syriac, *who descends*.

HITTITES, Judg. i. 26. *A man of Bethel went into the land of the Hittites, and built a city, and called the name thereof Luz*. It is our opinion, that this man retired into the land of the Hittites, south of the tribe of Judah, and built Lusa, Elysa, or Lussa, which the geographers speak of. Josephus says, that the Jews took the city of Lussa from the Arabians. It was in memory of his native place, that this man of Bethel called his new city by the name of Lussa. The Hittites were the descendants of Heth. Ptolem. lib. v. cap. 16, 17 ; Joseph. Antiq. lib. xiv. cap. 2.

HIVI, חַי, εὐχάιος, *my life* ; from חַיָּה *chevah*, *life*, and the pronoun *i*, *my*.

HIVITES, or **HEVIM**, עֵיִים, ἑβῆαια, *wicked, bad, or wickedness* ; from עָוֶה *havah*, *iniquity*.

HIVITES, a people descended from Heveus, son of Canaan. They dwelt first in the country afterward possessed by the Caphtorim, or Philistines. The Caphtorim drove out the Hivites, who dwelt from Hesperim unto Gaza, Deut. ii. 23. There were Hivites likewise at Schechem, and Gibeon, Josh. xiii. 4. in the centre of the promised land ; for the inhabitants of Schechem, and the Gibeonites, were Hivites, Josh. xi. 19. Lastly, there were some beyond Jordan, at the

foot of mount Hermon. Gen. xxxiv. 2. Bochart is of opinion, that Cadmus, who carried a colony of Phœnicians into Greece, was an Hivite : and that his name, Cadmus, comes from the Hebrew, *Kedem*, *the east*, because he was of the eastern part of the land of Canaan. The name of his wife Hermione, comes from mount Hermon. at the foot whereof the Hivites had their dwelling. The metamorphosis of Cadmus' companions into serpents is grounded on the signification of the name Hivites, which in Phœnician signifies *serpents*. See **AVIM**.

HIZKI, חֲזַק, *strong, or that takes* ; from חָזַק *chazak*, *to seze, to take*.

HOBAB, חַבַּב, *favoured and beloved* ; from חָבַב *chabab*, *to love*.

HOBAB, son of Jethro, and brother-in-law to Moses. Moses when departing from mount Sinai for the promised land, Numb. x. 29. said to Hobab, "we are journeying unto the place, of which the Lord said, I will give it to you : come thou with us, and we will do thee good." Hobab answered, "that he could not go, but would return into his own country." But Moses persisted, and entreated him so earnestly, that he at last complied. Some think the Kenites, who dwelt south of Judah, were the descendants of Hobab, Judg. i. 16 ; 1 Sam. xv. 6.

HOBAB, חֻבָּה, χωβάβ, *love, friendship* ; from חָבַב *chabab* ; otherwise, *secrecy* ; from חָבַה *chabah* ; otherwise, *debtor* ; from חָוַה *chub*.

HOBAB, Hobab, Shoba, or Shobal. Gen. xiv. 15. Abraham pursued Chedorlaomer, to *Hobab on the left*, or north of Damaseus. We are of opinion, that this is Abila, in the valley between Libanus and Antilibanus.

HOD, הוֹד, *praise, glory*.

HODAIAH, הוֹדִיָּה, *the Lord is my praise, or praise, or confession of the Lord* ; from הוֹד *hod*, *to praise*, and יָהּ *jah*, *the Lord*.

HODAVIAH, הוֹדִיָּה, ὁδοῖα *Odeviah*, or *Odoia*, *the Lord is my praise, praise, or confession of the Lord* ; from הוֹד *hod*, *to praise*, and יָהּ *jah*, *the Lord*.

I. HODAVIAH, 1 Chron. v. 24. of the tribe of Manasseh, distinguished for valour.

II. HODAVIAH, a Levite, father of Dimeel, returned from Babylon. Ezra ii. 40.

HODESH, חֹדֶשׁ, χρόνος, *month* ; from חָדַשׁ *chodesh*, *month* ; or *novelty*, from חָדַשׁ *chadash*.

HODSHI, חֹדֶשׁ, *renewing, or the first day of the month* : or, according to the Syriac, *a present, or a new present*.

HOG, *vide SWINE*.

HOGLAH, חֻגְלָה, *his festival, or his dance* ; from חָגַג *chagag*, and the pronoun *ah*, *his*.

HOGLAH, daughter of Zelophehad, of Manasseh, Numb. xxvi. 33.

HOHAM, הוהם, ἑλάμ, *wo to them*; from הוה *hoi*, and the pronoun ׀ *am, them*: otherwise, *he that troubles and disquiets*; from הוהם *hum*.

HOHAM, king of Hebron, one of the five who besieged Gibeon, with Adoni-zedeck: he was hanged by Joshua's orders. Josh. x. 1, &c. A.M. 2553; ante A.D. 1451.

HOLOCAUST, from the Greek, *Holocauston*, ὁλόκαυστον *ab ὅλος totus & καίω accendo*, which signifies 'entirely burnt,' because all the flesh of burnt-offerings was consumed by fire upon the altar; herein these offerings differed from sacrifices for sin and other sacrifices, parts whereof were not consumed on the altar, but were reserved. The Hebrew word חלה *halah*, translated *burnt-offering*, signifies *to go up*: because the whole sacrifice, thus offered, ascends and goes up in smoke. The oldest sacrifices known to us, are burnt-offerings; and it is probable, that before the law, no others were offered, and that even the sacrifices for sin, and for thanksgiving, were Holocausts. See SACRIFICE. After the settlement of the tabernacle, or at least after the building of the temple, two lambs were offered daily as burnt-offerings on the brazen altar, one in the morning, the other in the evening: the first before all other sacrifices; the second, after all others.

HOLOFERNES, חלפחנה, חלפחנה, ὁλοφέρνης, *strong and courageous captain*; from חלה *chail*, *strong*, and phernes, *captain*, according to the Syriac. This is a Persian name, and therefore it is difficult to find its root in the Hebrew. One might also explain it by *he that breaks anger*, or *the officer of the serpent of the devil*.

HOLOFERNES, lieutenant-general of the armies of Nebuchadonosar, the king of Assyria. See NEBUCHADNEZZAR and ARPHAXAD. Nebuchadonosar sent Holofernes against Syria, at the head of a powerful army. This general passed the Euphrates, entered Cilicia and Syria, and subdued almost all these provinces, some submitting voluntarily, others by compulsion. The general every where exercising a thousand cruelties, and endeavouring to have his master worshipped as a God.

Having resolved to conquer Egypt, he advanced toward Judea, which is the common road into that country. Judith v. In the mean time he was informed, that the Jews were preparing to oppose him; and Achior commander of the Ammonites, of whom a body as auxiliary troops was in his army, represented to him that they were

a people protected in a particular manner by Almighty God, so long as they were obedient to him; and therefore he should not flatter himself with the expectation of overcoming them, unless they had committed some offence against their God. Holofernes provoked at this discourse, said to him, since you have acted so well the prophet, you shall perish together with the Hebrews, whose God and whose power you have so gloriously described to us. At the same time he commanded his servants to convey Achior, within sight of, and pretty near to, the walls of Bethulia; they tied him to a tree, and left him there, whither the Jews soon came and loosed him.

In the mean time Holofernes formed the siege of Bethulia; and having cut off the water, and set guards at the only fountain of the besieged near the walls, the city was soon reduced to extremity, and resolved to surrender, if God did not send them succour in five days. Judith being informed of their resolution, conceived the design of killing Holofernes in his camp. Dressed in her finest clothes, she left Bethulia with her maid-servant; and being brought to the general, pretended she could no longer endure the sins and excesses of the Jews, and that God had inspired her with the design of surrendering herself to him.

Holofernes was enchanted with her beauty; and some days after invited her to a great feast. But he drank so much wine, that sleep and drunkenness hindered him from satisfying his passion. Judith, who in the night was left alone in his tent, cut off his head with his own sword; and returned with her servant to Bethulia, carrying the head of Holofernes. When day came, the besieged made a sally on their enemies, who going for orders into their general's tent, found his headless carcass wallowing in its blood. They then discerned that Judith had deceived them, and they fled with precipitation, leaving their camp full of rich spoils: the Jews pursued them, killed many, and returned loaded with booty.

There is great diversity of opinions concerning the time of this war between Holofernes and the Jews. Some date it before the captivity of Babylon, in the reign of Manasseh, and the pontificate of Eliakim the high-priest. Others place it after the general Babylonish captivity. *Vide JUDITH*. We suppose it to have happened before the captivity, A.M. 3348; ante A.D. 656.

HOLON, חלה, χολον, Vulgate *Olon*. *A window*: otherwise, *profanation*; from חלה *chol*: otherwise, *trouble*; from חלה *chalah*.

HOLON, Cholon, Olon, or Helon, a city of refuge belonging to the priests, in the mountains of Judah, Josh. xxi. 15.

HOLY, *holiness*; means sometimes outward purity, sometimes internal holiness; God is *holy* in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity, and innocence. He sanctifies his saints, his people, his priests. He requires perfect holiness in those who approach him; and to be sanctified and honoured by his servants. He rejects all worship which is not pure and holy, whether internal or external.

The prophets called the Lord, *The holy one of Israel*, as if holy were synonymous with God. The Messiah is called the *holy one*; *Thou shalt not suffer thine holy one to see corruption*. Psalm xvi. 10. And in Isaiah xli. 14. *Thy redeemer is the holy one of Israel*. And in the gospel, *I know thee who thou art; the holy one of God*, Luke iv. 34. And again, *The holy thing which shall be born of thee, shall be called the Son of God*, Luke i. 35. Jesus Christ is called simply the *holy one*, *Ye denied the holy one and the just, and desired a murderer to be granted to you*, Acts iii. 14. Holy is the common epithet given to the third person of the Trinity, the Holy Spirit.

The Israelites are generally called *holy* in Scripture, because they are the Lord's; they profess the true religion, are called to holiness, &c. *Ye shall be an holy nation. Ye shall be holy men unto me*, Exod. xix. 6. *All the congregation are holy every one of them*. Levit. xi. 44, 45. Numb. xvi. 3. We are, said Tobit to his son, *filiis sanctorum*, sons of a holy people, Tobit ii. 18.

From the infinite holiness of God, every thing belonging to him should be styled holy; his temple, his ministers, his solemnities, &c. &c.

Christians are more particularly declared *holy*, as being called to, and designed for, a more excellent holiness, and having received earnestness of the holy spirit in a more plentiful and perfect manner. St. Luke in the Acts, and St. Paul in his epistles, generally describes Christians under the name of saints, *i. e.* holy persons.

The holy is used sometimes for the temple, and for heaven, as the place of the Almighty's abode. *Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place: i. e.* the temple, or the court of the priests, called holy, compared with the court of the people; as in Ezek. xlii. 14. *The priests shall not go out of the holy place into the outer court*. And 1 Mace. iv. 36.

By *holy* are likewise understood in general all holy things, consecrated to God; by *holy of holies*,

such things as are particularly consecrated to him: as the altar of burnt-offerings, Exod. xxix. 37. the perfumed oil with which Aaron anointed the altar, and sacred vessels, Exod. xxx. 10. the utensils of the holy, and the sanctuary, are mentioned in the same style; as are the offerings and sacrifices reserved to Aaron and to his sons. Exod. xxx. 36; Levit. ii. 3, 10; vi. 17, 25, &c.

Holy is used sometimes for heaven; the Lord send thee help *from the holy*, the sanctuary, from heaven, Psalm xx. 2. As for thee, O Lord, thy dwelling is in the holy, Psalm xxi. 4. He hath looked down from the height of his holy; from heaven did he behold the earth, &c.

HOMAM, הֶמָּה, הֶמָּה, *their tumult*, or *their noise*, from הָמָה *amah*, a tumult, or noise, and the pronoun הֶם *am*, *theirs*.

HONEY. Bees are some of the smallest creatures that fly, says Ecclesiasticus, xi. 3. but the produce of them is the sweetest thing in the world. Scripture describing a troop of enemies pursuing with obstinacy and warmth, uses the similitude of bees. *And chased them as bees do*, Deut. i. 44. *Like bees they closed me in on every side*, Psalm cxviii. 12.

God did not permit honey to be offered on his altar. *Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire*. Levit. ii. 11. many reasons are given for this law: as, that honey does not agree well with other things, as with roast meat, which was offered in sacrifice; and that it makes bread sour; or because bees are unclean insects; or because honey is the symbol of carnal pleasures; or lastly, to avoid the customs of the heathen, who offered honey in their sacrifices. Herodot. lib. ii. Vide Bochart. de Animal. Sacr. part i. lib. iv. cap. 11. Vide Ezek. xvi. 18, 19.

But though God forbids honey to be offered in sacrifice, he commands the first-fruits of it to be presented to him: these first-fruits and offerings being designed for the support of the priests, and not to be offered on the altar. By the word *honey*, דְּבַשׁ *debasch*, the Rabbins and authors of Hebrew Dictionaries, understand not only the honey of bees, but likewise the honey of dates, or the fruits of the palm-tree, or the dates themselves, from which honey is extracted; and when God enjoins the first-fruits of honey to be offered to him, the first-fruits of dates seem to be meant: for we know that generally the produce only of fruits was offered.

HONEY was formerly very common in Palestine. The frequent expressions of Scripture, which import that this country was a land flowing with milk and honey, are proofs of this. Moses says, that the Lord has brought his people into a land

whose rocks drop oil, and whose stones produce honey. Deut. xxxii. 13; Psalm lxxxii. 16. Honey ran upon the ground in the forest, where Jonathan dipped the end of his staff in a honey-comb, and sucked it, 2 Sam. xiv. 25, 26, 27. Travelers observe, that it is at this day in great plenty there; and that the inhabitants mix it in all their sauces. John the Baptist fed on wild honey, found in rocks or in hollow trees, Matth. iii. 4. Children were fed with milk, cream, and honey. *Bulter and honey shall he eat, that he may know to refuse the evil and choose the good*, Isaiah vii. 15. This was the sweetest and most delicious substance known before sugar. God complains of Jerusalem for offering that bread, oil, and honey, to idols, which he had given to the inhabitants for nourishment. Too great a quantity of honey is hurtful to the stomach, and creates a loathing. *Hast thou found honey*, says the wise man, *eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it*, Prov. xxv. 16. *Vide* FRAGMENT, No. 183.

HONOUR, *To honour*, is taken not only for the inward or outward respect paid to superiors, those to whom we owe particular deference and distinction, but for real services: *honour thy father and mother*, Exod. xx. 12, not only shew respect and deference, but assist them, and perform such services to them as they need. Balak king of Moab said to Balaam, *I thought to promote thee to great honour, but lo the Lord hath kept thee back from honour*, Numb. xxiv. 11. *i. e.* from reward. *Honour the Lord with thy substance, and with the first-fruits of thine increase*, Prov. iii. 9. *i. e.* testify your respect to him.

Honour also denotes that adoration which is due to God only. *I was afraid to transfer the honour of my God to man*, says Mordecai, Esth. xiii. 14. And the Psalmist, xxix. 2. *Give unto the Lord the honour due unto his name*. And Malachi, i. 6. *If I be the Lord, where is my honour?* And St. Paul, *Unto the only wise God be honour and glory*, 1 Tim. i. 17.

HOPE. *The hope of Israel*, was the end of the Babylonish captivity, the coming of the Messiah, and the happiness of heaven. The Lord is the hope of the righteous; their hope shall not be confounded; the hope of the ungodly shall perish; it shall be without effect; or they shall live and die without hope. Abraham against hope believed in hope, *contra spem in spem*, when being advanced in years God promised him a son. The prisoners of hope, Zach. ix. 12. *Vincti spei*, the Israelites who were in captivity, but were in hopes of deliverance.

Hope in the New Testament is generally taken for

hope in Jesus Christ, hope of eternal blessings, hope of a future resurrection. *Experience produceth hope, and hope maketh not ashamed*, Rom. v. 4, 5. Our hope is founded on the patience and consolation which we derive from the Scriptures. Faith, Hope, and Charity, are the treasures of Christians, 1 Cor. xiii. 13. Jesus Christ is all our hope, 1 Tim. i. 1. All our hope in this life and the next arises from his merits, his blood, his grace, his promises, and his spirit.

HOPHNI, חֲפֹנִי, *he that covers*; from חָפַן *chaphaph*: otherwise, *my fist*; from חָפַן *chophen*.

HOPHNI, and Phineas, sons of Eli the high-priest, were, says the Scripture, sons of Belial, wicked, and dissolute, 1 Sam. ii. 12, 13, &c. They knew not the Lord, nor performed the functions of their ministry in the tabernacle as they ought to have done; for when any Israelite had sacrificed a peace-offering, the son or servant of the priest came while they were dressing the flesh of it, and holding a fork with three teeth, in his hand, he put it into the pot, and what he could take up with it was the priest's portion. In like manner also, before the fat was burnt, the priest's servant came, and said to him who sacrificed, "Give me flesh to roast, for I will have the flesh raw." "Let us first burn the fat, according to custom," said he who sacrificed; but the servant replied, "No; you shall give it me instantly, or I will take it by force."

Rightly to understand this place, we must observe, that the text regards not burnt-offerings or sacrifices for sin, but only peace-offerings, or those presented out of free will devotion; the blood whereof, the fat, the kidneys, and the caul, which covers the intestines, were offered to the Lord; all the rest of the sacrifice belonged to him who offered it, who was to give the priest for his fee the right shoulder and the breast. Moses does not say, Lev. vii. 31, 32. whether this should be given dressed, or raw; but it appears from this place, 1. That it was not given to the priest till it was dressed; and 2. that the priest had no right to demand it, till the fat was offered on the fire of the altar.

The high-priest Eli was no stranger to the irregularities of his sons. He reproved them on this account, but so faintly, that they did not change their behaviour, therefore the Lord sent a threatening to Eli, foretelling the destruction of his house.

Some years afterward, A.M. 1861; *ante* A.D. 1143; 1 Sam. iii. 11, 12. the Lord caused Eli and his sons to be threatened by the young prophet Samuel. Accordingly, the Philistines having declared war against Israel, Israel lost about 4000 men:

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the elders of Israel said, "Bring hither the ark of the Lord, that it may save us from our enemies;" and the two sons of Eli, Hophni and Phinehas, brought the ark into the camp. But God permitted the Philistines to obtain another victory over Israel. They killed 30,000 men, including Hophni and Phinehas, and carried into captivity the ark of the covenant.

HOPHRAH, הֹפְרַיִם, ὁφρη, an Egyptian name, whose etymology it would be in vain to seek in the Hebrew tongue.

HOPHRAH, king of Egypt, in the time of Zedekiah king of Judah, and Nebuchadnezzar the Great, king of Chaldea, Jer. xlv. 30. Herodotus calls him Apries, lib. ii. cap. 161, 162, 169. Zedekiah king of Judah, weary of the Babylonish yoke, made an alliance with Hophrah king of Egypt, in the seventh year of his reign. Ezekiel reproaches him for it in very strong terms, Ezek. xvii. 15.

In the ninth year of Zedekiah, Nebuchadnezzar marched against Jerusalem, and took all the cities of Judah, except Lachish, Azekah, and Jerusalem. 2 Kings xxv. 1; 1 Chron. xxxvi. 17; Jer. xxxix. 1; lli. 4. Pharaoh Hophrah came to his assistance; and Nebuchadnezzar marched against him. Jeremiah foretold, chap. xxxvii. 5, 6. that the Egyptians would return without daring to encounter the Chaldeans, which fell out accordingly. Jeremiah also prophesied, chap. xlv. 30. that the king of Egypt should be delivered into the hands of his enemies, as Zedekiah had been into the hands of Nebuchadnezzar. *Vide* also Ezek. xxix. 1, 2, &c.

Ezekiel, chap. xxx. xxxi. describes the fall of Egypt in a very pathetic manner.

These predictions were executed, first against Apries, or Hophrah, by Amasis; afterward against Egypt and the Egyptians by Nebuchadnezzar. Herodotus says, Hophrah was the son of Amasis, &c.

After the death of Hophrah, Nebuchadnezzar destroyed Jerusalem, then he attacked Tyre, and took it after a siege of thirteen years. During this long siege, he was reduced to great straits, and to make him amends in some sort for his losses, God said to Ezekiel, that he had given him the land of Egypt as a reward. A.M. 3432, ante A.D. 571. Ezek. xxix. 18, 20; xxx. 1, 19.

Accordingly, Nebuchadnezzar marched against Egypt, and subdued it, from Migdol or Magdol, at the entrance of it, to Sienna, [now Assouan] at the southern extremity. He committed such ravages, that it could not recover itself in forty years. Nebuchadnezzar left Amasis in Egypt with the title of king, but tributary and subject

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to him: after which he returned to Babylon loaded with spoils.

HOR, הָרָה, *who conceives, or shews.*

HOR, a mountain in Arabia Petrea, on the confines of Idumea. Here Aaron died and was buried, in the fortieth year of the departure of the Hebrews from Egypt, A.M. 2552; ante A.D. 1452. Deut. xxxiii. 50; Numb. xx. 26; xxvii. 13.

HORAM, חֹרָם, ἑλάμ, *their mountains, or who conceives them or shews them*; from חָרָה chor, and the pronoun מֵם am, *theirs, them.* The Septuagint read a לָ lamed instead of a ר resh.

HORAM, king of Gezer assisting the king of Lachish, was defeated by Joshua, and his country was ravaged, Josh. x. 33. A.M. 2554; ante A.D. 1450.

HOREB, חֹרֵב, χωρηβ, *desert, solitude, destruction; dryness, the sword.*

HOREB, a mountain in Arabia Petrea, so near mount Sinai that Horeb and Sinai seem to be two hills of the same mountain. Sinai lies east, Horeb west; so that when the sun rises, the latter is covered with the shadow of Sinai. There are springs and fruit-trees on Horeb, but only rain water on Sinai. At Horeb God appeared to Moses in the burning bush, Exod. iii. 1, 2, 3. At the foot of this mountain Moses struck the rock, and drew water from it, Exod. xvii. 6. Elijah retired here to avoid the persecution of Jezebel. 1 Kings, xix. 8. [*q. was there at this time a kind of convent here?*] It is said frequently, that God gave the law at Horeb, though other places expressly name Sinai; because Horeb and Sinai made in some sort but one mountain.

The rock of HOREB, whence Moses drew water. See Exod. xvii. 6, 7. and **RAPHIDIM**.

HOREM, חֹרֵם, ὥραμα, *destruction, anathema, nets, snares, a thing devoted or consecrated to God.*

HOREM, a city of Naphtali. Josh. xix. 38.

HORI, חֹרִי, ὁρῖ, *prince, freeman, or who is in a passion*: from חָרָה charah.

HORI, son of Lotan, of the race of Seir, the Horite, Gen. xxxvi. 22.

HORITES, חֹרִיִּים, ὁρῖῆται, *princes, heroes, or freemen*: otherwise, *who are in a passion*; from חָרָה charah.

HORITES, an ancient people, who dwelt in the mountains of Seir beyond Jordan, Gen. xiv. 6. They had princes, and were powerful before Esau conquered their country. The Horites and the Edomites seem afterward to have composed but one people. They dwelt in Arabia Petrea and Arabia Deserta, south-east of Judea. Deut. ii. 1; xxiii. 2; & Judg. v. 4.

The Hebrew חֹרִי, *Chori* or *Chorim*, translated **Horites** in Genesis, is used in an appellative sense

in other passages of Scripture, signifying *Heroes*, great and powerful men. Probably the Greeks derived from hence their *heroes*, as they derived Anax, a king, from Anak the giant and his sons. 1 Kings, xxi. 8, 11; Neh. ii. 16; iv. 14; v. 7; vi. 17; vii. 5; xiii. 17; Eccl. x. 17; Isaiah xxxiv. 12.

HORMAH, חרמה, *ḥaramā*, which is *lifted up*: from רמם *ramam*, or רום *rum*: otherwise, *to reject*; from רמה *ramah*.

HORMAH, חרמה, *ḥaramā*, Josh. xv. 30. Bethalarma, or as Arma; for the Vulgate takes them for two different cities, Josh. xix. 4. *destruction*, *anathema*.

HORMAH, Herma, Harma, or Arama; it should be written Chorma, or Cherma, חרמה *anathema*. This city was called Zephath before the Hebrews named it Hormah, which signifies *anathema*. What occasioned this denomination, was this: the king of Arad, a Canaanite, who dwelt south of the Land of Promise, having attacked the Hebrews, put them to flight, and took a very rich booty: hereupon the Israelites engaged themselves by vow to devote every thing belonging to the king of Arad, and entirely destroy it. *Vide* CHEREM, or ANATHEMA. It is very probable this vow was not executed till after Joshua entered the Land of Promise. Among the kings overcome by him, we find a king of Herma, or Horma, and a king of Arad or Arad. Josh. xv. 30. Hormah belonged afterward to the tribe of Simeon.

HORNS. The Hebrews by horns, sometimes understood an eminence, or angle, a corner, or a rising. My beloved has a vineyard situated, on a horn of the son of oil, *i. e.* on an eminence, or corner of a rich and fertile mountain. Isa. v. 1. By *horns* of the altar of burnt-offerings, many understand the angles of that altar; but there were also horns or eminences at the corners of that altar. Exod. xxvii. 2; xxx. 2. *Vide* FRAGMENT, No. 128.

Horn signifies likewise glory, brightness, rays; for example, the face of Moses was encompassed with horns, *i. e.* it was radiant, or, as it were, horns of light issued from it. *Vide* FRAGMENT, No. 122.

As the ancients frequently used horns to hold liquors, vessels containing oil, and perfumes, are often called horns, whether made of horn or not. Fill thine horn with oil, says the Lord to Samuel, and anoint David, 1 Sam. xvi. 1. Zadok took an horn of oil out of the tabernacle, and anointed Solomon, 1 Kings. i. 39. Job called one of his daughters Karen-ha-phuec, *Horn of Antimony*,

Cornu stibii, or horn to put antimony [or *Stibium*] in, which the women of the East still use at this day, Job xlii. 14.

The principal defence and strength of horned beasts is in their horns; whence the Scripture mentions the horn as a symbol of strength. The Lord exalted the horn of David; the horn of his people; he breaketh the horn of the ungodly: he cutteth off the horn of Moab, he cutteth off in his fierce anger all the horn of Israel; he promises to make the horn of Israel to bud forth; to re-establish the honour of it, and restore its former vigour. Moses compares Joseph to a young bull, and says, that he has horns like those of a Rheem, or rhinoceros. The sacred authors frequently express victory in words like the following: thou shalt toss them into the air with horns; thou shalt disperse them as a bull disperses every thing that comes before him with his horns, &c.

Kingdoms and great powers are often described by the symbol of horns, 1 Mace. vii. 46. In Dan. vii. viii. horns represent the power of the Persians, of the Greeks, of Syria, and of Egypt. The prophet represents these animals as having many horns, one whereof grew from the other; which should not surprise us, since in the East there are rams which have many horns. *Vide* FRAGMENT, No. 167, and Plate.

In 1 Maccabees, ix. 1. the wings of an army are called horns.

HORON, or Oronaim, a city of Arabia, from whence came Sanballet, Nehem. ii. 10, &c. See ORONAIM.

HORONAIM, חרנים, *ḥaronim*, *anger, rages*; from חרה *charah*: otherwise, *hole, care*: from חור *chur*. *Liberty*, according to the Syriac.

HORONAIM, a town of Moab, Isaiah xv. 5; Josephus. Antiq. lib. xiii. cap. 23; xiv. cap. 2.

HORONITE, חרני, *ḥaroni*, *anger, or fury*; from חרה *charah*: otherwise, *liberty*, according to the Syriac.

HORSE, a beast well known, but not so common among the Hebrews till Solomon's time, as it was afterward. Before that time we find no horsemen mentioned in the armies of Israel. God forbids their kings to keep many horses, Deut. xvii. 16. The judges and princes of Israel generally rode on mules, or asses. After David's time, horses were more used in Judah, &c. than before. Solomon is the first king of Judah who had many horses; but we do not read that he made any military expeditions. He received his horses from Egypt, and every set cost him more than six hundred shekels: about ninety pounds.

HORSES consecrated to the sun. We read, 2 Kings, xxiii. 11. that Josiah took away the horses which the kings of Judah his predecessors had consecrated to the sun. The sun was worshipped over all the East, and the horse was consecrated to this deity, who was represented as riding in a chariot drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from East to West to enlighten mankind. In Persia, and among the Massagetæ, horses were sacrificed to the sun. Herodot. lib. i. cap. 55.

Placet equo Persis radiis Hyperione cinctum;
Ne celeri detur victima tarda Deo.

OVID. FAST. lib. viii.

Xenophon, Cyropæd. lib. viii. describes a solemn sacrifice of horses to the sun: they were all of the finest breed, and were led with a white chariot, crowned, and consecrated to the same god. We may believe that the horses which Josiah removed out of the court of the temple, were appointed for the like sacrifices.

The Rabbins inform us, that these horses were every morning harnessed to the chariots dedicated to the sun, which are mentioned in the same book, and that the king, or some of his officers, got up and rode to meet the sun at its rising, as far as from the eastern gate of the temple, to the suburbs of Jerusalem. Rabb. Salom. & Kimchi.

Others are of opinion, that these horses were statues of wood, stone, or metal, erected in the temple in honour of the sun. Others, that they were horses which none were permitted to ride, or to yoke, but were like those which Julius Cæsar set at liberty, after his passage of the Rubicon. Suet. in Julio. The Persians had such horses, as well as the ancient Germans. Those belonging to the Persians were streaked, or pyed: those of the Germans were all white. Herodian calls them Διὸς ἵπποι. The Romans thought it an irreligious insolence in Camillus to use white horses in his triumph. They were never employed in any ordinary use, and people took presages of futurity from their neighings and their motions.

HOSAH, חסא, ὥσα, *he that relies on, or he that protects.*

HOSAI, חזי, ὁρῶντες, *seeings; from חזה chazah, to see.*

HOSAI, the prophet, in the time of Manasseh king of Judah, 2 Chron. xxxiii. 19. The Jews are of opinion, that Hosai and Isaiah are the same person; the LXX take Hosai in a general sense for prophets and seers: the Syriac calls him Hagan, the Arabic, Saphan.

HOSANNA, חושענא, ὡσαννά, *Hoshiah-na, Save me, I pray: from ישׁ jashah, to save, and נא na, I pray you: otherwise, save me presently.*

HOSANNA, חושענא, or rather *Hosa-na*, is a Hebrew word which signifies, *save, I beseech you.* It is a form of blessing, or wishing well. At our Saviour's entrance into Jerusalem, when the people cried *Hosanna*, their meaning was, *Lord preserve this son of David; heap favours and blessings on him.*

HOSEA, חושע, ὁσση, *Saviour, or safety; from ישׁ jasha.*

I. HOSEA, the first name of Joshua, the son of Nun. The Greeks call him Ause, or Ausem. See **JOSHUA**.

II. HOSEA, son of Beerî, the first of the minor prophets. Epiphanius, de vita prophet, says, Hosea was of the town of Belemoth, in Issachar, which is probably Beelemon, toward Esdraclon. The Rabbins say, Beerath was his father, who is mentioned 1 Chron. v. 6. and was prince of the tribe of Reuben when Tiglath-pileser carried some of the tribes of Israel into captivity. So that Hosea was of Reuben, and native of Beelemon beyond Jordan. This prophet lived in the kingdom of Samaria, and his prophecies for the most part regard that state.

He prophesied under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and under Jeroboam II. king of Israel. If he prophesied in the reigns of all these princes, he must have lived very long; for there are an hundred and twelve years from the beginning of Uzziah's to the end of Hezekiah's reign. Add twenty years for his age when he began to prophesy, this will make him above an hundred and thirty: or, if we take ten years from Uzziah, and ten from Hezekiah, there will remain an hundred and twelve. In Hosea's prophecies, we find nothing which proves that he prophesied so long; and why should his prophecies be dated in the title by the reigns of the kings of Judah, when he did not live under their dominion? It is therefore very probable, that this title is not Hosea's, but that the true beginning of this prophet's work, is, *The beginning of the word of the Lord by Hosea.* In our opinion, he began about the end of Jeroboam II. king of Israel.

St. Jerom, and many others, believe Hosea to be the oldest prophet, whose writings are in our possession. He saw the first captivity of the four tribes, carried away by Tiglath-pileser; and the extinction of the kingdom of Samaria by Salmanesar. St. Jerom will have it, that he prophesied even afterward.

In the beginning of Hosea's prophecy we read, that the Lord directed him, *To take unto him a wife of whoredoms, and children of whoredoms; i. e. to marry a woman, who had formerly lived*

■ debauched life, but who after her marriage should retire from all bad conversation.

Many interpreters, shocked at the irregularity of Hosea's marriage with a woman of a bad life, have thought this was only a parable; that the prophet called the wife whom he married, a prostitute, only with design of awakening the attention of the Israelites; or, that all this was transacted in ■ vision. But the sequel of Hosea's narration shews sufficiently, that this marriage was real, though figurative as to the things to which it related. This is the opinion of St. Basil, Theodoret, St. Austin, &c. *Vide FRAGMENT, No. 41.*

III. HOSEA, son of Elah, was the last king of Israel, A.M. 3265; *ante* A.D. 739. Having conspired against Pekah, son of Remaliah, king of Israel, he killed him, and seized his dominions. He did evil in the sight of the Lord, but not equal to the kings of Israel, who preceded him; *i. e.* say the Jewish doctors, he did not restrain his subjects from going, if they would, to Jerusalem, to worship; whereas the kings of Israel his predecessors had forbidden it, and had placed guards on the road to prevent it. 2 Kings, xv. 30.

Salmanesar, king of Assyria, having intelligence that Hosea meditated a revolt, and had concerted measures with So, king of Egypt, to shake off the Assyrian yoke, he marched against him, and besieged Samaria. The city was taken after a siege of three years, in the ninth year of Hosea's reign; and was reduced to a heap of ruins. A.M. 3282, *ante* A.D. 722. The king of Assyria removed the Israelites of the ten tribes to countries beyond the Euphrates. 2 Kings, xvii. 3, 6. The chronology of Hosea's reign is extremely perplexed, by reason of the inconsistency of certain dates. It is said, 2 Kings, xv. 30. that Hosea began to reign in the twentieth year of Jotham, son of Uzziah—(This was the fourth of Ahaz, for Jotham his father died four years before, having reigned only sixteen years. 2 Kings, xv. 32, 33.) but, chap. xvii. 1. it is said, that Hosea began to reign in the twelfth of Ahaz: also, 2 Kings, xv. 27. allows Pekah to have reigned but twenty years. Notwithstanding, if the last year of Pekah and the first year of Hosea concur with the twentieth of Jotham. 2 Kings, xv. 30. Pekah must have reigned twenty-two years, since Jotham began to reign in the second year of Pekah, 2 Kings, xv. 32. To reconcile these differences, it may be said, that Hosea conspired against Pekah in the twentieth year of that prince, which was the eighteenth of Jotham's reign. It was two years longer before Hosea

made himself master of Pekah's dominions, and was acknowledged king of Israel; *i. e.* in the fourth year of Ahaz, and the twentieth of Jotham. Lastly, in the twelfth year of Ahaz, he reigned quietly over all Israel, according to chap. xvii. 1. See Usher, and the commentators.

HOSHAI AH, הושיע אה, *hosaias*, the Lord is my saviour, or let the Lord save, or salvation of the Lord; from *ישי* *jashah*, saviour, and *יה* *jah*, the Lord.

HOSHAI AH, father of Jezaniah, a principal Jew of Jerusalem. Nehem. xii. 32.

HOSHAMA, הושע, *hosapha*, who is heard, who hears, or who obeys; from *שמע* *shamah*.

HOSHAMA, son of Jeconiah. 1 Chron. iii. 18.

HOSPITALITY. Hospitality has always been much in esteem among civilized people. In Homer, and the ancient Greek writers, we see with what respect they treated their guests. They believed, that the gods sometimes visited this world disguised like travellers, and observed the conduct of mankind. Their apprehensions of despising some god instead of a traveller, induced them to receive strangers with respect, and the rights of hospitality were esteemed most sacred and inviolable.

Scripture furnishes several examples of hospitality exercised by the patriarchs. Abraham received three angels, invited them, pressed them, served them himself, and stood in their presence. Sarah his wife superintended the kitchen, and baked bread for his guests, Gen. xviii. 2, 3, &c. Lot waited at the city gate to receive guests. When the inhabitants of Sodom intended to insult his guests, he went out to them, reasoned with them, exposed himself to their fury, and offered rather to subject his own daughters to their brutality, than to give up his guests, Gen. xix. 1, 2, 3. The same almost is observable in the old man of Gibeah, who had received the young Levite, and his wife, Judg. xix. 16, 17. St. Paul, Heb. xiii. 2. uses Abraham's and Lot's example to encourage the faithful to exercise this virtue, saying that they who have practised it, have well merited the honour of receiving angels under the form of men. The primitive Christians considered one principal part of their duty as consisting in the exercise of this virtue. Our Saviour tells his apostles, that whoever received them, received him himself; and that whoever should give them even a glass of water, should not lose his reward, Matth. x. 40, 41. He also describes himself as saying to the wicked, at the day of judgment, *Go, ye cursed, into everlasting fire: I was a stranger, and ye received me not . . . and in as much as ye have not done it unto the least*

of mine, ye have not done it unto me. St. Peter, 1 Epist. iv. 9. requires the faithful to use hospitality to their brethren without murmuring and complaint. St. Paul in several of his epistles recommends hospitality: and particularly to bishops. Writing to Timothy and Titus, where he describes the duties and qualities of a bishop, he does not forget hospitality, 1 Tim. iii. 2. and Tit. i. 8. Let no one be made a bishop, who does not exercise hospitality, says St. Gregory the Great, Ep. ad Joan. Episc. And if the bishop does not receive all strangers into his house, he is inhuman: Episcopus, nisi omnes receperit, inhumanus est, says St. Jerom. Ep. ad Ocean.

The primitive Christians were so ready in discharging this duty, that the very heathen admired them for it. They were hospitable to all strangers, but especially to those of the same faith and communion. Believers scarce ever travelled without letters of communion, which testified the purity of their faith: and this procured them a favourable reception wherever the name of Jesus Christ was known. It is our opinion, that the two last epistles of St. John may be such kind of letters of communion and recommendation, as were given to Christians who travelled.

HOTHAM, הוֹתָם, *seal, or enclosure.*

HOTHAM, son of Heber, of the tribe of Asher, 1 Chron. vii. 32.

HOTHIR, הוֹתִיר, *excellent, or posterity, or that which remains; from הוֹר jathar.*

HOTHIR, son of Heman, head of the twenty-first family of the Levites. 1 Chron. xxv. 4, 28.

HOURS. The ancient Hebrews did not divide the day by hours, but into four parts; morning, noon, the first evening, and the last evening. The night was divided into three parts, night, midnight, and the morning watch. *Hours* in the Septuagint, signifies the seasons, as in Homer and Hesiod.

In the books of Moses and the other Hebrew writings, *Hour* is used for the time, or season. In Daniel, we find the word *Schaata*, which is translated *Hour*, and may be derived from the verb *scaah*, which signifies *to cease, to be at rest.*

The books of Daniel, Tobit, and Judith are the earliest wherein we find the word *hour*, used to signify a part either of the day or night. Daniel, iv. 16. says, he was *about an hour* considering king Nebuchadnezzar's vision. Tobit, xi. 14. tells us, he continued *about half an hour* in very great pain. Also, xii. 22. that after the angel Raphael had discovered himself, they prostrated themselves *for about two hours*. Judith, vii. 18. declares that the people of Betulia spent many

hours in crying to the Lord. The Hebrew text does not mention particularly *hours*, but only *lines or degrees* on Ahaz's dial; however it is certain that the division of the day into parts, is the matter there in question. Ahaz is much more ancient than Daniel, Tobit, or Judith. *Vide FRAGMENTS*, Nos. 2, 102, 263.

But of what length were the hours mentioned in these books, the sacred writers do not inform us, and there is no Chaldee or Syriac author remaining, of sufficient antiquity to explain them. The Greeks knew nothing of the origin of hours among foreign nations, and trace it no higher among themselves than the time of Anaximenes or Anaximander, in the reign of Cyrus, toward the end of the Babylonish captivity. This author had travelled into Chaldea, and might have brought from thence the manner of dividing the day by hours. Herodotus says expressly, that the Greeks received from the Babylonians the use of gnomons and dials. And Xenophon introduces Euthydemus, saying, that the sun discovers to us *the hours of the day*, and the stars the hours of the night. Aristophanes speaks likewise of the gnomon or index, and of hours. He makes one of his actors ask, what o'clock is it by the sun-dial? See **DIAL**.

The result of what we have said is, that the use of clocks or sun-dials, and the distribution of the day into hours, is more ancient in the East, than among the Greeks; that the author of the invention is not known, and that we cannot tell in what manner the ancient Babylonians, Chaldeans, and Hebrews, divided their hours of the day and night.

In the New Testament we see very clearly the day divided into twelve equal hours, after the manner of the Greeks and Romans, Matth. xx. 3, 4, 5. These hours were equal to each other, but unequal with respect to the different seasons of the year. The twelve hours of the longest day in summer were much longer than those of the shortest day in winter. The first hour was that which followed sunrising, or our six o'clock in the morning, at the equinox. The third hour was answerable to nine o'clock of the morning at the equinox; the sixth at all times to noon, &c. In the New Testament we observe likewise the night to be divided into four watches, which custom the Jews received from the Romans. *Vide the FRAGMENTS above referred to.*

[**HOUSE**, *vide* FRAGMENT, No. 43, for *house* as signifying a family, or a party.]

[**HOUSE**, a dwelling. *Vide* FRAGMENT, No. 204, and **PLATE**.

The reader is referred to the FRAGMENTS, for a variety of information respecting the forms, distribution, and construction, of houses in the east; and especially, to the account given by Dr. SHAW. This article, therefore, will only hint at some differences between Eastern houses, and our own, which are necessary to be recollected and understood, when we read sundry passages of holy Scripture, as

1. The purpose of a house being for dwelling, and that of tents being the same, though a tent is not, properly speaking, a house, yet, in common language, it is so called in the East: and the word *beit*—Heb. *beth*, is applied to either of these kinds of dwellings. On the same principle the tabernacle of God, though only a tent, is sometimes called the temple—*i. e.* the residence of God.
2. The houses of the poorer class of people, are very bad constructions, of mud walls, reeds, and rushes; from whence they become apt comparisons to the fragility of human life. Besides this, as mud, slime, or at best unburnt brick, is used in forming the walls of houses, the expression, Job xxiv. 16. “of digging through houses” is easily accounted for: as is the behaviour of Ezekiel, chap. xii. 5. who dug through such a wall in the sight of the people—whereby, as may be imagined, he did little injury to his house, notwithstanding which, the symbol was very expressive to the beholders.
3. The houses of the middling classes of people, shew no appearance of easy circumstances on the outside; they seldom have any windows, by which they might see, or be seen, toward the street.
4. The houses of the rich are also plain, almost blank, on the outside: they seldom exceed two stories, in height, whatever space of ground they may occupy. All houses in the East are flat roofed; and their roofs are used occasionally for walking upon, to enjoy the fresh air, prospect, &c. and for sleeping upon.
5. Royal palaces are called houses: David walked on the roof of the king’s house, 2 Sam. xi. 2. Zimri burned the king’s house over him with fire, 1 Kings, xvi. 18.
6. The temple of the Lord, notwithstanding its magnificence is called a house; being considered as the residence, dwelling, or habitation of the Deity. *Vide* the discourse of Solomon at its consecration: and many other places.
7. Heaven is considered as the house of God, John xiv. 2. “In my Father’s house are many mansions;” where we observe a remarkable implication—Mansions are great, noble, hereditary dwellings among men, abounding with conveniences, &c.—“My Father’s house—his ordinary residence—contains many of what the sons of men esteem capital residences—Mansions.”
8. The prison wherein Joseph was confined, he calls “this house,” and very properly, as in all probability it was part of a considerable edifice: prisons in the East being often in royal palaces. See also Jeremiah’s prison in the house of Jonathan the scribe. Jer. xxvii. 15, 20.
9. The grave is “the house appointed for all the living,” Job xxx. 23; Isaiah xiv. 18.
10. House is taken for family. The Lord plagued Pharaoh and his house. Gen. xii. 17. What is my house, that thou hast brought me hitherto? 2 Sam. vii. 18. So Joseph, Luke i. 27; ii. 4. was of the house of David—but more especially he was of his *lineage*, stock, or family; and, as I conceive, in the direct line, or eldest branch of the family; so that he was next of kin to the throne, if the government had still continued in possession of the descendants of David.
11. House is taken for kindred, 1 Tim. v. 8. it is a Christian’s duty to provide first for those of his own house, his family, his relatives.
12. House is taken for the body, 2 Cor. v. 1. “If our earthly house of this tabernacle were dissolved,” if our bodies were taken to pieces, by death. The comparison of the body to a house, is used by Mr. HARMER to explain the similes, Eccl. xii. and is illustrated by a passage in Plautus. Mostell. Act i. scene 2.
13. The church of God is his house, 1 Tim. iii. 15. “how thou oughtest to behave thyself in the house of God, *i. e.* the church of the living God.” In the same sense, Moses was faithful in the house of God, as a servant, but Christ as a son over his own house; whose house are we (Christians;) but this sense may be referred to that of household; persons composing the attendance, or adhering to the party of a prince, &c. Is not this intimate reference of house or dwelling, to the adherents, inmates, or partisans of the householder, the foundation of the simile used by the apostle Peter, chap. ii. 52. “Ye Christians, as living stones, are built up into a spiritual house?”
14. House is taken also for the name of a place: as, *roll thyself in the dust, O inhabitant of Aphrah, in the house of Aphrah, i. e.* of dust—rather in Beth-Aphrah, *i. e.* in the town or district so called: and some have supposed that the house of Zachariah, Luke i. 30. was Beth-Zachariah, the name of a town. So we have Beth-lehem, the house of bread, and others. *Vide* BETH. Probably, these are remains of the names of places, where, in the times of the Canaanites, their temples had stood, and which having attracted towns around them, for the convenience of their worshippers, the towns remaining after the temples

were destroyed, nevertheless retained their former descriptive appellations.

Houses sold, if situated within a walled city, might be redeemed, within one year after the sale, Lev. xxv. 29. If not redeemed within that time, they were alienated in perpetuity.

Houses were subject to an appearance compared to the leprosy in the human body, and called "the plague of the leprosy," Lev. xiv. 36. As we have no such distemper in our houses, in this climate, we are altogether at a loss to explain the nature of this malady. Was it like the dry rot in our timber buildings? or like the saltpetre incrustations, on some of our walls? I remember Dr. Sydenham, writing an account of the great plague in London, A.D. 1666; mentions spots of various colours, green and brown, being found on the plaster walls of some of the rooms, wherein the sick lay; those rooms being too much closed up, and deprived of the free access of air. Could any such distemper be the plague, or leprosy, in the house?

In the East many families inhabit one house; whence the necessity of caution against contentions. For **IVORY** houses, see **IVORY**.

The upper rooms of a house, are usually the more capacious and airy—so our Lord held his pass-over in a large upper room, Mark xiv. 15. In such a room the apostles held their assemblies, Acts i. 13.]

HUKOK, or *Hukkuk*, חקקה, חקקה; engraving; from חקק *chakak*: otherwise, statutes, laws, from חק *chok*.

HUKOK, a city of Asher; the same probably as that of Naphtali, Joshua xix. 34. yielded to the Levites, and assigned for a city of refuge, 1 Chron. vi. 75.

HUL, חול, גל, pain, infirmity, bringing forth children, sand, or expectation; from חולל *cholat*, or חול *chol*.

HUL, or *Chul*, son of Aram, Gen. x. 23. Josephus calls him Otrus, and places him in Armenia. We find several traces of this name in that country, as the cities of Cholana, Colimna, Colsa, Olane, Coluatha, &c.

HULDAL, חלדל, the *World*.

HULDAH, a prophetess, the wife of Shallum; consulted by Josiah concerning the book of the law which had been found in the treasury of the Temple. See **JOSIAH**. The time of Huldah's death we know not, but the discovery of the book of the law, was A.M. 3380; *ante* A.D. 623.

HUMILITY. Humility is the virtue of Christ and Christians. It consists in low thoughts of ourselves, founded on the knowledge of our unworthiness, and our dependance on God for aid.

Learn of me, for I am meek and lowly in heart, says our Saviour, Matth. xi. 29. God giveth grace to the humble, says St. Peter, 1 Epist. v. 5. Erasmus had a considerable dispute concerning the word *humilitas* in the hymn Magnificat, Luke i. 48. *Quia respexit humilitatem ancillae suae*, which in this place signifies, says he, the humble and low estate [English translation] only of the blessed virgin; so that *humilitas* in this passage would be equivalent to *humiliatio* or *vilitas*. He was opposed by certain monks, to whom he replied in his Colloquy, entitled Medardus. It is plain *humilitas* does not always signify the virtue of humility, but occasionally a poor, mean, dejected state, or the timorous, diffident, and modest thoughts which that condition inspires.

To *humble*, signifies often to *afflict*, to *subject*, to *beat*, to *subdue*. *Humiliatus est Moab*: the Moabites were humbled, their force was broken; they were depressed. *Percussit David Philistaeos & humiliavit eos*: he conquered the Philistines, and subdued their power, 2 Sam. viii. 1. *Humiliavit calumniatorem*: God shall humble the slanderer, or oppressor, Psalm lxxi. 4. he shall load him with confusion, he shall pull him down. *Oculos superborum humiliabis*; thou wilt humble, confound, or cover the proud with shame, Psalm xvii. 27, &c.

To *humble a virgin*, or a woman taken in war, signifies to pollute her honour, Deut. xxi. 14; xxii. 24, 25; Lament. v. 11. *Mulieres in Sion humiliaverunt*. Ezek. xxii. 10. *Immunditiam menstruatæ humiliaverant in te*.

ADDITION.

HUMILITY, though it be not overmuch in favour among men, yet are many excellent things said of it in holy Scripture: "before honour is humility," Prov. xv. 33. "By humility, and the fear of the Lord, are riches, and honour, and life," Prov. xxii. 4. Humility is a virtue seated in the mind; and is in fact, a settled and permanent disposition of the mind: perhaps it may often be best distinguished by contrast with its opposite, pride, and haughtiness. But though humility be an *internal* quality, yet it shews itself in *external* actions, and is very expressively alluded to, by the apostle Peter, 1 Epist. v. 5. "be clothed with humility"—as with an outer, ornamental, garment, tied closely upon the wearer:—implying, that the humility of Christians, should constantly be manifested in their deportment, and behaviour: should constantly *envelope* every other grace, or excellence, or amiable quality, which they may possess, or practise; as an outer robe envelopes inner garments;—but an outer robe, bound around them, and attached to them, by the firmest connections; by

connections proof against temptations, calamities, or far more dangerous adversaries—prosperities.

On Luke, i. 48. it may still be queried, whether the “*low estate*” of the virgin, refer to her disposition of mind, or to her situation, in life? The word ταπεινωσιν, occurs also, Acts viii. 33. “In his *humiliation* his judgment was taken away.” Also, Philip. iii. 21. “who shall change the body of our *abasement*—*vile body*—to the likeness of his glorious body.” And James, i. 10. “Let the humbled, *abased*, brother, glory in his exaltation; but the rich brother in that he is *abased*—humbled, made low.” Now in this passage, it should seem clearly to refer to a disposition of mind; for no man is called to rejoice in loss of wealth, or of property: but he may well and wisely rejoice in receiving a humble disposition of mind, as a divine grace—or which is imparted by divine grace—and which will lead him to think less vainly, less superciliously of his riches than heretofore, and to value them less. Moreover, if the poor brother is to rejoice in attaining that state which this person is to rejoice at quitting, then there seems to be a contradiction in the spirit of the precepts; but, as one brother may possess a mind *exalted* by divine grace, yet continue poor in the world; so another brother may possess a mind *humbled* by divine grace, notwithstanding the temptation to which his worldly riches subject him. This is indeed impracticable to man, but practicable to God! If this sense of the word be admitted, it does not follow from the use of it in the virgin’s song, that her station in life is described by it, determinately, and exclusively, whatever Erasmus might insist on the subject.

That there may be a vicious or bastard kind of humility, or that humility may exceed in degree, or in object, should appear from the apostle’s caution, Col. ii. 18; against an over-weening wilful humility, which might refer to the agents of God, what should be referred only to God himself. This kind of supposed humility has its origin in real pride, “being vainly puffed up of a fleshly mind”—swelled by carnal and inadequate conceptions, and fancies, totally inadequate to the subject.

HUMTAH, חומטא, *lizard, or snail*; from חמט *chomet*.

HUMTAH, a city of Judah, Josh. xv. 54. Themath, or Thamath, is mentioned in the Greek, 1 Sam. xxx. 29; and St. Hieron speaks of Thabatha, the place of St. Hilarion’s nativity, five miles from Gaza, south. Vita S. Hilarionis. Nicephorus, who calls it Thebasa, places it fifteen miles

from Gaza, Hist. Eccl. lib. ix. cap. 15. I should believe that it is Athmatha or Humtah.

HUNTING. *To hunt*. Hunting is a kind of apprenticeship to war, and an imitation of the hazards and occurrences of the chase. *Nimrod was a mighty hunter before God*, Gen. x. 9. He was a warrior, a conqueror, a tyrant, who subdued free people, and who put to death those who would not submit to his dominion. The prophets sometimes express war by the name of hunting. *I will send for many hunters*, says Jeremiah, *and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks*. Jer. xvi. 16. He speaks of the Chaldeans or Persians, who hunted, *i. e.* subdued the Jews, and held them under their dominion. Some are of opinion, that these hunters are the Persians, who set the Hebrews at liberty; and in a more elevated sense, the apostles, who are, as it were, hunters, that endeavour to take men with their preaching. Ezekiel, xxxii. 30. speaks likewise of the kings, who were persecutors of the Jews, under the name of hunters.

The psalmist thanks God for having delivered him from the snares of the hunters, Psalm xci. 3. Micah complains, that every one lays ambuscades for his neighbour, and that one brother hunts after another to destroy him. Jeremiah, Lament. iii. 52. represents Jerusalem as complaining of her enemies, who have taken her like a bird in their nets. See **DOGS**.

HUPHAM, חופם, ὄφθαμ, *their bed, their covering*, from חפף *chaphaph*, and the pronoun הם *am, theirs*.

HUPHAM, or Huphim, son of Benjamin, Gen. xvi. 21. head of a family, Numb. xxvi. 39.

HUPPAH, חופה, *a bed: otherwise, covering; from חפף chaphaph: or, his shore, or, his harbour; from חוף chopph, and the pronoun ה his*.

HUPPAH, a priest, whose family was the thirteenth, in the classes appointed by David. 1 Chron. xxiv. 13.

HUPPIM, חופים, ὄφθαμ. *Vide the following*,

HUPPIM, חופם, *their bed, or their covering; from חפף chaphaph, or חפה chapha, and the pronoun הם am, theirs: or sea-shore; from חוף chuph, and ים jam, the sea*.

I. HUPPIM, son of Maehir, 1 Chron. vii. 15.

II. HUPPIM, son of Benjamin. See **HUPHAM**.

HUR, חור, ὥρ, *liberty; from חורים chorim: otherwise, whiteness, hole, cavern; from חור chur*.

I. HUR, son of Caleb, son of Esron, different from Caleb the son of Jephunneh. Hur, if we believe Josephus, was husband to Miriam, the sister of Moses. Others say, he was his son; we know few particulars concerning his life: but by the

little which Scripture relates, we see that Moses had a great regard for him. When Moses had sent Joshua against the Amalakites, he went up the mountain with Hur and Aaron, Exod. xvii. 10. and while he lifted up his hands in prayer, Aaron and Hur supported his arms, to prevent their growing weary. And when Moses ascended mount Sinai, to receive the law, he referred the elders, if any difficulty should arise, to Aaron and Hur, Exod. xxiv. 14. Hur was the father of Uri, and Uri was the father of Bezalel. *Vide* FRAGMENT, No. 1.

II. HUR, a prince of Midian, killed in an encounter between Phineas and the Midianites, Numb. xxxi. 8.

HURAI, חוראי, קץ, called Haddai, 2 Sam. xxiii. 30. *daleth*, being put for *resh*: from the same as Hur.

HURAI, of the valley, or brook, of Gaash, a hero belonging to David's army, 1 Chron. xi. 32. called Hiddai, 2 Sam. xxiii. 30.

HURAM, חורם, חורם, *their liberty, their whiteness, their hole, or their cavern*; from חור *chur*, and the pronoun *am*, *theirs*.

HURAM, son of Ehud, of the tribe of Benjamin, 1 Chron. viii. 5.

HURI, חורי, חור, *who is in anger*; from חרה *charah*: otherwise, *liberty, hole, cavern*. See HUR.

HURI, son of Jaroah, of the tribe of Gad, father of Abihail. 1 Chron. v. 14. N.B. Not of Abigail; with whom some have comfounded her.

HUSHAH, חושה, *who holds his tongue*; from חשה *chashah*: otherwise, *who hastens*; from חוש *chush*: otherwise, *sensual*; from the same.

HUSHAI, חושי, חוש, *Vide* HUSHAM.

HUSHAI, the Archite, David's friend. Being informed of Absalom's rebellion, and that David was obliged to fly from Jerusalem, he met his king and his friend on an eminence without the city, with his clothes rent, and his head covered with earth. David told him, that if he went with him, he would be a burden to him; but that he might do him important service, if he remained, and pretended to be in Absalom's interest, in order to defeat the counsel of Ahitophel.

Hushai therefore returned to Jerusalem, and saluted Absalom as king. Absalom answered, Do you use your friend in this manner? why are you not with David? Hushai said, I will be with him, whom the Lord hath chosen; whom this people, even all Israel have acknowledged. After this, Hushai, by opposing the counsel of Ahitophel, and gaining time for David, to whom he sent advice, was the cause of Ahitophel's suicide, and of Absalom's miscarriage. We know not the end of Hushai. A.M. 2981; ante A.D. 1023.

HUSHAM, חשם, חשם, *their haste, or their sensuality*; from חוש *chush*: otherwise, *their silence*; from חשה *chashah*, and *am*, *theirs*.

HUSHAM, king of Edom, successor to Jobab. Gen. xxxvi. 34.

HUSHATHI, חשתי, חשתי. See HUSHAM.

HUSHATHI, where Sibbechai was born, a brave officer in David's army. 2 Sam. xxi. 18.

HUSHIM, חשם, *that hold their tongue*: or *that make haste*; from חשה *chashah*, *to keep silence*; or from חוש *chush*, *to make haste*.

HUSHIM, son of Dan, Gen. xvi. 23.

HUSHIM, חשם, חשם. See HUSHAM.

HUSHIM, father of Ahitub and Elpaal. 1 Chron. viii. 11.

HUSKS, Κεράτια, *siliquæ*, shells, or husks, of peas or beans. The prodigal son, oppressed with want, and pinched by hunger, desired to feed on the husks, provided for the hogs, Luke xv. 16. But the most learned interpreters are of opinion, that the Greek word *Keratia* signifies Carob Beans, the fruit of a tree growing in Egypt, of the same name. There was a sort of wine or liquor greatly used in Syria drawn from it, and the lees of it were given to the hogs. The Greeks and Latins both name these Carob Beans, *Ceratia*; and Pliny, as well as the Vulgate, calls them *Siliquæ*.

This fruit is common in Palestine, Greece, Italy, Provence, and Barbary: it is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it. The Carob-tree is of a middle size, full of branches, and abounding with round leaves, an inch or two in diameter. The blossoms, are little red clusters, with abundance of yellowish stalks. The fruits are flat pods from half a foot to fourteen inches long, and an inch and a half broad: they are brown at top, sometimes crooked, composed of two husks, which are separated by membranes into several cells, containing flat seeds something like those of Cassia. The substance of these husks is filled with a sweetish honey-like kind of juice, not unlike that of the pith of Cassia. In all probability the crooked figure of this husk occasioned its being called in Greek *Keratia*, which signifies, *little horns*.

HYACINTH. By this word we understand, 1. a precious stone; 2. a sort of flower; and, 3. a particular kind of colour. The flower hyacinth is not spoken of in Scripture; but the colour, and the stone of this name are.

The hyacinth stone, or *jacinth*. The spouse, Cant. v. 14. says, that her beloved's hands were as gold rings set with hyacinths; and St. John, Rev. xxi. 20. says, that the eleventh foundation

of the heavenly Jerusalem is of a hyacinth. There are four sorts of hyacinths. The first is something of the colour of a ruby; the second is of a gilded yellow; the third of a citron yellow; the fourth of the colour of a granite. The Hebrew of Canticles, instead of hyacinth, reads the stone of *Tarshish*, תרשש. It is mentioned Exodus xxviii. 20. We do not well know what stone it is, but the generality explain it of the Chrysolite.

As to the *hyacinth colour*, Moses often speaks of it, Exod. xxv. 4; תכלת, *Techeloth*, according to the most learned interpreters, was an azure blue, or very deep purple, like a violet colour. This colour was dyed with the blood of a shell-fish, in Latin, *Murex*, in Hebrew, *Chilson*. Vide FRAGMENT, No. 235.

HYÆNA, a wild beast: whose name is not in the Latin Version of the Old Testament, or the New; but the Hebrew text, Leviticus xi. 6; Job xxx. 29, &c. reads, *The daughter of the hiana*, (Bath-Haiana,) instead of *Struthio*, as the Vulgate. The same in several other places of the Hebrew, where it is generally translated *Struthio*, the *ostrich*, though it is not clear, that this is its true signification. See OSTRICH, and FRAGMENT, No. 144, and PLATE.

It is certain that Bath-Haiana, or the daughter of the *hiana* is a bird; Moses enumerates it among such birds, whose use was prohibited. But the animal known to us by the name of *hyæna*, is a quadruped almost as large as a wolf: whose hair is rough, and its skin spotted, [some are streaked.] *Hyænas* were formerly produced at Rome in the public games, and they are represented on ancient medals.

Bochart, and Ludolphus in his history of Ethiopia, maintain, that the *hyæna* is called *Tzeboah*, צבוא, in the Hebrew. Jeremiah speaks of it, chap. xii. 9. The Vulgate renders, *Mine heritage is unto me as a speckled bird*. The LXX, *M ne herilage is unto me a cave of the hiana*. The Hebrew may very well bear the sense of the Vulgate; but Bochart affirms, that the word *hait*, translated *bird*, signifies in general all sorts of wild beasts; and that *Tzeboah*, which is rendered *tinged with divers colours*, signifies the *hiana*, so named in the sacred language on account of its spots, and the variety of its hair. Vide BIRD.

Pliny speaks of the *hyæna*, but describes it in a fabulous manner: Nat. Hist. lib. viii. cap. 30. lib. xxviii. cap. 8. as, that it changes its sex every year, being one year male, and the next female; and that from its eyes are taken precious stones, called *hyænae*. Aristotle and Ælian say, that it makes dogs dumb with its shadow; that

it imitates the speech of mankind, and deceives them, endeavouring to draw them out of their houses, and devour them. They add, that it has feet like a man's, and no *vertebre* in the neck.

Busbequius, in his travels to Amasia, says, the *hyæna* is almost like a wolf, but not so tall. That its hair is like that of a wolf, except in being more bristling, and marked at certain distances with great black spots. It has no length of neck, but is forced to turn itself quite round, when it would look behind. It is very cruel and voracious; drags dead bodies out of their graves, and devours them: instead of teeth, has one continued bone in the jaw. It is said to imitate the voice of a man, and by this it often deceives travellers. Busbeq. Iter. Amasian. page 76.

As to the daughter of the *hiana*, which is a bird, whose use is forbid by Moses, the scripture account of it, may lead us to discover it. We learn from Job and Micah, that this was a mournful bird, which in its pinings made a great noise. *I am a brother to dragons, or crocodiles, and a companion to the daughters of the hiana*. Isaiah, xiii. 21; and Jeremiah, l. 39. speaking of the destruction of Babylon, say, it will become a retreat for wild beasts, for dragons, and for the daughters of the *hiana*. Isaiah, xxxiv. 13. repeats the same thing, speaking of the destruction of Bozra, the capital of Edom. Jeremiah, Lament. iv. 3. intimates, that this bird is extremely cruel. *The dragons, or crocodiles, give suck to their young ones, but the daughter of my people is become as cruel as the daughter of the hiana in the wilderness*.

It has been the opinion of several interpreters, that this was the little, or great, owl, a melancholy, mournful, solitary bird, whose cry was piercing and disagreeable; but I do not know on what authority they can accuse it of cruelty. We have offered some conjectures, that the daughter of the *hiana* was the swan. The cruelty wherewith Jeremiah reproaches this bird, agrees very well with the ostrich, which forsakes, it is said, its eggs and its young. Vide the FRAGMENT above referred to.

HYMENÆUS Ἰμηναιος, Gr. nuptial, or marriage, or the god of marriage.

HYMENÆUS, was probably a citizen of Ephesus, converted by some of the early discourses of St. Paul. He fell afterward into the heresy which denied the resurrection of the flesh, and said, that it was already accomplished. 2 Tim. ii. 17. St. Austin, in Joan Homil. 19. thinks, that the error of such opinions consisted in saying, there was no resurrection besides that of the soul, which by faith, profession, and baptism is

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revived from sin to grace. St. Paul informs Timothy, A.D. 63, that he had excommunicated Hymeneus, and given him over to Satan, 1 Tim. i. 20. Two years afterward Hymeneus engaged with Philetus, in some new error, 1 Tim. ii. 17. We know nothing of the end of Hymeneus.

HYMN, from the Greek, *hymnos*. A religious song or poem. The word is used as synonymous to canticle, song, or psalm, which the Hebrews scarce distinguish, having no particular term for an hymn, as distinct from a psalm or canticle. St. Paul requires Christians to entertain one another *with psalms, and hymns, and spiritual songs*. St. Matthew says, that Jesus Christ having supped, *sung an hymn, and went out*. He recited the hymns or psalms which the Jews were used to sing after having eat the passover, and which they called the Hallal: *i. e.* the Hallelujah Psalms.

HYPOCRITE, from the Greek *hypocrites*, he who feigns to be what he is not, he who puts on a false person, like actors in tragedies and comedies. It is generally applied to those who assume appearances of a virtue, without possessing the reality of it. Our Saviour accused the Pharisees of hypocrisy. In the Old Testament, the Hebrew, כנף *caneph*, which is rendered *hypocrite*, *counterfeit*, signifies likewise a profane, wicked

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man, a man polluted, corrupted, a man of impiety, a deceiver. Jeremiah, iii. 1; xxiii. 15. uses the word *caneph* to express the infection, the pollution of the land of Judah, caused by the sins of its inhabitants. *Vide* FRAGMENT, No. 68.

HYSSOP, Heb. *Esob*, עֶסוֹב, an herb generally known, often mentioned in SS. It was commonly used in purifications as a sprinkler. For example, God commanded the Hebrews, when they came out of Egypt, to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and sprinkle the lintel and the two side posts of the doorway with it. Sometimes they added a little scarlet wool to it. Moreover, in the purification of lepers, they dipped a bunch composed of hyssop, branches of cedar, and scarlet wool, in water mingled with the blood of a bird, and with it sprinkled the leper.

Hyssop shoots out abundance of suckers from one root only; is hard in substance, and grows about a foot and a half high. At distances on both sides its stock, it pushes out longish leaves, which are hard, odoriferous, warm, and a little bitter. The blossom of it is on the top of the stem, of an azure colour, and like an ear of corn. There are two sorts of it, the garden hyssop, and the mountain hyssop.

I.

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JAAKAN, יַעֲקָן, *tribulation, labour, pain*; otherwise, *he that takes away, or rejects the nest, or the possession*; from יָעַח jahah, *to reject*, and קֵן kanan, *nest*: or from קִין kinan, *possession*; or קָנָה kanah, *to possess*.

JAAKAN, Bene-Jaakan, or the children of Jaakan, an encampment of Israel, in the wilderness between Gidgad and Moseroth, Deut. x. 6.

JAALA, יַעֲלָא, *he that ascends*; from יָלַח halah, *to go up*: otherwise, *kid, or goat*; from יָעַל jahalah.

JAALAM, יַעֲלָם, *ἐχέμι, Vulgate, ihelon. Who is hidden*: or *young man*; from halam, or helem, according to different readings; otherwise, *their kids*: from יָעַל jahalah, *a kid*, and the pronoun אֲנִי am, *theirs*: otherwise, *the age*; from יָלַם holam.

JAALAM, son of Esau, and Aholibamah, Gen. xxxvi. 5.

JAARESHIAH, יַעֲרֵשׁ, *bed of the Lord*; from יָרַשׁ heresh, *a bed*; otherwise, *the Lord has delivered him from poverty*; from יָעַח jahah, *to drive away*, and רָשָׁה rashash, *poverty*, and הָ, *the Lord*: otherwise, *plant, herb of the Lord*, from יָרַשׁ heresh.

JAASAU, יַעֲשֵׂה, *ἐποιήσας, who makes me*; or *my creator*; from יָעַשׂ hashah, *to make*, and the pronoun אֲנִי i, *my*.

JAASAU, one who had married a strange woman, and after the return from the captivity, separated from her, Ezra x. 37.

JAASIEL, יַעֲשֵׂאֵל, or *Jasiel*; *work, or creature of God*; from יָעַשׂ hashah, *to make*, and אֵל el, *God*.

JAAZANIAH, יַאֲזַנְיָה, *ἐχζονίας, or ἰεχονίας, whom the Lord will hear, or who is attentive to the Lord*; from אָזַן atzen: or *the balances of the Lord*; from מֹזְנַיִם moznaim, *balances*, and הָ, *the Lord*: otherwise, *the arms of the Lord*; from זָנַן zenan, *arms*: or *nourishment of the Lord*.

I. JAAZANIAH, son of a Maachathite, 2 Kings, xxv. 23.

II. JAAZANIAH, son of Jeremiah the Rechabite, Jeremiah xxxv. 3.

III. JAAZANIAH, son of Schaphan, chief of those idolatrous Israelites shewn to Ezekiel in vision, Ezek. viii. 11.

IV. JAAZANIAH, son of Azur, a wicked Israelite, VOL. I.

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who said of Jerusalem, *this city is the caldron, and we be the flesh*, Ezek. xi. 1.

JAAZIAH, יַעֲזִיָּה, *strength of the Lord*.

JAAZIAH, יֵשׁוּהוּ, *ἰεσία, or ἰωσία, or ἰωσειας, the Lord is*; from יֵשׁ jesh, *he is*, and הָ jah, *the Lord*.

JAAZIAH, son of Merari, the Levite, 1 Chron. xxiv. 26.

IAAZIEL, יַעֲזִיֵּל, *ἰεὺλ. God is my strength, or the strength of God*; from חָזַק hazaz, *strong*, and אֵל el, *God*.

JABAL, יָבַל, *ἰωβήλ, which glides away*: from יָבַל jubal: or *that brings*; from יָבַל jabal: or *that produces*; from יָבַל jabul; or *the trumpet of the jubilee*; from יָבַל jobel, *a ram*.

JABAI, son of Lamech and Adah, father of those who lodge under tents, and of shepherds, Gen. iv. 20. *i.e.* institutor of those, who, like the Arab Bedoweens, live under tents, and are shepherds. See FATHER.

JABEZ, יַעֲבֵז, *ἰαβίς, sorrow, or trouble*; from יַעֲבֹז chatsab, by a transposition of the letters.

I. JABEZ. In 1 Chron. ix. 9, 10. his piety is commended. Some think him to be the son of Cos, or Kenaz, which opinion is probable.

JABEZ, יָבֵשׁ, *dryness*; otherwise, *confusion, shame*; from בֹּשׁ bosh.

II. JABEZ, father of Shallum, the fifteenth king of Israel, or of Samaria, 2 Kings, xv. 10.

III. JABEZ, a city in the half tribe of Manasseh, beyond Jordan, generally called Jabesh-Gilead, because it was situated in Gilead, at the foot of the mountains so named. Eusebius places it six miles from Pella toward Gerasa; consequently it must be east of the sea of Tiberias. Jabesh-Gilead was sacked by the Israelites, because it refused to join in the war against Benjamin, Judges xxi. 8. Nahash king of the Ammonites, laying siege to Jabez, proposed hard conditions to the inhabitants, from which Saul delivered them, A.M. 2909; ante A.D. 1094. Vide FRAGMENT, No. 121. They ever after shewed great gratitude to Saul and his family; they carried off the bodies of Saul and his son Jonathan, which the Philistines had hung upon the walls of Bethsan, and buried them honourably in a wood near their city, 1 Sam. xxxi. 11, 12, &c.

JABIN, יבין, *he that understands, he that builds*; from בנה *binah*, to understand, and בנה *banah*, to build.

I. JABIN, king of Hazor, in the northern part of Canaan, Josh. xi. 1, 2, 3, &c. Amazed at the conquests of Joshua, who had already subdued the south of Canaan, he engaged the other kings in the northern part along the Jordan and on the Mediterranean, and in the mountains, in a league offensive and defensive. These kings and their troops rendezvoused at the waters of Merom. Joshua marched against them, attacked them suddenly, defeated them, and pursued them to great Zidon, and the valley of Mizpeh. He famed their horses, and burnt their chariots: he took Hazor, and killed king Jabin, about A.M. 2555.

II. JABIN, king of Hazor, oppressed the Israelites twenty years, from A.M. 2699 to 2719. Judg. iv. 1, &c. Sisera, his general, was defeated by Barak at the foot of mount Tabor; the Israelites fortified themselves against Jabin, and at last subdued him.

JABNEEL, יבנאל, ἱεβνεὶλ, *building of God*; from בנה *bana*: or *understanding of God*; from בנה *binah*; and אל, *God*.

JABNEEL, a town on the frontiers of Naphtali, Josh. xix. 33. Another of the same name in Judah, Josh. xv. 11.

JABNEH, יבנה, ἱεβνὴ, *he that builds, or understands*.

JABNEH. See JAMNIA.

JABOK, יבק, *evacuation, or dissipation*; from בקק *bakak*.

JABOK, or Jabbok, a brook on the other side of the Jordan, whose spring is in the mountains of Gilead. It falls into the Jordan pretty near the sea of Tiberias, south. Near this brook the patriarch Jacob met the angel, who wrestled with him. It separated the land of the Ammonites from the Gaulanitis, and that of Og king of Bashan. Gen. xxxii. 1—23.

JACHAN, יעכן, ἰαχαὶν, *he that bruises or presses, or that takes away and rejects the foundation*; from יעה *jahah*, to reject, &c. and כן *cen*, *foundation*.

JACHAN, son of Ahitail, of Gad, 1 Chron. v. 13. **JACHIN**, יכין, *he that strengthens and makes steadfast*; from כן *cun*.

I. JACHIN, fifth son of Simeon, went down into Egypt with his father, and was head of a family. Numb. xxvi. 12.

II. JACHIN, head of the twenty-first family of priests, 1 Chron. xxiv. 17.

III. JACHIN, the name of a pillar placed at the porch of Solomon's temple. It was of brass, four inches thick, eighteen cubits high, and

twelve cubits in circumference, *i. e.* the shaft, 1 Kings, vii. 15, 21; Jer. lii. 21. But 2 Chronicles, iii. 15, 17. measures the two pillars as only 35 cubits high; from whence it is thought they were each but seventeen cubits and an half high. Eighteen Hebrew cubits make 30 feet 9 inches; twelve cubits, make 20 feet 6 inches. On the top of each pillar was a crown or chapter five cubits high. 1 Kings, vii. 16; Jer. lii. 21. These chapters are reckoned but three cubits, 2 Kings, xxv. 17. and four cubits, 1 Kings, vii. 19. *i. e.* including the ornaments, the rose and the lily at the top, four cubits; or excluding those ornaments, three cubits. The entire crown measured five cubits. Jachin, signifies stability; Boaz, signifies firmness.

JACOB, יעקב, *he that supplants, or undermines*: otherwise, *the heel*; from יקב *hakab*.

JACOB, son of Isaac and Rebekah, born A.M. 2168; ante A.D. 1836. He was twin-brother of Esau. At his birth, he held his brother Esau's heel; for this reason he was called Jacob, *q.* the heeler, one who supplants, or strikes up, his adversary, Gen. xxv. 25. This was a kind of prognostic of his future conduct in life. While Rebekah was with child, Isaac consulting the Lord concerning the struggling of these twins in their mother's womb, God declared that Rebekah should have two sons, who should become two great people; but that the elder should be subject to the younger. Jacob was meek and peaceable, living at home; Esau was more turbulent, fierce, and passionately fond of hunting. Isaac was fond of Esau, but Rebekah of Jacob.

One day Jacob having prepared a mess of pottage, Esau returning weary from hunting, desired his brother to give him some; but Jacob refused, unless Esau would give up his right of seniority to him, which he did.

Long after this, the two brothers being seventy-seven years of age, and Isaac their father an hundred thirty-seven, A.M. 2245; ante A.D. 1750. Isaac fell into a languishing indisposition; and believing his death to be near, he called Esau, whom he considered as his eldest son, bade him hunt some venison, and dress it as he knew he liked, and then he would give him his last blessing. At this time Isaac's sight was dim with age, and his wife Rebekah, who had heard his commands to Esau, substituted Jacob: who by such guile procured the prophetic blessing intended for his brother.

Isaac had scarce finished bestowing his blessing, when Esau came and brought his venison to him: but Isaac surprised, and vexed, could now only give an inferior blessing to him, and foretell inferior advantages to his posterity.

From this time, Esau bore a secret hatred to Jacob, and said in his heart, 'The time of mourning for my father is near, and then I will get rid of my brother Jacob.' Rebekah being informed of Esau's design, sent Jacob to his uncle Laban, at Haran, till Esau's passion should be cooled. Isaac, therefore, gave Jacob his blessing, and directed him to go into Mesopotamia, and marry one of his uncle Laban's daughters. Jacob departed privately, and coming after sunset to a certain place, he took one of the stones which he found there, which he used for a pillow, and fell asleep. In a dream he saw a ladder resting on the earth, but reaching to heaven; he saw likewise angels of God ascending and descending by it. The Lord standing above it, said to him, "I am the Lord God of Abraham thy father, and the God of Isaac, to thee and thy posterity I will give the land whereon thou liest; and all nations shall be blessed in thee."

Jacob awaking said, "The Lord is surely in this place, and I knew it not." Rising early, he took the stone upon which he had rested his head, set it up as a monument, poured oil upon it, and called the place Bethel, the House of God, begging God's protection in his journey.

Proceeding into Mesopotamia, near the city of Haran, where his uncle Laban lived, he met with Laban's daughter Rachel coming to the well to water her flock. Jacob removed the stone which covered the well, assisted her in watering her sheep, and informed her that he was her cousin, the son of Rebekah, Laban's sister. Laban had two daughters, the eldest named Leah, the younger Rachel. Jacob agreed with Laban to serve him seven years, as a dowry [or purchase, *Vide DOWRY*] for Rachel as his wife, but in the evening Laban cunningly gave Leah to Jacob instead of Rachel. The next morning Jacob complained violently to Laban of this deception; but agreed to serve him another seven years for Rachel, whom he preferred to Leah. However, Rachel was barren, but Leah had four sons by Jacob, Reuben, Simeon, Levi, and Judah. Rachel seeing she had no children, gave her servant Bilhah to Jacob her husband. Bilhah had Dan and Naphtali, whom Rachel looked on as her own. Leah gave likewise her servant Zilpah to her husband, who brought Gad and Asher. After this Leah had Issachar and Zebulun, and Dinah a daughter. At last the Lord remembered Rachel, and gave her a son, whom she called Joseph.

Jacob's family being pretty numerous, and his term of service to Laban being expired, he desired to return into his own country with his wives and children. But Laban, who had experienced the advantages of Jacob's services, desired him to

continue with him. Jacob offered to serve him six years longer, provided he might receive the increase of his flocks, that should be of different colours, or speckled, [perhaps *pyc-balled*] and the brown sheep also. Hereby Jacob reserved to himself the least part for the fleece. Laban willingly accepted these conditions, and that very day they separated the flocks, according to the plan proposed; and they placed a distance of three days journey between the flocks of Laban and those of Jacob.

But the Lord intending to reward Jacob discovered to him in a dream, an art, whereby to produce sheep and kids of different colours. This was to place among the watering places where his cattle came, while they were warm, green branches, with the bark in some parts peeled, so that the sheep having their eyes struck with them, brought young ones of different colours. It is commonly believed that he exposed these branches in the spring of the year only, being desirous to have many young ones of the autumn falling. This artifice of Jacob had nothing in itself supernatural. We know that animals which receive lively impressions from any surrounding objects, generally conceive and produce young ones with some spot of that colour which had affected them. This is the common opinion. St. Jerom, St. Austin, and St. Isidore of Seville, have followed and supported it: but St. Chrysostom, Theodoret, and some others, have been of opinion, that this practice of Jacob, and its effect, was something above mere nature.

Jacob acquired so much property that Laban and his sons became jealous of him, and the Lord in a dream advised Jacob to return into his own country, and assured him of his protection. Jacob resolved therefore on returning to Canaan, and having informed his wives, he found them disposed to accompany him. He took his wives, therefore, his children and his cattle, and had accomplished three days journey before Laban had notice of his departure. He immediately pursued him, and overtook him on the seventh day of his pursuit on the mountains of Gilead. He complained in rough terms to Jacob of his flying away thus, without taking leave of him, but, added, especially, "Why have you robbed me of my gods?" for Rachel had taken Laban's Teraphim without Jacob's knowledge. *Vide TERAPHIM*.

Jacob answered, "I was afraid lest you should forcibly detain your daughters. And as for the robbery, upon whom you find your gods, he shall be put to death." Rachel by concealing the images disappointed all the search of her father. And then Jacob in his turn complained to Laban of the treatment he had received from him during his abode in Mesopotamia, and of the strict

search he had now made. However, all ended happily, in swearing an eternal alliance between them: and they set up an heap of stones on the mountain of Gilead, as a monument of their friendship. Jacob going on toward the land of Canaan arrived at the brook Jabbok, east of Jordan.

During Jacob's absence, his brother Esau had settled in the mountains of Seir, south of where Jacob now was. Jacob fearing lest his brother might retain his former resentment, believed it convenient to win him by presents and submissions. He sent him, therefore, notice of his arrival. Esau, informed of his coming, advanced with four hundred men to meet him. Jacob, fearing he had some evil design, to appease him, sent forward to meet him, as presents, goats, sheep, camels, cows, she-asses and their foals. After all his people had passed the brook Jabbok, Jacob remained alone on the other side, and behold an angel, in the form of a man, wrestled with him till the morning, when seeing he could not prevail against Jacob, he touched the hollow of his thigh, which immediately withered, and Jacob became lame with it. (Some believe that he continued lame all the rest of his life: others will have it that he was cured very soon afterward, and, whereas we read in the Vulgate, that Jacob came to Salem, they translate, he arrived *safe* and sound, on the other side of Jordan.) The angel said, Let me go, for the dawn begins to appear: but Jacob answered, I will not let thee go, unless thou givest me thy blessing. The angel asked him, what was his name? He replied, Jacob. And the angel said, Hereafter thou shalt no more be called Jacob, but Israel. But when Jacob asked him likewise his name, he said, Why dost thou ask my name? And he blessed him there. Jacob therefore called this place Peniel, saying, I have seen God face to face, yet my life is preserved.

Jacob perceiving Esau advancing toward him, went forward, and threw himself seven times on the earth before him. Leah and Rachel did the same with their children. The two brothers tenderly embraced each other, and Jacob begged of Esau to accept his presents, which Esau did, though with some difficulty. Esau returned home, and Jacob came to Succoth beyond Jordan. Here he dwelt some time; afterward, he passed the river Jordan, and came to Salem, a city of the Shechemites, where he set up his tents, having purchased part of a field for the sum of an hundred Kesita's, (See KESITA,) or an hundred lambs, or pieces of money, of the children of Hamor, Shechem's father.

While Jacob abode in Salem, his daughter Dinah was ravished by Shechem. See DINAH. Her

brothers Levi and Simeon, sons of Jacob, took a very severe revenge, by killing the Shechemites, and pillaging their city. Jacob dreading the resentment of the neighbouring people, retired to Bethel, where God appointed him to stay and to erect an altar. In preparation for the sacrifice which he was to offer there, he commanded his people to purify themselves, to change their clothes, and to throw away all the strange gods, which they might have brought out of Mesopotamia. Jacob took all their idols, and hid them under an oak near Shechem. He came happily to Bethel, sacrificed there, and the Lord appearing to him, renewed his promises of protecting him, and of multiplying his family.

After he had performed his devotions at Bethel, he took the way to Hebron, to visit his father Isaac, who dwelt hard by in the valley of Mamre.

In the journey Rachel died in labour of Benjamin, and was buried near Bethlehem. Jacob erected a monument for her, Gen. xxxv. 16, 17. and proceeding to Hebron, pitched his tents at the tower of Edar. He had the satisfaction to find his father Isaac living, and that good patriarch lived twenty-two years with Jacob. Jacob and Esau paid the last duties to him. Gen. xxxv. 29.

About ten years before the death of Isaac, Joseph was sold by his brethren. See JOSEPH. Jacob, believing he had been devoured by wild beasts, was afflicted in proportion to his tenderness for him. He passed about twenty-two years mourning for him, till Joseph discovered himself to his brethren in Egypt, Gen. xliii. xlv. Joseph was sold A.M. 2276. The first year of the famine was A.M. 2296. Jacob sent his sons into Egypt A.M. 2297. Joseph declared himself to his brethren, and sent for Jacob into Egypt in 2298. Jacob being informed, that his son Joseph whom he had so long lamented, was living, awaked, as it were, out of a dream, and said, "It is enough, Joseph my son is yet alive, I will go see him before I die." He and his family left therefore the valley of Mamre, and came to Beersheba, where was an altar consecrated to the Lord. Here he offered sacrifices. God appeared to him in the night, and permitted him to go down into Egypt, where Joseph would close his eyes.

On his arrival in Egypt, he sent Judah to inform Joseph, and desire him to come to the land of Goshen, as had been agreed. Joseph hasted thither, and they embraced with tears. Joseph presented him to Pharaoh. Jacob having wished this prince all happiness, Pharaoh asked him his age. He answered, "The time of my pilgrimage is an hundred and thirty years; few and evil have my years been in comparison of the age of my fathers."

Jacob lived seventeen years in Egypt, from A.M. 2298 to 2315. About that time falling sick, Joseph, with his two sons, Ephraim and Manasseh, visited him. Jacob heaped blessings on him, adopted Ephraim and Manasseh to be his sons as much as Reuben and Simeon; directed that they should divide with them the land of Canaan, which God had promised him at Bethel: and calling the two sons of Joseph to his bed side, he embraced and blessed them. Joseph placed them on each side of him, Ephraim on Jacob's left, and Manasseh on his right hand. But Jacob, directed by the spirit of prophecy, laid his right hand on Ephraim's head, and his left on Manasseh's, so crossing his hands to bless them. Joseph, supposing he was mistaken, would have changed the disposition of his hands; but Jacob answered, "I know what I do, my son." Thus he gave Ephraim the preference to Manasseh; and, in fact, the tribe of Ephraim was always more powerful than Manasseh; and, after Judah, was the most considerable tribe in Israel. Jacob afterward foretold to Joseph, that God would bring his posterity back into the land of Canaan, which was promised to their fathers, adding, I leave thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Some time after this Jacob called all his sons together to give them his last prophetic blessing. He requested his sons to bury him in the cave over against Mamre, where Abraham, Sarah, Isaac, and Rebekah were buried; and then he laid himself down and died. Joseph embalmed him after the manner of the Egyptians, and there was a general lamentation for him in Egypt seventy days. After which, Joseph and his brethren, with the principal men of Egypt, carried him to the burying-place of his fathers, near Hebron, where his wife Leah had been interred.

The author of Ecclesiasticus has in few words given us the encomium of Jacob. Ecclus. xlv. 25, 26.

The Mahometans maintain that Jacob, the father of the twelve patriarchs, from whom issued the twelve tribes, was a prophet, and that all the prophets descended from his race, except Job, Jethro, Moses' father-in-law, and Mahomet. They believe farther, that the royal power continued in his family till the time of John the Baptist and Jesus Christ. Vide FRAGMENT, No. 123.

JACOB'S WELL, or Fountain, near Shechem; here our Saviour conversed with the woman of Samaria, John iv. 6. Jacob dwelt near this place before his sons slew the Shechemites. Old travellers speak of a church dedicated to St. John the Baptist, built in the form of a cross

upon Jacob's well or fountain, apud Reland. Palæst. tom. 2. page 1008, 1009. The well was in the church before the altar. It was said, that the bucket was still there which the woman of Samaria used; and the sick came thither to drink out of it, and to recover their health.

JACOB, father of Matthan, and grandfather of Joseph. Matth. i. 15.

JACOBARI, יַעֲקֹבָרִי, יַעֲקֹבָרִי. 1 Chron. iv. 36.

JADA, יָדָע, *knowing, skilful.*

JADA, son of Onam, and father of Jether and Jonathan. 1 Chron. ii. 28, 32.

JADASON, יָדָסוֹן, *knowledge of the sheep, or of the change; from יָדָה jadah, to know, and צֶמֶן tzon, a sheep.* This word is foreign to the Hebrew tongue.

JADAU, יָדָא, *my hand; from יָד jad, a hand: otherwise, my praise; from יָדָה jadah, praise, and the pronoun י, my.*

JADAU, son of Nebo, one of those who separated their wives, married contrary to the law. Ezra x. 43.

JADDUA, יָדָדָא, or Jaddus, *who has knowledge; from יָדָה jadah, to know.*

JADDUA, or Jaddus, high-priest of the Jews in the time of Alexander the Great. Vide ALEXANDER. Jaddus was high-priest from A.M. 3665, to 3682, seventeen years, according to Eusebius, Joseph. Antiq. lib. xi. cap. 8. Some critics, believe, that what Josephus relates of Alexander and Jaddus, is mere fable. Rab. Azarias in Meor en aim. 3 par. & alii quidam.

JADIAEL, יָדִיעֵל, called Ashbel, Gen. xlv. 21. *Science, or knowledge of God; from יָדָה jadah, science, &c. and אֵל el, God.*

JADIAEL, son of Benjamin, 1 Chron. vii. 6.

JADON, יָדֹן, יָדֹן, *he that judges, or pleads; from דָּן don, or dun: otherwise, his hand; from יָד jad, and the pronoun אָ an, his.* The Septuagint read Jaron, a ר resh, for a ד daleth.

JADON, so Josephus, Antiq. lib. viii. cap. 3. calls the prophet who was sent to Jeroboam at Bethel, when he dedicated his golden calves. 1 Kings, xiii. Scripture does not name this prophet, but interpreters believe with Josephus, that this was the prophet Iddo. See IDDO.

JADUR, otherwise Jagur, a city of Judah, Josh. xv. 21. whose situation we do not know, it lay south of Judah.

JAEI, vide JAHIEL.

JAJA, or Jaffa. The modern name of Joppa. See JOPPA.

JAGUR, יָגוּר, *stranger, or traveller; from גָּר ger: otherwise, he that fears, or assembles; from גָּר gur.* See Jadur.

JAH, one of the names of God; which is compounded with many Hebrew words; as Adonijah,

Halleluiah, Malachiah ; *i. e.* God is my Lord, praise the Lord, the Lord is my king.

JAHATH, *יָחַת* to bruise, or astonish ; from *חָתַת* *chalath*.

I. JAHATH, of Gershom's family, son of Libnah, and father of Zimmah the Levite, 1 Chron. vi. 20.

II. JAHATH, a Levite of Merari's family ; surveyor of the workmen employed by Josiah in repairing the temple, 2 Chron. xxxiv. 12.

JAHAZ, *יָחָז*, or *Jahoz*, called *Jahazah*. Josh. xiii. 18. *Quarrel, dispute* ; from *נָצַח* *natzah* ; or *the going out of the Lord* ; from *צָא*, *going out*, and *יָה* *jah*, the Lord.

JAHAZ, a city beyond Jordan, near to which Moses defeated king Sihon : it was given to Reuben, Deut. ii. 32. The same city probably as Jahzah, situated to the north, near Ar, capital of Moab. It was given to the Levites, 1 Chron. vi. 78.

JAHZAH, a city of Reuben, given to the Levites of Merari's family. In the Hebrew of Joshua, xxi. 36. and 1 Chron. vi. 78. it is Kedemoth. [The author seems here to be mistaken : for in the Hebrew of 1 Chronicles, vi. 63. (not as in the citation 78.) it is said, *וּבְיָמֵינוּ מִמָּוֶת רָאוּבֵן אֶת־כֶּדֶם*. And in the verse following *קְדֵמוֹת* is mentioned as another city distinct from Kedemoth Jahazah. So likewise in the Septuagint after *Ἰαζή*, as it is called in Joshua, and *Ἰασα*, in the Chronicles, we find *Καδμώθ*. In the Hebrew text of Joshua, the author's citation is not at all inserted. Former Editor.] We do not find Jahazah among the cities of Reuben.

JAHZEEL, a brave man who joined David. 1 Chron. xii. 4.

JAHZIAH, *יָחִזָּה*, *vision of the Lord* ; from *חָזָה* *chazah*, to see, and *יָה* *jah*, the Lord.

JAHZIAH, the son, or inhabitant, of Tikvah ; for so the word *son* is often taken, as sons of Sion ; and so daughters of Jerusalem, &c. Ezra x. 15.

JAHZIEL, *יָחִזְיָהּ*, *he that sees God*, or *vision of God* ; from *חָזָה* *chazah*, to see, and *אֱל* *el*, God. The Vulgate reads Jaziel, 1 Chron. xvi. 6.

JAHDAL, *יָחַדְלָהּ*, *with me*, or *I am alone* ; from *יָחַד* *jachad*, and the pronoun *י*, *me* : otherwise, *sharp* ; from *חָדַד* *chad* : or *that rejoices* ; from *חָדָה* *chadah* : or *my unity*, according to the Syriac.

JAHDIEL, *יָחַדְיָהּ*, *the unity of God* ; from *יָחַד* *jachad*, *one alone* : otherwise, *joy of God* ; from *חָדָה* *chadah*, *joy* : otherwise, *point of God* ; from *חָדָד* *chadad*, *point*, and *אֱל* *el*, God : or, according to the Syriac and Hebrew, *renewing of God*.

JAHDO, *יָחַדְוֹ*, *he alone*, or *he himself* ; from *יָחַד* *jachad*, and the pronoun *ו*, *him* ; otherwise, *his joy* ; from *חָדָה* *chadah*, *joy* : otherwise, *his point* ;

from *חָדָד* *chadad* ; or, according to the Syriac, *his novelty*.

JAHEL, *יָעַל*, or *Jael*, *he that ascends* : from *עָלָה* *halah*, to ascend ; otherwise, *kid* ; from *יָעַלָה* *jahalalah*.

JAHEL, or *Jael*, the wife of Heber the Kenite, she killed Sisera, general of the Canaanitish army, who having fled to her tent, and sleeping there, Jael took her opportunity, and drove a large nail through his temples with a hammer, A.M. 2719 ; ante A.D. 1285. Judges iv. 17, 21. [for a suggestion on the reasons of this woman's conduct, vide JAEL. Supp.]

JAHLEEL, *יָחַלְאֵל*, *who waits on God* ; from *יָחַל* *jichel*, to wait : or *who prays to God* ; from *חָלָה* *chalah* ; otherwise, *God that begins* ; from *חָלַל* *chulal*, to begin.

JAHLEEL, or *Jalel*, third son of Zebulun, Gen. xlv. 14. head of a family, Numb. xxvi. 26.

JAHMAI, *יָחַמִּי* *iaumi*, *he that warms, or is warm* ; from *יָחַם* *jacham*.

JAHMAI, son of Tola, and grandson of Issachar, 1 Chron. vii. 2.

JAHZEEL, *יָחִזְעָל*, *God that divides* ; from *חָצַח* *chatzah* : or *that divides into half* ; from *חָצַץ* *chatzi* : otherwise, *that makes haste* ; from *חָשַׁח* *chush*, to hasten, and *אֱל* *el*, God.

JAHZEEL, of the tribe of Naphtali, head of a family, Numb. xxvi. 48.

JAHZERAH, son of Meshullam, and father of Adiel, 1 Chron. ix. 12.

JAIR, *יָאֵר*, *who diffuses brightness, or who is enlightened* ; from *אָרַר*, or *to enlighten*.

JAIR, *יָאִיר*, *iairi*, or *Jairi*, *my light* ; from *אָרַר* *or*, and the pronoun *י* *my* : otherwise, *who diffuses light, or is enlightened*.

I. JAIR, of Manasseh, possessed beyond Jordan the whole country of Argob to the borders of Geshur and Maachathi. Judg. x. 3. He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty two years, from A.M. 2795 to 2817.

II. JAIR, son of Shimei, and father of Mordecai. Esth. ii. 5.

III. JAIR, or *Jairus*, chief of the synagogue at Capernaum. His daughter falling dangerously sick was healed by Jesus. Matth. ix. 18 ; Mark v. 22 ; Luke viii. 41.

JAIRUS, *Ἰαῖρος*, from the same as JAIR.

JAKIM, *יָאֲכִימ* *iaachim*, *who raises himself* ; from *קִיּוּם* *kum* : or *who confirms*, from the same.

JAKIM, chief of the twelfth family of the twenty-four classes of priests. 1 Chron. xxiv. 12.

JALON, *יָלֹן*, *who remains, or who murmurs* ; from *לָן* *lun*.

JAMBRES, *Ἰαμβρῆς*, or *Mambres*, *the sea with poverty* ; from *יָם* *jam*, the sea, and the conjunction *ב* *beth*, in, with, and *רָשׁ* *rash*, poor. This is an

Egyptian word, and its etymology is not to be had from the Hebrew.

JAMBRES, a magician, who opposed Moses in Egypt. See **JANNES**.

JAMBRI, *ἰαμβρῖς*, *who makes bitter*; from *מרר marar*: otherwise, *who revolts or changes*; from *מרה marah*.

JAMBRI, a man of power in the city of Medaba, beyond Jordan. 1 Macc. ix. 36. 37. See **JONATHAN IX**.

JAMES, *Ἰακωβος*, of the same import as Jacob.

I. JAMES, surnamed *Major*, or the Elder, to distinguish him from James *Minor*, or the younger, was brother to St. John the Evangelist, and son to Zebedee and Salome. Matth. iv. 21. He was of Bethsaida in Galilee, and left his property to follow Christ. His mother Salome, was one of those women who occasionally attended our Saviour in his journies. She desired one day, that her two sons, James and John, might be seated at his right hand in his kingdom: but Jesus replied, *that was only in the appointment of his heavenly Father*, Matth. xx. 21. James and John, before their vocation, were fishermen with Zebedee their father; nor did they quit their profession till our Saviour called them. Mark i. 18, 19. They were witnesses of our *Lord's Transfiguration*, Matth. xvii. 2. and when certain Samaritans refused to admit Jesus Christ, James and John wished for fire from heaven to consume them, Luke ix. 54. For this reason, it is thought the name of Boanerges, or sons of thunder, was afterward given them.

Some days after the resurrection of our Saviour, James and John went a fishing in the sea of Tiberias, where they saw Jesus. They were present at the ascension of our Lord. St. James is said to have preached to all the dispersed tribes of Israel: but for this there is only report. His martyrdom is related Acts xii. 1, 2. cir. A.D. 42, or 44, for the date is not well determined. Herod Agrippa, king of the Jews, and grandson to Herod the Great, seized and executed James at Jerusalem. Clemens Alexandrinus, apud Euseb. lib. ii. cap. ix. informs us, that he who brought St. James before the judges was so affected with his constancy in confessing Jesus Christ, that he too declared himself a christian, and was condemned, as well as the apostle, to be beheaded. As they went to the place of execution, this man asked forgiveness of James; who deliberated a little with himself whether he should treat him as a brother; but after a short pause, he embraced him, and said, "Peace be with you:" after which their heads were struck off.

The Greeks observe his festival April 30, the Latins

July 25. Epiphanius, Hæres. 58. cap. iv. says, James as well as John continued in single life, never had their hair cut, never bathed, wore only a single tunic, and a linen cloak, and never ate fish or flesh. The Spaniards pretend that this saint is the first apostle of their country, and that his body was brought thither soon after his death; of which they produce no good proofs. It is certain, his relics have been in great repute and reverence in that country ever since the ninth century. See the Martyrologies of Ado, Usuard, and Notker.

II. JAMES Minor, surnamed the brother of our Lord, Gal. i. 19; Joseph. Antiq. lib. xx. cap. 8. and bishop of Jerusalem, was the son of Cleopas, otherwise Alpheus, and Mary, sister to the blessed Virgin; consequently he was cousin-german to Jesus Christ. He was surnamed the Just, for the admirable holiness and purity of his life. By Clem. Alex. & Hegesipp. apud Euseb. Hist. lib. ii. cap. 1. he is said to have been a priest, and to have observed the laws of the Nazarites from his birth, eating or drinking nothing capable of intoxicating; he never cut his hair, never ate any thing that had had life, used no bathing, nor oils, wore no sandals or woollen clothes, but only a linen cloak and tunic. The very great respect paid to his virtue was the reason, they say, of his having a very extraordinary privilege, *viz.* the liberty of entering into the Holy Place of the Temple. St. Jerom assures us, that the Jews so greatly esteemed St. James, that they strove to touch the hem of his garment. The Talmud relates several miracles said to be wrought by *James the disciple of Jesus the Carpenter*; among others, that he being called to cure a Jew, named Eliazar, who had been bit by a serpent, a rabbi maintained that he ought not to suffer himself to be healed in the name of Jesus Christ. While they were deliberating hereupon, Eliazar died. Baron. An. 63.

Our Saviour appeared to James Minor eight days after the resurrection, 1 Cor. xv. 7. and communicated the gift of knowledge to him. He was appointed bishop of Jerusalem; but performed none of the duties of that station till the apostles either by election, or out of esteem for him, had conferred this office on him. We are assured by Eusebius, lib. ii. cap. 1. and Epiphanius, Hæres. 29 & 78. that he wore a plate of gold on his forehead, as a mark of his episcopacy, with the name of God in all probability inscribed on it, in imitation of the Jewish high-priests. St. James was at Jerusalem, and was considered as a pillar of the church, when St. Paul first came thither after his conversion, Gal. i. 18. A.D. 37. In the council of Jerusalem, A.D. 51. St. James gave his vote last; and the result of the council

was principally formed from what St. James said, who, notwithstanding he himself observed the ceremonies of the law, and took care that others should observe them in his church, was of opinion, that such a yoke was not to be imposed on the faithful converted from among the heathen. Acts xv. 13, &c.

The progress which the gospel made alarmed the chief of the Jews. Ananus, son of Annas, the high-priest, mentioned in the gospel, undertook to put St. James to death. To this end he chose the time when Festus, who had been governor of Judea, being dead, and Albinus his successor not yet arrived, the province was without a governor, Euseb. lib. ii. cap. 23. Ananus therefore, and the principal Pharisees, convening James before their assembly, publicly represented to him that the people were led into error concerning Jesus Christ as the Messiah, but that it was in his power to convince them of this mistake, since every one was ready to believe whatever he should declare on that subject. They made him therefore go up into one of the galleries of the temple, that he might be heard by the whole multitude, assembled from all parts to keep the passover. They cried out to him from below, "Tell us, thou just man, what we should believe concerning Jesus, who was crucified." He answered with a loud voice, "Jesus the son of man, whom you speak of, is now seated at the right hand of the Supreme Majesty as Son of God, and must one day come, borne upon the clouds of heaven." At these words many gave glory to God, crying out, *Hosanna!* But the Pharisees and doctors exclaimed, "What, is he whom we call the Just, likewise mistaken?" and going up to where he was, they threw him down from thence. He did not die of this fall, but kneeling on the ground, he prayed for his enemies; who hereupon by Ananus' order began to stone him; at last a fuller despatched him, by giving him a blow upon the head with the long pole, which he used in the business of his trade. Joseph. Antiq. lib. xx. cap. 8.

[The reader will receive some of the circumstances related above *cum grano salis*, for it is hardly credible that James should have any special privilege in respect to entering the more sacred part of the temple; nor is it likely that he should enter into the sanctuary, or that the Pharisees should ask his opinion about the divine mission of Jesus. Nevertheless, it may be true that he was highly respected, and that Ananus and his partisans might injure their credit among the people by putting him to death: which, however, they would hardly dare to do in the sacred precincts of the temple.]

He was buried near the temple, in the place where he had suffered martyrdom, and where a monument was erected for him, which was much celebrated till Jerusalem was destroyed by the Romans. The wisest of the Jews very much disapproved the murder of St. James, and the passionate behaviour of Ananus, whereof they made great complaints to king Agrippa, and to Albinus the Roman governor of the province; the latter of whom by his letters threatened to punish his temerity, and Agrippa divested him of the high priesthood, which he had exercised only three months. Josephus is cited, (Origen contra Celsum, lib. i. Euseb. lib. ii. cap. 23. Hieron. de Viris illustr. ex Josepho, apud quem non leguntur hodie verba ab Origen. & Euseb. laudata.) as affirming, that the war which the Romans made against the Jews, and all the following calamities were imputed to the death of this just man. The ancient heretics have forged writings, which they ascribed to St. James, the brother of our Lord. But the church acknowledges his epistle only as authentic; and this is the first of the seven epistles, called canonical. It is our opinion, that he wrote it a little before his death, A.D. 62. In this he contends principally against the abuse which many made of St. Paul's principle, that faith and not works justifies before God. St. James strongly maintains the necessity of good works. Although this epistle is directed to the Jews of the dispersion, it is thought he wrote it in Greek, because he cites the Scripture according to the LXX. Besides, Greek was at that time the common language of almost the whole East.

We have besides the Preparatory Gospel of St. James, which the eastern people are well acquainted with. See Fabricius [or Jones] Apocryphal books of the New Testament, p. 66. likewise a Liturgy under his name [both spurious.] JAMIN, יָמִין, *the right hand*, or *who is at the right hand*: otherwise, *the south*.

JAMIN, second son of Simeon, head of a family. Gen. xlv. 10; Numb. xxvi. 12.

JAMLECH, יָמֶלֶךְ, *he that rules*; from מָלַךְ, *malac*.

JAMNIA, יָמְנִיָּא, *God is my right hand*, or *who builds*, or *who understands*; reading it *Jabnia*.

JAMNIA, Jemnaa, or Jabneh, Jamue, Jamni, or Jamnes, a maritime town in Palestine, between Azotus and Joppa, which has a pretty good haven, it is not read in the Hebrew, but in the Greek, Josh. xv. 4, where Jamnai, near Ekron, is placed among the cities of Judah. Uzziah king of Judah took it from the Philistines, 2 Chron. xxvi. 6; Josephus, Antiq. lib. v. cap. 1. says it was given to the tribe of Dan. We read, 2 Macc. xii. 9. that the port of Jamnia was 240 furlongs from Jerusalem.

JAMNITES. *Ιαμνείται*, inhabitants of Jamnia, 2 Macc. xii. 9.

JAMNOR, *Ἀνανίας*, or *ἡλίου*, the light of the sea; from *נור* or, light, and *יָם* jam, the sea: otherwise, the right hand of the light; from *יָמִין* jamin, the right hand, and *נור* or, light.

JANIA, *יָנִי*, *ἰωάννις*, who speaks, or who answers: from *נָנָה* hanah: otherwise, affliction, misery; from *יָנִי* hani, otherwise, impoverished.

JANAI, or Jaanai, of Gad, son of Abihail, 1 Chron. v. 12.

JANNA, *Ἰαννά*. See JANNAI.

JANNA, or Janne, son of Joseph, and father of Melchi, Luke iii. 24.

JANNEUS. Vide ALEXANDER JANNEUS.

JANNES, *Ἰαννης*, from Janna.

JANNES, and Jambres, or, as Pliny calls them, lib. xxx. cap. 1. Jamne and Jotape, two magicians, who, says St. Paul, 2 Tim. iii. 8. resisted Moses in Egypt. The paraphrast Jonathan, on Numb. xxiii. 22. says they were the two sons of Balaam, who accompanied him to Balak, king of Moab. They are called by several names, in several translations, by the Septuagint, *Φάρμακοι*, poisoners, and *Ἐπαιδοί*, enchanters; by Sulpitius Severus, Chaldeans, i.e. astrologers; by others, *sapientes*, and *malefici*, wise men, (i.e. so esteemed among the Egyptians) philosophers, and witches.

Artapanus tells us, that Pharaoh sent for magicians from Upper Egypt, to oppose Moses. Ambrosiaster or Hilary the Deacon, on 2 Tim. iii. 8. says, they were brothers. He cites a book entitled Jannes and Mambres, which is likewise quoted by Origen, and ranked as apocryphal by pope Gelasius, Dist. 15. Some of the Hebrews, vide Buxtorf, Lex Thalmud. & Fabric. de Apocryph. V. T. call them Janes and Jambres; others, Jochana and Mamre, or Jonas and Jombros. St. Jerom translates their names Johannes and Mambres; and there is a tradition, they say, in the Talmud, that Juhanni and Mamre, chief of Pharaoh's physicians, said to Moses, "Thou bringest straw into Ephraim, where abundance of corn grew;" q. d. To bring your magical arts hither, is to as much purpose as to bring water to the Nile. Vide FRAGMENT, No. 38. Some say, their names are the same as John and Ambrose. Some will have it, that they fled away with their fathers; others, that they were drowned in the Red Sea with the Egyptians; others, that they were killed by Phinehas in the war against the Midianites.

Numenius, cited by Aristobulus, apud Euseb. Prep. lib. ix. says, that Jannes and Jambres were sacred scribes of the Egyptians, who excelled in magic at the time when the Jews were driven out

of Egypt. These were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, Jannes and Jambres, were alone able to frustrate the calamities which Moses brought upon the Egyptians. Pliny, lib. xxx. cap. 1. speaks likewise of the faction or sect of magicians, whereof he says Moses, Jannes and Jocabel, or Jotapa, were heads. By this last word he meant probably the patriarch Joseph, whom the Egyptians considered as one of their most celebrated sages. The Mussulmen have several particulars to the same purpose.

Their recital supposes, that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavoured to impose on the eyes of the spectators. Moses, however, expresses himself as if Pharaoh's magicians really operated the same effects as he himself; so that Pharaoh and his whole court were persuaded, that the power of their magicians was equal to that of Moses, till those magicians not being able to produce lice, as Moses had done, were constrained to own that the finger of God was therein. Exod. viii. 18, 19. Till then they had acknowledged nothing divine or supernatural in the miracles of Moses. And it is agreed, that magic and juggling tricks, evil angels and sorcerers, may sometimes very nearly imitate true miracles. We question if God may sometimes permit the devil and wicked men to work true miracles; but we know he will never permit those who with sincerity seek after truth, to be ultimately deluded by such misrepresentations; but the falsehood, error, malice and disorder which the devil introduces, will sooner or later be discovered. See MIRACLE.

JANOHAI, *יִנְחָה*, *ἰανάχω*, who rests or abides; from *נָח* nuach: otherwise, who leads and guides; from *נָחַה* nachah.

JANOHAI, a city of Ephraim, on the frontiers of the half tribe of Manasseh. Josh. xvi. 6. Eusebius places a town called Jano twelve miles from Schechem or Naplouse in the Aerabatene; and another three miles from Legio, south.

IANTHINUS, *ἰάνθινος*, the colour of violets; from the Greek word *ῖος*, and *ἄνθος*, a flower. The Hebrew word *Techashim* signifies also violet.

JANUM, *יָנֹם*, he that sleeps; from *נָם* num, to sleep.

JANUM, a city of Judah, Josh. xv. 53.

JAO, or Jave, or Jabe, diminutives of Jehovah, the incommunicable name of God, the name with four letters, which the Hebrews out of respect, or rather superstition, do not pronounce.

See JEHOVAH. The Samaritans pronounce Javi or Jabi, after the manner of the Greeks, who pronounce *B* like a *V* consonant.

JAPHIA, a city of Galilee, near Jotapata, according to Josephus. Probably the city called Japhia, Josh. xix. 12. belonging to Zebulun.

JAPHETH, יָפֶֿתֿ, *he that persuades, or extends*; from פָּתַח *pathah*: otherwise, *handsome*; from יָפָה *japhah*.

JAPHETH, son of Noah, commonly named the third in order of Noah's sons: but improperly, for Japheth was born in the five hundredth year of Noah; and Moses says expressly, that he was the eldest of Noah's sons, according to the LXX, and Symmachus. Moses also says, that Ham was the youngest, Gen. ix. 24. *When Noah knew what his younger son had done.* Lastly, Moses says, Gen. xi. 10. that Shem two years after the deluge was but 100 years old: he was not born, therefore, till the 502 year of Noah: so that Japheth was evidently the eldest. *Vide* FRAGMENT, No. 19.

Europe, and part of Asia, was Japheth's portion. His descendants possessed all Europe, the islands in the Mediterranean, Asia Minor, and the northern parts of Asia. Noah, when blessing Japheth, said, *God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant*, Gen. ix. 27. This was accomplished when the Greeks, and after them, the Romans, subdued Asia and Africa, where were the dwellings and dominions of Shem, and of Canaan.

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, Gen. x. 5. *They peopled the isles of the Gentiles, and settled in different countries, each according to his language, family, and people.* We are of opinion, that Gomer was father of the Cimbri, or Cimmerians; Magog, of the Scythians; Madai of the Macedonians, or of the Medes; Javan of the Ionians and Greeks; Tubal of the Tibareni-ans; Meshech, of the Moscovites, or Russians; and Tiras of the Thracians. See their respective articles. By the Isles of the Gentiles, the Hebrews understood the islands of the Mediterranean, and all other countries whither they could go by sea only, as Spain, Gaul, Italy, Greece, Asia Minor, &c.

Japheth is known in profane authors under the name of Iapetus. The poets, Hesiod, Theogonia, make him father of heaven and earth, or of Titan, and the earth. His habitation was in Thessaly, where he became celebrated for his power and violence. He married a nymph, named Asia; by whom he had four sons, Hesperus, Atlas, Epimetheus, and Prometheus, who are all very famous among the ancients. The Greeks

believed, that Japheth was the father of their race, and they acknowledged nothing more ancient than him; from whence the proverb, "As old as Japheth." It is very probable likewise, that Neptune is a memorial or transcript of Japheth. There is some resemblance in the name, but much more in the character; Neptune is god of the sea, as Japheth is lord of the isles. Saturn divided the world between his three sons, Jupiter, Pluto, and Neptune; thus Noah distributed the earth between Shem, Ham, and Japheth. Jupiter is Ham; Pluto is Shem; and Japheth is Neptune. See Bochart, M. Huet, F. Morin, &c. *Vide* FRAGMENT, No. 19.

Besides the seven sons of Japheth, above mentioned, the LXX, Eusebius, the Alexandrian Chronicle, and Austin give him an eighth, called Eliza, who is not named either in the Hebrew, or in the Chaldee. The Arabians likewise give to Japheth a son, not mentioned in this place, viz. Cozar, who fled, say they, to the banks of the Wolga, where he built a city, and gave it his own name. Some authors maintain, that the ten tribes carried into captivity by the kings of Assyria, went into the land of Cozar, as far as Tartary and China. But the Hebrews assert, that Cozar was only the grandson of Japheth, by Togarma. This account is in Josephus ben Gorion.

Arnobius the younger, on Psalm civ. says, that Japheth possessed the river Tigris, and 200 countries or provinces, which spake twenty-three languages; which languages, joined with those of the sons of Shem and Ham, make in all seventy-two.

The Mussulmen place Japheth among the prophets sent by God: they believe him to be Noah's eldest son, and that his father after the deluge gave him the provinces which lie east and north of the mountains of Armenia, on which the ark rested. Before Japheth departed to settle the country given him for his inheritance, Noah gave him a stone, which the eastern Turks call Giude-Taseh and Senk-Jede, upon which he wrote the great name of God; by virtue whereof, he who possessed this stone might bring down rain from heaven at his discretion. This pretended stone has been long preserved in the Mogul's country. D'Herbelot, Bibl. Orient.

The Eastern people affirm Japheth to have had eleven male children; namely, 1. Gin, or Sin, or Tchin, father of the Chinese. 2. Seklab, father of the Selavonians, or ancient Chalybes. 3. Manschuge, father of the Goths and Scythians, otherwise called Gog and Magog, or Jagiounge and Magiounge. 4. Gomari or Gomer, whom we believe to be father of the Cimbri and Germans.

5. Turk, the founder of the Turks. 6. Khalage, a race of Turks. 7. Khozar, from whom the Kozarians are descended. 8. Ros or Rous, father of the Russians or Moscovites. 9. Soustan. 10. Gaz. 11. Tarage, from whom came the Turcomans. The sooner to people their country, Japheth married his eleven sons to their own sisters. In effect, the northern provinces are supposed to have been first peopled.

JAPHETH. Judith ii. 25. speaks of a province called Japheth; from Cilicia to the borders of Japheth, toward the south. We know of no province south of Cilicia peopled by Japheth. Wherefore some would read Jephthath, or Jephthati, instead of Japheth. Others read Japha, or Jassa, which is Joppa. We must confess that we know not what this Japheth is.

JAPHIA, יפיע, *iafié*, which enlightens, appears, or shews; from יפיע *japha*: otherwise, which groans; from פעה *pahah*.

I. JAPHIA, a city of Zebulun. See **JAPHIA**, and Josh. xix. 12.

II. JAPHIA, king of Lachish, killed by Joshua, with Adoni-zedeck; after a battle in relief of the Gibeonites. Josh. x. 3.

III. JAPHIA, a son of David, 2 Sam. v. 15.

JAPHLET, יפלט, *iaφλετ*, he that delivers, or drives away; from פלט *phalat*.

JAPHLET, son of Heber, descended from Achor. 1 Chron. vii. 32.

JAPHLETI, יפליט. See **JAPHLET**.

JAPHLETI, a town on the frontiers of Benjamin and Ephraim. Josh. xvi. 3.

JAR, or **Jair**, an Hebrew month, which answers to April, O. S. the eighth month of the civil year, the second month of the sacred year. It consisted of twenty-nine days. On the tenth day of this month the Jews mourn the death of Eli the high-priest, and his two sons Hophni and Phinehas. They who could not observe the passover in the month Nisan, kept it in the month Jar, Numb. ix. 10, 11. On the fifteenth of this month, God sent a prodigious quantity of quails to the Hebrews in the wilderness. On the sixteenth the manna began to fall. On the eighteenth began their wheat harvest, thirty-three days after the passover. On the twenty-third a festival in memory of the purification of the temple, by Judas Maccabeus, 2 Mace. xiii. 51. On the twenty-ninth the death of the prophet Samuel.

JARA, ירה, *iaφε*, which breathes; from ירח *ruach*: otherwise, moon, or month; from ירח *jarach*: otherwise, to smell; from ירח *rich*.

JARA, or **Jarvah**, son of Gilead. 1 Chron. v. 14.

JARAH, יערה, *iaδω*, he that spoils and makes naked, or that scatters, from ירה *harah*: otherwise,

forests, or honey-combs; from יער *jahar*: otherwise, to awaken, from יער *hur*. The Septuagint read a י for a י.

JARAH, son of Ahaz, of Saul's family. 1 Chron. ix. 42.

JARAMOTH, ירמות, *iaμωθ*, eminences; from ירם *rum*: otherwise, he that fears death; from ירה *jarah*, to fear, and מות *maveth*, death; otherwise, he that deceives or rejects death; from ירה *jarah*, to cast, and רמה *ramah*, to deceive.

JARAMOTH, a city of Issachar, given to the Levites the sons of Gershom: it was a city of refuge, Josh. xxi. 20. The same probably as Rameth, or Ramoth, Josh. xix. 29.

II. JARAMOTH, Jarmuth, or Jerimoth, a city of Judah. Joshua killed the king of it, Josh. x. 5. St. Jerom places Jarmuth four miles from Eleutheropolis, near Esthaol; and speaking of Jarmuth, he says, that Jarmutha, the same probably as Jariuth and Jerimoth, is ten miles from Eleutheropolis, in the way to Jerusalem. There must be a mistake in one of these passages.

JARED, ירר, he that descends: otherwise, he that rules or commands: from ירר *rud*.

JARED, son of Mehalaleel, and father of Enoch. He begat Enoch at the age of 162 years; and died aged 962. Gen. v. 18, 19.

JARHA, ירהא, *iaφε*, moon, or month; from ירח *jarach*: otherwise, to blow; from ירח *rich*.

JARHAI, an Egyptian, Sheshan's slave. His master gave him his daughter Ahlai in marriage, by whom he had Attai. 1 Chron. ii. 34, 35.

JARIB, יריב, he that multiplies; from נבב *nabab*: otherwise, he that fights, disputes, or pleads: from רב *rub*.

JARIB, son of Simeon. 1 Chron. iv. 24.

JASHEN, ישן, old, ancient, or that sleeps.

JASHEN, 2 Sam. xxiii. 32; 1 Chron. xi. 34. called Hashem the Gizonite: the father of some valiant men in the reign of David.

JASHER, Book of. Vide BIBLE.

JASHOBEAM, ישבע, the people that sits, or he that sits with the people; from ישב *jashab*, to sit: or the conversion, the return of the people; from שב *shub*, to be converted, to return: otherwise, breathing or respiration of the people; from נשם *nashab*: otherwise, captivity of the people; from שבה *shabah*, to be captive, and עם *am*, the people.

I. JASHOBEAM, son of Zabdiel; he commanded twenty-four thousand men, who did duty in king David's court in the month Nisan. Some believe him to be the Jeshobeam son of Hachmoni. Hachmoni signifies the wise; Zabdiel perhaps was his true name, and Hachmoni a surname. 2 Sam. xxiii. 8.

II. JASHOBEAM, son of Hachmoni, captain over thirty men in David's army. He lifted up his

spear against 300 men, whom he killed. He was one of the three heroes, who broke through the enemies' camp to procure water for David from the cistern at Bethlehem. 1 Chron. xi. 16, 17. The Hebrew text of the second book of Samuel, which speaks of Jashobeam, runs literally thus: *He who sat in the throne of wisdom, the head of the three, Adino of Ezni, who lifted up his spear against eight hundred men, whom he slew.* But the text of Chronicles, which is parallel to this, imports as follows: *Jashobeam an Hachmonite, chief of the thirty, he lifted up his spear against three hundred, whom he slew at one time.* The difference between the two texts might persuade one, that these two persons are entirely different; but how are these matters to be reconciled? Jashobeam is the son of Hachmoni, he kills three hundred men; he is chief of the thirty. Adino, on the contrary, is head of the three, and kills eight hundred men. Notwithstanding, when we examine the thing nearly, it appears, that all the difference proceeds only from some letters which are read differently in the texts of these two passages. I would therefore mend the text in the second book of Samuel thus: *Jashobeam the son of Hachmoni, head of the thirty, he lifted up the wood of his spear against three hundred men whom he slew.* The Septuagint read, *Jeshbaal son of Techemani, was head of the three. This is Adino the Eznite, who drew his sword against eight hundred.* In the Roman edition, *Jebosthe the Canaanite, head of the three, &c.* We cannot see from whence they took Adino the Eznite, which is entirely superfluous in this place.

III. JASHOBEAM, the Korhite, a brave man who joined David. 1 Chron. xii. 6.

JASHUB, יָשׁוּב, *he that remains, or sits down*; from יָשַׁב *jashab*: otherwise, *he that shall return*; from שׁוּב *shub*, to come back, to return.

I. JASHUB, of Issachar, chief of a family. Numb. xxvi. 24.

II. JASHUB, or Shear-Jashub, son of Isaiah. Isai. vii. 3. Shear-Jashub signifies *the remainder shall return.* The prophet by giving his son this name, intended to shew, that the Jews, who should be carried away to Babylon would return.

JASHUBI-LEHEM, or Bethlehem. 1 Chron. iv. 22.

JASON, Ἰάσον, *he that cures*; or *that gives medicines*; from the Greek *iasis*, health, or cure. The same as Jesus, Saviour.

I. JASON, son of Eleazar, was sent to Rome by Judas Maccabeus, to renew the alliance with the Romans, A.M. 3812; ante A.D. 162. 1 Mace. viii. 17.

II. JASON, ■ Jew, a native of Cyrene, who wrote

in five books the history of the persecutions, which the Jews suffered under Antiochus Epiphanes and Eupator. These five books were abridged by a Jew, whose name we are not acquainted with. His work has been conveyed down to us, and is the second book of the Maccabees; but the original of Jason is lost. Both were written in Greek. It is believed, that the abbreviator of Jason has added something at the end of the second book of Maccabees. We do not know exactly the age either of Jason or his abbreviator.

III. JASON, high-priest of the Jews, and brother to Onias III. a man of unbounded ambition, who scrupled not to divest his brother of the high priesthood, in order to seize that dignity himself, sacrilegiously purchasing it of Antiochus Epiphanes, a most impious prince, and the greatest enemy to the Jews. The history of Jason is differently related by the author of the second book of Maccabees, and Josephus the historian. Josephus, Antiq. lib. xii. cap. 4. *ad finem.* says, that at the death of Onias III. Jason his brother took possession of the high priesthood, excluding his nephew Onias IV. son of Onias III. the lawful heir. Jason obtained a confirmation of his priesthood, thus usurped, from Antiochus Epiphanes, by offering him a large sum of money. But Antiochus growing dissatisfied with Jason, dispossessed him, and put his brother Menelaus in his place, who bought the high priesthood at a higher price. Thus the three brothers, Onias III. Jason and Menelaus successively possessed this great dignity, while Onias IV. to whom of right it belonged, was obliged to fly into Egypt, where he built the temple Onion.

In 2 Mace. iv. 18. this matter is related differently. We read there, that Jason, growing uneasy to see the priesthood too long enjoyed by his brother Onias III. offered a large sum of money to Antiochus Epiphanes, in order to purchase this dignity; which he obtained and held, A.M. 3830 to 3832. Jason afterward sent to Antiochus one Menelaus, who was of the tribe of Benjamin, and brother to Simon, governor of the temple; this Menelaus prevailed so effectually with Antiochus Epiphanes, by money, that he procured the high priesthood for himself, and Jason was divested of it. Jason was a man of no religion, but did all he could to abolish the worship of God in Jerusalem, and to prevail with the very priests to adopt the religion of the Greeks. He is to be considered as the first cause of all the misfortunes of the Jews under Antiochus Epiphanes.

During Menelaus' usurpation, Jason concealed himself in the country of the Ammonites, 2 Macc. iv. 26. but, some time after Epiphanes going into Egypt, and a report spreading that he was dead, Jason, with a thousand men, entered Jerusalem, notwithstanding the resistance of the citizens. Menelaus fled into the citadel, and Jason began to treat the inhabitants as those of a place taken by storm. But the rumour of the king's death being contradicted, he fled a second time into the country of the Ammonites. At length Aretas, king of the Arabians, endeavouring to seize him, he fled into Egypt, and not believing himself secure there, he sought refuge at Lacedemon, a city in alliance with the Jews, to whom the Lacedemonians said they were related. There he died, and his body remained without burial, none in the place having any compassion for him, or paying him the last offices, which are not refused even to strangers.

IV. JASON, mentioned Romans xvi. 21. was St. Paul's host at Thessalonica. Jason hazarded his life to preserve him during a sedition in that city, Acts xvii. 7. He was related to St. Paul. *Jason and Sosipater my kinsmen.* The Greeks make him bishop of Tarsus in Cilicia, and give him the title of apostle. They honour him April 28, or 29.

JASPER, in Latin, in Greek, *Jaspis*, in Hebrew, *Jaspe*, is commonly taken for a precious stone; but we have already observed, that the Hebrews themselves do not know the true signification of the names of precious stones. They who please may consult Lewis de Dieu on Exodus xxviii.

JATHIEL, יתניאל, *gift, or recompense of God*; from תנה *thanah*, and אל *el*, God.

JATHIEL, son of Meshelemiah, a porter of the temple. 1 Chron. xxvi. 2.

JATTIR, יתר, *which excels, or which remains*; from יתר *jathar*: otherwise *that examines and searches*; from תור *thur*: otherwise, *a cord, or line*.

JATTIR, a city of Dan, Josh. xv. 48. afterward given to the Levites of Kohath's family, Josh. xxi. 14. Eusebius says, that Jattir, or Jether, or Jethira, is situated in the district of Daroma, toward the city of Malatha, twenty miles from Eleutheropolis. Probably it is Ether, or Athar.

JAVAN, יָוָן, *he that deceives or makes sorrowful*; from יָוֶן *aven*; otherwise, *clay, dirt*, from יָוֶן *javen, or javan*.

JAVAN, fourth son of Japheth, father of the Ionians, or Greeks, as well those settled in Greece, as those in the islands and on the continent of Asia Minor, properly called Ionians. But anciently, the people of Macedonia, Attica, Boetia,

and Achaia, were called likewise Ionians. Homer, in his hymn to Apollo, calls the inhabitants of Delos, Ionians. And the Scholiast on Aristophanes says, that the barbarians call all Greeks, Ionians. Javan was the father of Elishah, Tarshish, Kittim, and Dodanim.

JAZAR, a city beyond Jordan, given to Gad, and afterward to the Levites, Josh. xxi. 36; xiii. 25. It lay at the foot of the mountains of Gilead, near the brook Jazar, which falls into the Jordan.

JAZER, יָעַר, *assistance, or he that helps*; from יָעַר *azar*, to help. Numb. xxxii. 35.

JAZIZ, יָרִיר, *brightness*; from יָרִיר *ziz*; according to the Syriac, *departure, retreat*.

JAZIZ, the Hagarite, had the principal care of David's flocks. 1 Chron. xxvii. 31.

IBEX, a wild goat, which is very swift, and runs up steep rocks. See 1 Sam. xxiv. 2. The Hebrew יֶעֱזֶה *Joale*, occurs likewise Job xxxix. 1. Psalm ciii. 18; Prov. v. 12. Bochart, from some Arabian authors, thus describes this creature; it is a kind of wild goat that lives on steep rocks; it has large horns, which bend backward as far as its buttocks, so that it leaps from the highest precipices, and falls upon its back without hurting itself, because the horns break the blow.

IBHAR, יִבְהָר, or *Jebahar, election, or he that is chosen*; from יִבְהָר *bachar*, to choose.

IBIHAR, son of David. 2 Sam. v. 15.

IBIS, an unclean bird, common in Egypt, Levit. xi. 17. יִבְסִי. Strabo, lib. xxii. says it is like a stork; that some are black, and others white. The Egyptians worship these birds, because they devour the serpents, which otherwise would overrun the country. The Hebrew word Janeschoph, translated Ibis, may come from Nescheph, darkness; for which reason Junius and Bochart, instead of the Ibis, understand an owl. The Syriac renders it *swan*, and the Arabic, Nisus, a sea eagle.

It is agreed, that the Ibis ranks among the species of storks. The white Ibis is a real stork; the black, which is properly the Ibis, is peculiar to Egypt; and some say that it cannot even live out of it. At a distance it seems to be all black, but closely examined, the feathers seem to be mixed with green and blue, blended with purple. The belly and sides under the wings are white; its beak is large, about eighteen inches long, strong, and of a scarlet colour; as are its legs and feet. Its neck is a foot or fourteen inches long, its body and breast are as large as those of a goose. When its head is under its wings, it has the form of a heart. *Vide* the Plate to FRAGMENT, No. 128, where several of these birds are given from ancient Egyptian paintings.

The white Ibis inhabits all parts of Egypt, but the black is met with only about Damietta. It was a capital crime to kill one, though inadvertently. Cambyzes king of Persia, who was not unacquainted with this superstition, placed some of these birds before his army, while he besieged Damietta. The Egyptians not daring to shoot against them, nor consequently against the enemy, suffered the town to be taken, which was the key of Egypt. Polyen. lib. vii. Stratagem. The Ibis not only eats the flying serpents, or Saraphs, but continues to kill them after it is sated. It eats likewise the eggs of serpents, and carries them to its young, which are very greedy of them. After the death of an Ibis, the Egyptians embalmed it, and made a kind of funeral for it.

It is very remarkable of this bird, that although it is a water-fowl, and lives principally about the Nile, yet it never enters the water, and does not know how to swim. The use of gylsters is said to have been learned from the Ibis. It generally builds its nest upon palm-trees to avoid the cats. The ancients asserted, that it conceived at its beak, and even laid its eggs that way, but these are mistakes. Solin. cap. 34. Aldrovandus relates, that the flesh of the Ibis is red like a salmon's, that it is sweet, its skin very hard, and smells like wild fowl.

IBLEAM, יבלעם, ἰαβλαὰμ, *old age of the people*; from בלה *balah*, to grow old, to decay; otherwise, *production of the people*; from יבול *jebul*, and עַם *am*, the people; otherwise, *which swallows them up*; from בלע *balah*, and the pronoun מ *am*, them.

IBLEAM, a town in the half tribe of Manasseh, on this side Jordan. Probably the Bileam of 1 Chron. vi. 70. given to the Levites of Kohath's family. Its situation is not known.

IBNAH, יבנה, ἰεβνιας, *building of God*; from בנה *banah*; or *filiation of God*; from בן *ben*, a son; otherwise, *understanding of God*; from בינה *binah*, and אֵל *el*, God.

IBNEIAH, יבניה, ἰεβνια, *the building of the Lord*; from בנה *banah*, building; otherwise, *filiation of the Lord*; from בן *ben*, a son; otherwise, *understanding of the Lord*; from בינה *binah*, understanding, and יָה *jah*, the Lord.

IBRI, עברי, ἰβρι. See **HEBER**.

IBRI, son of Merari, a Levite. 1 Chron. xxiv. 27.

IBZAN, יבשן, ἰβζάν, *he that perfumes*; from בשם *beshem*; otherwise, *their drought*; from יבש *jabesh*, to be dry; otherwise, *their shame*; from בוש *bosh*, to blush with shame, and the pronoun מ *am*, their.

IBZAN, אבצן, *father of the buckler, or the buckler of the father*; from אב *av* father, and צן *tzan*, a buckler.

IBZAN, of Judah, eighth judge of Israel, was of the city of Bethsan, or Seythopolis. He succeeded Jephthah, A.M. 2823. He died at Bethlehem, after governing seven years. Judg. xii. 10.

ICHABOD, איכבוד, ἰχαβωδ, *where is the glory?* from אין *ayin*, where; or otherwise, *Wo to the glory*; from אי *ay*, or אֵי *oi*, misfortune, or alas, and כבוד *cabod*, glory.

ICHABOD, son of Phinehas, and grandson of Eli, the high-priest. His mother was delivered of him at the moment when she heard the fatal news of the ark's being taken, 1 Sam. iv. 19, 20, 21.

ICONIUM, Ἰκόνιον, from ἵκω, *I come*.

ICONIUM, at present Cogni, the capital of Lycaonia in Asia Minor. St. Paul coming to Iconium A.D. 45, converted many Jews and Gentiles, Acts xiii. 51; xiv. 1, &c. but some unbelieving Jews excited a persecution against Paul and Barnabas. St. Paul undertook a second journey to Iconium, A.D. 51.

IDALAH, ידאלה, *hand of the oath, or of the curse*; from יד *jad*, a hand, and אלה *alah*, to swear; according to the Syriac and Hebrew *the hand of God*.

IDALAH, a city of Zebulun. Josh. xix. 15. Some call it Jetala; Heb. *Jadala*; LXX, *Nabal*; Syriac, *Aral*.

IDBASH, ידבש, *honey, or sweet*; from דבש *debash*; or *hand of confusion*; from יד *jad*, a hand, and בוש *bosh*, shame.

IDDO, אדו, ἰδδω, *his vapour, his death, or his cloud*; from אד *ed*, vapour, and the pronoun ו *vau*, his.

IDDO, ידו, *his hand, his power, or his praise*; from יד *jad*, a hand, or ידָה *jadah*, praise, and ו *o*, his.

IDDO, עדו, *his witness, his ornament*.

I. IDDO, son of Levi. 1 Chron. vi. 21.

II. IDDO, son of Ahinadab, governor of Mahanaim. 1 Kings. iv. 14. The English version reads, Ahinadab son of Iddo had Mahanaim; and herein it agrees both with the Hebrew text and the LXX.

III. IDDO, a prophet of Judah, who wrote the history of the kings Rehoboam and Abijah. It seems by 2 Chron. xiii. 22. that he had entitled his work *Midrasch*, or *Inquiries*. Probably he likewise wrote prophecies against Jeroboam the son of Nebat, 2 Chron. ix. 2. Josephus, and others are of opinion, that Iddo was sent to Jeroboam, at Bethel. and that it was he who was killed by a lion, 1 Kings, xiii. Joseph. Antiq. lib. viii. cap. 3.

IV. IDDO, father of Berachiah. and grandfather to the prophet Zachariah. Zach. i. 1. In Ezra v. 1; vi. 14. Zachary is called only the son of Iddo.

V. IDDO, chief of the half tribe of Manasseh beyond Jordan, 1 Chron. xxvii. 21.

VI. Inno, chief of the Nethinim, in captivity in Casiphia, Ezra viii. 17. Ezra sent to them, inviting them to return to Jerusalem.

IDOL. The Greek word Eidolon, signifies in general a representation, a figure. It is always taken in Scripture in an ill sense, for representations of heathen deities, whether men, stars, or animals; whether figures in *relievo*, embossed, or painting, of what matter or nature soever. God forbids all sorts of idols, or figures and representations of creatures, formed or set up with intention of paying idolatrous and superstitious worship to them. *Thou shalt not make to thyself any graven image, nor the likeness of any thing in the heavens above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor worship them.* Exod. xx. 3, 4.

The heathen had idols of all sorts, and of all kinds of matter, gold, silver, brass, stone, wood, potter's earth, &c. Stars, spirits, men, animals, rivers, plants, and elements were the subjects of them. Some nations worshipped a rough stone.

The Arabians, says Maximus Tyrius, adored a great square stone. Before Mahomet they had in great veneration a certain black stone, which at this day is fastened in the wall of the temple at Mecca, and is kissed very devoutly by the Mahometans. The Mahometans speak of an idol called Soura, which they say was worshipped in the time of Noah, before the Deluge. D'Herbelot, Bibl. Orient. page 827. They adored likewise spears or lances, great beams of timber, fire, animals, the sun, moon, stars, earth, flowers, plants, trees, and fountains. Barbarous people, such as the ancient Gauls, and Germans, had scarce any other gods.

It is well known what the ancient idols of the Egyptians were; because many are come down to us. They were mostly ill-fashioned figures of animals; or symbolical figures compounded of man and some animal, as the head of a dog on the body of a man; the head of a cat on that of a woman; oxen, sparhawks, ravens, serpents, insects, the very herbs of the gardens, in this country received divine honours. See MOLOCH, CHEMOSH, BAAL-PEOR, DAGON, HIGH-PLACES and SAMARITANS.

IDOLATRY, superstitious worship paid to idols and false gods. This word is taken in general for all impious, superstitious, and sacrilegious worship. People are not agreed about the origin of idolatry. The book of Wisdom, xiii. 13, 14; xiv. 15; xv. 7, 8. proposes three causes of it: *first*, the love of a father, who having lost his son in an advanced age, to comfort himself, causes divine honours to be paid to him. *Secondly*, the beauty of works engraved. *Thirdly*,

the skill of an artificer in potter's earth, who consecrates a statue of his own making, as if it were a deity. They who believed that man was formed by chance, imagined, that by degrees he instituted a religion of which fear and superstition were the first causes:

Primus in orbe Deos fecit timor.

Man under the disturbance of mind, proceeding from his fears, forged imaginary deities, says Lucretius, lib. v. de Rerum Naturâ.

The most knowing in this matter are persuaded, that the first objects of idolatrous worship were the sun, moon, and stars. Their brightness, beauty, and usefulness, induced men to ascribe divine virtue to them, and afterward to worship them. Others have believed, the most ancient idolatry respected the angels. At first honour was shewn them, because of the excellency of their nature, and the assistance we receive from them: afterward a sort of worship, but subordinate to that of God, was paid them. Lastly, they were adored as gods. After this, some imagined that angels belonged to the stars, and planets, as rulers of them and their influences: and so the worship paid to them, was insensibly transferred to the sun, moon, and stars.

Vossius, who examined this matter with care, maintains, Tract. de Idolat. lib. i. cap. 1. that men began first to depart from the worship due to God, by rendering divine honours to the two principles of good and evil. Mankind observing, that the world abounded with good and evil, yet unwilling to suppose that the supreme God, who is all goodness, should be the author of evil, invented two deities of equal power, to whom they allotted contradictory offices. The first principle, the author of good, created the world; the second principle, the author of evil, spread evil throughout it. To the worship of these two principles succeeded that of spirits, particularly that of demons: afterward that of the souls of heroes, and illustrious persons.

If we inquire the true cause of idolatry, we must seek it in the depravity of man's heart, in his ignorance, vanity, pride, love of pleasure, his fondness of sensible things, his libertinism, his brutal passions; the irregular and excessive affection of lovers; the mistaken tenderness of a father for his child, or of a wife for her husband; extravagant respect of subjects for their prince, or of children for their father; excessive gratitude for benefits and services received from certain persons; admiration of the great qualities of creatures, or of persons who had rendered themselves illustrious; one, or many of these causes, joined with the indelible idea conceived by man of a Divinity

induced him to pay superstitious respect, worship, and adoration to what he loved, esteemed, or honoured to excess.

If we ask at what time this disorder began, some of the Rabbins say, that before the flood the descendants of Cain had introduced it into the world. They believe Enos to have been the inventor of it; and in this sense they explain Gen. iv. 26. which, according to the Hebrew, may be thus interpreted, *Then the name of the Lord was profaned by giving it to idols*; but the old Greek interpreters, and St. Jerom understood it otherwise. The LXX translate, *Enos placed his confidence in calling on the name of the Lord*. Aquila, *Then people began to call on the name of the Lord*. The Vulgate, *Enos began to call on the name of the Lord*. The Eastern people make no doubt, but that idolatry was common before the deluge, and it is but too probable, that the inundation of wickedness intimated in the expression, *All flesh had corrupted his way*, included impiety of worship, as well as the infamous irregularities of incontinency and violence.

Josephus, Antiq. lib. i. and the generality of the fathers, seem to have been of opinion, that after the deluge, idolatry soon became the prevailing religion; for wherever we cast our eyes after the time of Abraham, we see only a false worship. Abraham's forefathers, and Abraham himself, were engaged in it. *Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods. Now therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt*, Josh. xxiv. 2, 14.

St. Epiphanius believes that Serug, the grandfather of Terah, first introduced idolatry after the deluge. Others believe that it was Nimrod, who instituted the worship of fire.

The Hebrews had no peculiar idolatry; they imitated the superstitions of others; but do not appear to have been inventors in such matters. When they were in Egypt, they worshipped Egyptian deities; in the Wilderness they worshipped those of the Canaanites, Egyptians, Ammonites, and Moabites; in Judea, those of the Phœnicians, Syrians, and other people around them.

Rachel in all probability had adored idols at her father Laban's, since she carried off his Teraphim, Gen. xxxi. 30. Jacob, after his return from Mesopotamia, required his people to throw away the strange gods from among them, and the superstitious pendants worn by them in their ears, which he hid under the turpentine-tree, near Sichem.

Jacob kept his family to the worship of God while he lived; but after his death part of his sons worshipped Egyptian deities. *Put away the gods which your fathers served in Egypt*, said Joshua to the Israelites. Amos, v. 25, 26. informs us, that during their sojourning in the wilderness, they carried with them the niches of their gods, the tabernacle of Moloch, and the image of their idols: to which Stephen alludes, Acts vii. 42. *Vide* FRAGMENT, No. 213. Moses said to them, *cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt*.

Under the government of the judges they often fell into infidelity. Gideon, after he had been favoured by God with so particular a deliverance, made an Ephod, which ensnared the Israelites in unlawful worship, Judg. viii. 27. Micah's Teraphim are well known, and the worship of them continued in Israel till the dispersion of the people, Judg. xvii. 5; xviii. 30, 31. Lastly, *The children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God of their fathers, and followed other gods: of the gods of the people that were round about them; and bowed themselves unto them: and they forsook the Lord and served Baal and Ashtaroth*, Judg. ii. 11, 12, 13.

Under the government of Samuel, Saul, and David, the worship of God seems to have been pure in Israel. There was corruption and irregularity of manners, but little or no idolatry. Solomon, seduced by complaisance to his strange wives, caused temples to be erected in honour of their gods, and impiously himself offered incense to them, 1 Kings, xi. 5, 6, 7. He adored Ashtaroth, goddess of the Phœnicians; Moloch, god of the Ammonites; and Chemosh, god of the Moabites.

Jeroboam, the son of Nebat, who succeeded Solomon in Israel, set up golden calves at Dan and Bethel, and *made Israel to sin*. Hereupon the people, no longer restrained by royal authority, worshipped not only these golden calves, but all the deities of the Phœnicians, Syrians, Ammonites, and Moabites.

Under the reign of Ahab this disorder reached its height; the impious Jezebel endeavoured to extinguish the worship of the Lord by persecuting his prophets, (who as a barrier still retained some of the people in the true religion) till God, incensed at their idolatry, at last abandoned Israel to the kings of Assyria and Chaldea, who transplanted them beyond the Euphrates.

Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries, their abominations and lasciviousness on the high-places, and in woods

consecrated to idols, strike us with horror, and discover the corruption of the heart of man. Judah was led into captivity at several times. After their return from the Babylonish captivity we do not find the Jews any more reproached with idolatry. They expressed zeal enough for the worship of God, and except some transgressors under Antiochus Epiphanes, 1 Mace. i. 12, &c. the people kept themselves clear from this sin.

IDOX, Ὠξ, or *ox*, which bruises the grain; from *דִּשׁ* dish; otherwise, joyful, agreeable, Judith viii. 1.

IDUMEA, Ἰδουμᾶ, *red, human*. Vide **EDOM**.

IDUMEA, or Edom, a province of Arabia: derives its name from Edom, or Esau, who there settled in the mountains of Seir, in the land of the Horites, south-east of the Dead Sea. His descendants afterward spread throughout Arabia Petrea, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, and when Judea was almost deserted, they seized the south of Judah, and advanced to Hebron, therefore when we speak of Idumea, we must exactly distinguish the time. Under Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead Sea, in the land of Seir, toward the gulf of Elan. Afterward Idumea extended more to the south of Judah. The capital of East Edom, or Idumea, was Bozra, situated toward Edrai; and the capital of south Edom was Petra, or Jeetael. We are not the only persons, nor the first, who have distinguished the land of Idumea into east and south, with relation to Palestine. Strabo, Brocard, Bonfrere, Adricomius, Torniel, and others, have done the same.

IDUMEANS, or Edomites, descendants of Edom or Esau, the son of Isaac, and elder brother of Jacob. They had kings long before the Jews. They were first governed by dukes or princes; and afterward by kings, Gen. xxxvi. 31. They continued independent till the time of David, who subdued them, in completion of Isaac's prophecy, that Jacob should rule Esau, Gen. xxvii. 29, 30. The Idumeans bore this subjection with great impatience, and at the end of Solomon's reign, Hadad the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king, 1 Kings, xi. 22. But very probably, he reigned only in East Edom; for Edom south of Judea, continued subject to the kings of Judah till the reign of Jehoram son of Jehoshaphat, against whom it rebelled, 2 Chron. xxi. 8. Jehoram attacked Edom; but did not subdue it. Amaziah, king

of Judah, took Petra, killed 1000 men, and compelled 10,000 more to leap from the rock, on which stood the city of Petra. 2 Chron. xxv.

11. But these conquests were not permanent. Uzziah king of Judah took Elath, on the Red Sea, 2 Kings, xiv. 22. But Rezin, king of Syria, retook it. Some think, that Esar-haddon king of Syria, ravaged this country, as hinted Isaiah xxi. 11, 12, 13; and xxxiv. 6. Holofernes subdued this, as well as other nations, round about Judea. Judith iii. 14. When Nebuchadnezzar besieged Jerusalem, the Idumeans joined him, and encouraged him to raze the very foundations of that city. This cruelty did not long continue unpunished. Nebuchadnezzar, five years after the taking of Jerusalem, humbled all the states around Judea, and particularly Idumea. John Hyrcanus entirely conquered this people, and obliged them to receive circumcision and the law. They continued subject to the later kings of Judea till the destruction of Jerusalem by the Romans. They even came to assist that city when besieged, and entered it in order to defend it: they did not however continue there till it was taken, but returned into Idumea loaded with booty.

What was the ancient religion of the Idumeans we cannot tell. It is credible, that in early ages they adored the true God, whose worship Esau had learned in his father Isaac's house. Job, whom we believe to have been an Idumean, as well as some of his friends, also adored the true God. They had rejected circumcision, when John Hyrcanus conquered them. Josephus speaks of an Idumean city called Kose. Costobarus, who was of the most ancient and illustrious family of Idumea, was descended from the ancient priests of the god Kose. St. Epiphanius says, that the Arabians of Arabia Petrea and Idumea worshipped Moses, out of regard to the prodigies which God wrought by his means. *Chose* in Hebrew signifies a *Seer* or prophet; a quality which agrees perfectly with Moses. The Scripture neither reproaches the Idumeans with idolatry, nor mentions their idols. Profane writers, who have noticed the religion of the Arabians, have, without doubt, confounded the Idumeans with them among whom they dwelt.

JEALOUSY. *Waters of JEALOUSY*, which women were obliged to drink, who were suspected of adultery by their husbands. Vide Numb. v. 17, 18, &c. We see no example in the bible history of any woman tried by the waters of jealousy. The way of divorce which was open, was shorter and more easy. It is frequently said in Scripture, that God is a jealous God. Idolatry is a kind of fornication and adultery in

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those who have the knowledge of God. *Vide* ZEAL.

JEARIM, יְעָרִים, *woods, forests*; from יַעַר jahar.

JEARIM. Mount Jearim is mentioned, Josh. xv. 10, as a boundary of the inheritance of Judah. Mount Jearim may denote a woody mountain, or that on which the city of Baalah, otherwise Kirjath-Jearim was situated.

JEBUS, יָבוּס, *which treads under foot, or contemns*; from בָּוַס bus, *contempt*.

I. JEBUS, was a son of Canaan, and father of the Jebusites, Josh. xv. 63. who dwelt in Jerusalem, and round about, in the mountains. This people was very warlike, and retained Jerusalem till David's time. 2 Sam. v. 6, &c.

II. JEBUS, otherwise Jerusalem. See JERUSALEM. Josh. xviii. 28. Jebus was founded by Jebus, or Jebuseus, son of Canaan, and father of the Jebusites. Judg. xix. 11.

JECAMIAH, יְכַמְיָהוּ, *resurrection, or confirmation of the Lord*; from קָוַם kum, *to raise up, to confirm, to support*, and יָהּ jah, *the Lord*.

JECAMIAH, son of Jeconiah, of the royal family of Judah, 1 Chron. iii. 18.

JECOLIAH, יְכֹלִיָּהוּ, *consummation of the Lord*; from כָּלָה calah, *to consummate*; otherwise, *power of the Lord*; from יָכַל jacol, *to have power*, and יָהּ jah, *the Lord*.

JECOLIAH, wife of Amaziah, king of Judah, and mother of Azariah, 2 Kings, xv. 2.

JECONIAH, יְכֹנִיָּהוּ, *preparation of the Lord*; from כָּן cun, *to prepare*; otherwise, *steadfastness*: from the same, and from יָהּ jah, *the Lord*.

JECONIAH, son of Jehoiakim, 1 Chron. iii. 16.

JEDAIAH, יְדַעְיָהוּ, *science, or knowledge of the Lord*; from יָדַע jadah, *to know*, and יָהּ jah, *the Lord*.

JEDAIAH, יְדֵיָּהוּ, *hand, or praise of the Lord*; from יָד jad, *a hand*, or יָדָה jadah, *praise*, and יָהּ jah, *the Lord*.

I. JEDAIAH, son of Harumaph, of the family of the priests, Neh. iii. 10.

II. JEDAIAH, a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezra ii. 36.

III. JEDAIAH, one who signed the covenant with the Lord, Ezra x. 43.

IV. JEDAIAH, head of the second class of priests, 1 Chron. xxiv. 7.

JEDIAEL, יְדִיעֵאל, *God is my knowledge, or the knowledge of God*; from יָדַע jadah, *knowledge*, and אֵל el, *the Lord*.

JEDIAEL, a brave man in David's army, who abandoned Saul's party. 1 Chron. xi. 45; xii. 20. He came to David at Ziglath, and always

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served him faithfully. Jediahel was of the tribe of Manasseh, son of Shimri, and brother of Joha.

JEDIAH, the Meronothite, had the principal care of a part of David's flocks, 1 Chron. xxvii. 30.

JEDIDAH, יְדִידָה, *well-beloved or amiable*; from יָדַד jadad, or יָדִיד jedid: otherwise, *his hands*; from יָד jad, *a hand*, and the pronoun הָ ah, *his*.

JEDIDAH, daughter of Adaiah, of the city of Boscath, mother to Josiah, king of Judah, 2 Kings, xxii. 1.

JEDUTHUN, יְדוּתָן, *his law, from דָּת dath, and the pronoun אָ an, his*; otherwise, *who gives praise*; from יָדָה jadah, *to praise*, and נָתַן nathan, *to give*.

JEDUTHUN, a Levite of Merari's family, and one of the four great masters of music belonging to the temple. He is the same as Ethan. Some of the psalms are said to have been composed by him, such as Psalm lxxxix. entitled, of Ethan the Ezrahite; also xxviii. lxii. lxxvii. under the name of Jeduthun. Some believe, that David having composed these psalms, gave them to Jeduthun and his company to sing; and therefore they go by his name. But some psalms with the name of Jeduthun, seem to have been composed during the captivity, or after it; consequently the name of Jeduthun prefixed to them, can imply only that some of his descendants, and of Jeduthun's class, composed [or sung] them, long after the death of the famous Jeduthun their ancestor.

JEEZER, יְעִיזָר, *island of assistance*; from אִי ai, *an island*, and עָזַר hazar, *to help*; otherwise, *isle of entrance, or of the court*; from אָזַר hazarah: otherwise, *wo to the help, or to the court*; from אָז az, *wo, misfortune*. This name is a corruption from אֲבִיעֶזֶר abiezer, *the help of my father*.

JEEZER, son of Gilead, chief of a family, Numb. xxvi. 30.

JEEZrites, יְעִיזָרִים, *descendants from Jeezel*.

JEHALELEEL, יְהוֹלֵלָאֵל, *Jaaleel*, according to the Vulgate, *who praises God*; from הִלֵּל hillel, *to praise*; otherwise, *brightness, or light of God*; from הִלֵּל, and אֵל el, *God*.

JEHALELEEL, son of Caleb, and father of Ziph, 1 Chron. iv. 16.

JEHAZIEL, יְהוֹזָאֵל, *he that sees God, or vision of God*; from חָזַק hazah, *to see*, and אֵל el, *God*.

JEHAZIEL, son of Hebron, 1 Chron. xxiii. 19.

JEDEIAH, יְהוֹדָיָהוּ, *one only Lord*; from יָדָה jadad: otherwise, *the joy of the Lord*; from חָדָה chadah, *joy*; otherwise, *the point of the*

Lord; from חדר *chadad*, a point, and יה *jah*, the *Lord*: or, according to the Hebrew and the Syriac, the *renewing of the Lord*.

JEHDEIAH, a Levite, a son of Shabael, 1 Chron. xxiv. 20.

JEHEZEKEL, one of the twenty-four families of priests: the twentieth in rank appointed for the temple service. 1 Chron. xxiv. 16.

JEHIAH, יהיה, *chayah*, the *Lord lives*; from היה *chajah*, to live; and יה *jah*, the *Lord*.

JEHIAH, a Levite, who assisted in carrying the ark, when David removed it from the house of Obed-edom, 1 Chron. xv. 24.

JEHIED, יהי, *jud*, or *Jud*, he that praises.

JEHIED, a city of Dan, Josh. xix. 45.

JEHIEL, יעאל, *chayah*, God has taken, or hunted him away; from יע *jah*: otherwise, God is my heap; from י *hi*, a heap, and אל *el*, God.

JEHIEL, יהאל, *chayah*, God lives; may God live; from היה *chajah*, and אל *el*, God.

IEHOADAH, יהודה, *edah*, assembly of the *Lord*; from עד *hedah*, assembly: otherwise, testimony; from הוד *hud*: otherwise, spoil, or prey; from עד *hed*: otherwise, ornament, or passage; from עד *hadah*, and יה *jah*, the *Lord*.

JEHOADAH, יהודע, *edah*, or *edah*, science, or knowledge of the *Lord*; from ידע *jedah*, knowledge, and יה *jah*, the *Lord*.

IEHOADAN, יהודען, the delights of the *Lord*; from הודען *hadan*, pleasure, and יה *jah*, the *Lord*: or, the time of the *Lord*, according to the Hebrew and the Syriac.

JEHOAHAZ, יהואז, the prize, or possession of the *Lord*; from אחז *achaz*, possession, and יה *jah*, the *Lord*: or the *Lord* that sees; from חזה *chazah*, to see.

JEHOAHAZ, יהאז, he that takes, or possesses, or sees; from אחז *achaz*, to possess, or חזה *chazah*, to see.

I. JEHOAHAZ, son of Jehu, king of Israel, succeeded his father A.M. 3148; ante A.D. 856. He reigned seventeen years, 2 Kings, xiii. He did evil in the sight of the *Lord*, like Jeroboam the son of Nebat, wherefore the anger of the *Lord* delivered Israel during all his reign to Hazael, king of Syria, and Benhadad, the son of Hazael. Jehoahaz, overwhelmed with so many misfortunes, prostrated himself before the *Lord*; and the *Lord* heard him, and sent him a saviour in Joash his son, who re-established the affairs of Israel, and secured his people from the kings of Syria. Of all his soldiers, Jehoahaz had only 50 horsemen left, 10 chariots, and 10,000 foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor. Notwithstanding, neither punishment nor mercy was sufficient to prevail with the Israelites to

forsake their evil ways. Joash, the successor of Jehoahaz, was more fortunate than his father, but not more pious.

II. JEHOAHAZ, otherwise Shallum, son of Josiah, king of Judah, Jer. xxii. 11. Josiah dying of his wounds at Megiddo, Jehoahaz succeeded him, 2 Kings, xxiii. 30, 31, 32. though he was not Josiah's eldest son. He was twenty-three years old when he began to reign, and he reigned about three months, A.M. 3395; ante A.D. 609.

Necho, king of Egypt, returning from his expedition against Carhemish was provoked that the people of Judah had placed this prince on the throne without his participation, he sent for him to Riblah in Syria, divested him of the kingdom, loaded him with chains, and sent him into Egypt, where he died. Jer. xxii. 11, 12. Jehoiaxim or Eliakim his brother, was made king in his room. Ezekiel, xix. 2, 3, 4. intimates that Jehoahaz gave Necho battle, and lost it. *What is thy mother? a lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men. The nations also heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt.* Jehoahaz is visibly denoted by this young lion. The Rabbins believe, that he raised an army, and marched even into Egypt, to revenge the death of his father Josiah.

There is a considerable difficulty in the chronology of this prince's reign. In 2 Kings, xxiii. 31. we read, *That he was twenty-three years old when he began to reign, and he reigned three months in Jerusalem.* His brother Jehoiaxim succeeded him, being twenty-five. 2 Kings, xxiii. 36. The generality of commentators conclude from hence, that the people placed Jehoahaz on the throne without following the natural order of succession, he not being the eldest son of Josiah. The reason of this preference is not known, but it seems unquestionable. Others assert, that Jehoahaz, otherwise Shallum, was Josiah's eldest son; and allege, that Jehoahaz was indeed carried to Riblah three months after his being established king of Judah, but that the sacred writer did not acknowledge the throne of Judah to be vacant till after his death, which was two or three years after his deposition; and that then Jehoiaxim his younger brother had attained the age of twenty-five; during the imprisonment of Jehoahaz, his brother Jehoiaxim being considered as his lieutenant.

Others place an interregnum of nine months between the two kings Jehoahaz and Jehoiaxim, and suppose farther, that the years of Jehoahaz

are full, but the years of Jehoiakim are begun only: this expedient completes the two years which Scripture gives Jehoiakim over his elder brother Jehoahaz. But without fatiguing ourselves in forming dubious systems of chronology, it were better to confess, that Jehoahaz was younger than Jehoiakim, and that the people without regard to age, placed the younger son of Josiah on his throne, for reasons which Scripture has not thought proper to record. *Vide* FRAGMENTS, Nos. 2, 45.

JEHOASAH, יהואש, *the fire of the Lord*; from *אש* *esh*, *fire*; otherwise, *victim of the Lord*; from *אשה* *ishe*, *victim*, and *יה* *jah*, *the Lord*.

JEHOIACHIN, יהויכין, *preparation or strength, of the Lord*; from *כין* *cun*, *to prepare*, and *יה* *jah*, *the Lord*.

JEHOIACHIN, son of Jehoiakim king of Judah, and grandson of Josiah, reigned but three months over Judah. 2 Kings, xxiv. 8; 2 Chron. xxxvi. 9. Some believe that he was born about the time of the first Babylonish captivity, A.M. 3398, when Jehoiakim or Eliakim his father was carried to Babylon. Jehoiakim returned from Babylon, and reigned till A.M. 3405, when he was killed by the Chaldeans in the eleventh year of his reign. Jehoiachin, otherwise Joachin or Coniah succeeded him, and reigned alone three months and ten days; but he reigned ten years in conjunction with his father. By this distinction, 2 Kings, xxiv. 8. is reconciled with 2 Chron. xxxvi. 9. In the second book of Kings, it is said he was eighteen years of age when he began to reign; whereas in the Chronicles it is said he was but eight: i. e. he was but eight years old when he began to reign with his father, but he was eighteen when he began to reign alone.

The Kings and Chronicles intimate, that the people set up Jehoiachin, or that they acknowledged him as king in his father's room. But Josephus, Antiq. lib. x. cap. 9. says, Nebuchadnezzar gave him the kingdom; and some months after, fearing he might revolt, to avenge the death of his father Jehoiakim, he repented, and sent an army against him, which besieged him in Jerusalem. But Jehoiachin, who was good and just, would not expose the town on his account: he sent his mother and his nearest relations as hostages to Nebuchadnezzar's generals, having first received a promise and an oath from them, that they would not injure the town or the hostages; but they did not keep their word, and before the year's end, Nebuchadnezzar ordered his generals to send Jehoiachin to Babylon, with his mother, his friends, and all the youth and trading part of the city. King Jehoiachin, his mother Nohushta, and his principal counsellors (all of whom

Nebuchadnezzar imprisoned) were carried to Babylon, with 10,832 persons.

The book of Kings is shorter, and differs from Josephus. It says, that the king of Babylon first sent his generals and his army to open the siege of Jerusalem, and afterward was himself present at it: that king Jehoiachin went out of the city with his mother, his princes, servants, and officers, and surrendered to Nebuchadnezzar; who took away the riches, and all the best inhabitants of Jerusalem to the number of 10,000, leaving only the poor of the people; taking the king, the queen, &c. 7000 men of war, 1000 good artificers, and all that were capable of bearing arms.

Whether in the 10,000 the subsequent 8000 are to be comprehended, we cannot tell. It is credible, that Nebuchadnezzar's view in transporting to Babylon, *omnem artificem & clusorem*, all the good workmen in iron, gold, silver, wood, &c. was to people and fill the city of Babylon, which he had embellished and enlarged; this likewise was his aim in bringing whole nations from their own countries to Babylon, or Babylonia, which he meant to make the most beautiful and flourishing country in the world.

Jeremiah, xxii. 24. mentions Jehoiachin as a very bad prince, whose sins had incurred the indignation of God. *As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee thence, &c. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.* All this was executed; Jehoiachin succeeded in none of his designs. He was taken and carried to Babylon, where he died. But it is believed that he repented, and that God treated him with mercy; for Evilmerodach, Nebuchadnezzar's successor, used him honourably, took him out of prison, spoke kindly to him, and placed his throne above the throne of other princes, who were at his court. 2 Kings, xxv. 27; Jer. lii. 31.

The words, *Write this man childless*, cannot be taken literally, since we know that Jehoiachin was the father of Salathiel, and other children enumerated 1 Chron. iii. 17, 18; and Matth. i. 12. But the Hebrew word translated *childless* is taken likewise for one who has lost his children, who has no succession, or heirs. In this sense, Jehoiachin son of a king, and himself a king, was as a man without issue, since no son succeeded him in his kingdom; for neither Salathiel, who was born and died in captivity, nor Zerubbabel, who returned from Babylon, nor any

of Jehoiachin's descendants sat on the throne of Judah, [and this is fairly implied in the words "*no man of his seed, i. e. posterity, shall prosper:*" so that it appears he was to have *seed*; but no one of whom should enjoy the royal dignity. The passage should be rendered, "*Write this man SUCCESSORLESS.*"] We do not know the year of his death.

JEHOIADA, by Josephus called Joadus, succeeded Azariah in the high priesthood, and was succeeded by Zachariah. In 1 Chronicles, vi. 9, 10. Johanan and Azariah, seem to be confounded with Jehoiada and Zachariah. See **ATHALIAH** and **JOASH**. This high-priest, with his wife Jehoshabeath, rescued young Joash, son of Joram, king of Judah, then but one year old, from the murderous violence of Athaliah; and concealed that young prince in the temple. After seven years, he set him on the throne of David. 2 Kings, xi. xii. and 2 Chron. xxiii. xxiv.

As long as Jehoiada lived, and Joash followed his advice, every thing succeeded happily. The high-priest formed a design of repairing the temple, and collected considerable sums in the cities of Judah: but the Levites did not acquit themselves of this commission with due diligence till after the king was of age, and the prince and the high-priest had united their authority in promoting this design. 2 Kings, xii. and 2 Chron. xxiv. 5, 6, &c.

Jehoiada left a son Zachariah, who was high-priest after him, and was put to death by Joash, with an ingratitude, which has loaded his memory with eternal ignominy. 2 Chron. xxiv. 20, 21. See **JOASH** and **ZACHARIAH**. Jehoiada died aged one hundred and thirty, A.M. 3160; *ante* A.D. 834. He was buried in the sepulchre of the kings at Jerusalem, a distinction due to those services which he had rendered to the king, the state, and the royal family. 2 Chron. xxiv. 15.

JEHOIAKIM, *יְהוֹאִכִּים*, *the resurrection*, or *confirmation of the Lord*; from *קוּם* *the* *resurrection*, and *יְהוָה* *the Lord*,

JEHOIAKIM, or Eliakim, brother and successor of Jehoahaz, king of Judah, was made king by Necho, king of Egypt, at his return from an expedition against Carchemish, 2 Kings, xxiii. 34, 35, 36. A.M. 3395; *ante* A.D. 609. Necho changed his name from Eliakim to Jehoiakim, and set a ransom on him of an hundred talents of silver, and ten talents of gold. To raise this money, Jehoiakim laid heavy taxes on his people, in proportion to their fortunes. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years at Jerusalem. He did evil in the sight of the Lord, and Jeremiah, xxii. 13, 14, &c. reproaches him with building his house by unrighteousness, with oppressing unjustly

his subjects, with keeping back the wages of those whom he had employed; with having his heart, and his eyes turned to avarice and inhumanity, and with following his inclination to barbarities and wicked actions. The same prophet informs us, that he sent men to bring the prophet Urijah out of Egypt, whither he had fled; that he put him to the sword, and left him without burial. Jer. xxvi. 23.

For these and other crimes, the Lord threatens him with an unhappy end. He shall die, says Jeremiah, xxii. 18, 19. and shall be neither mourned for nor regretted. *He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.* Jehoiakim, after about four years subjection to the king of Egypt, fell under the dominion of Nebuchadnezzar, king of the Chaldeans. This prince having recovered what Necho had taken on the Euphrates, came into Phœnicia, and Judea, subdued the city of Jerusalem, and subjected it to the same burdens and conditions which it suffered under the king of Egypt, 2 Kings, xxiv. 1, 2. Jehoiakim was taken, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon; but he restored him to liberty, and left him in his own country, on condition of his paying a large tribute.

Thus Daniel and Jeremiah are reconciled with the Kings and Chronicles. The Chronicles, 2 Chron. xxxvi. 6. according to the Hebrew, say, that Nebuchadnezzar bound Jehoiakim in chains, *to carry him to Babylon*; and Daniel relates, that the Lord delivered Jehoiakim into the hands of Nebuchadnezzar; but that prince carried great part of the vessels belonging to the house of God to Babylon, and some captives, among whom were Daniel and his companions; but he does not say, that Jehoiakim was carried thither. The books of Kings and Chronicles tell us, that *Jehoiakim reigned eleven years at Jerusalem.* 2 Kings, xxiii. 36; 2 Chron. xxxvi. 5. Jeremiah says, that Nebuchadnezzar retook Carchemish from Necho, king of Egypt, in the fourth year of Jehoiakim; and elsewhere, that the first year of Nebuchadnezzar agreed with the fourth of Jehoiakim.

All these chronological marks evidence, that Nebuchadnezzar did not come into Judea till A.M. 3399, which is the fourth year of Jehoiakim: that Jehoiakim was not carried into Babylon, but was put in chains in order to be removed thither, yet afterward was set at liberty, and left at Jerusalem; lastly, that Jehoiakim was four years subject to Necho, before he became tributary to Nebuchadnezzar.

In the fourth year of Jehoiakim, Jeremiah having dictated to Baruch the prophecies, which he had

pronounced till that time. Baruch read them the year following before all the people in the temple, Jer. xxxvi. 1.—26—32. Jehoiakim was informed of this publication of them, and ordering this book to be brought to him, it was read to him, and to all the great men about him. The king was in his winter apartment, in November, and there was a fire on the hearth burning before him. After three or four columns had been read, Jehoiakim cut the book with the secretary's penknife, and threw the rest into the fire, disregarding the remonstrances of Elnathan, Delaiah, and Jemariah. The reading of this book did not affect either Jehoiakim, or his people; and instead of being converted, he gave orders for seizing Jeremiah and Baruch: but the Lord concealed them.

Then the Lord commanded Jeremiah to have his prophecies again written down, and he pronounced terrible menaces against Jehoiakim, of which Jehoiakim soon experienced the truth. Three years after this he rebelled against Nebuchadnezzar, who sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who ravaged all the country, and carried 320 Jews to Babylon, in the seventh year of Jehoiakim, A.M. 3401. Four years afterward Jehoiakim himself was taken, slain, and thrown into the common sewer, as Jeremiah had predicted. He was succeeded by his son Jehoiakin, A.M. 3405; *ante* A.D. 599.

JEHOIARIB, Ἰωαρὶβ, or *Joarim*; Vulgate, *Joarib*, 1 Macc. ii. 1. *The Lord exalted, or the exaltation of the Lord*; from יָרָם, *rum*, to exalt, and יָה, *the Lord*.

JEHOIARIB, head of the first family of priests established by David, 1 Chron. xxiv. 7. From this illustrious family the Maccabees descended. 1 Macc. ii. 1.

JEHORAM, יְהוֹרָם, *exaltation of the Lord*; from יָרָם, *elevation*: or *rejected of the Lord*; from יָרָה, *jarah*, to reject, and יָה, *the Lord*.

JEHORAM, son and successor of Jehoshaphat, king of Judah. 2 Kings, iii. 2, 3, &c. Born A.M. 3080. His father associated him in the kingdom, A.M. 3112. He reigned alone after the death of Jehoshaphat, A.M. 3116, and died according to Usher, in 3119; *ante* A.D. 885. He married Athaliah, daughter of Omri, who engaged him in idolatry, and sins, which caused all the misfortunes which attended his reign. Jehoram being settled in the kingdom, began his reign with the murder of all his brothers, whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah, with good pensions. God, to punish Jehoram's impiety, permitted the Edomites, who

since the reign of David, had been subject to the kings of Judah, to revolt, A.M. 3115; *ante* A.D. 889. 2 Kings, viii. 20, 21, and 2 Chron. xxi. 8, 9. Jehoram marched against them and defeated their cavalry. Nevertheless, the Edomites from that time continued free from the Hebrew yoke.

About this time Libnah, a city of Judah, rebelled likewise. The Philistines and Arabians ravaged the territories of Judah, plundered the king's palace, carried away his wives and his children, so that he had none remaining except Jehoahaz the youngest. Besides this, God afflicted him with a cruel dysentery, which tormented him two years, and brought him to his grave. The people refused to pay him the same honours as they had paid his predecessors by burning spices over their bodies. He was buried in Jerusalem, but not in the royal sepulchre, A.M. 3119; *ante* A.D. 885.

JEHOSADAK, יְהוֹסָדָק, *the just Lord, or the justice of the Lord*; from יָדִיק *tsadik*, *just*, and יָה, *the Lord*. Son of Seraiah, 1 Chron. vi. 14.

JEHOSHABEATH, יְהוֹשָׁבֶעֱת, Ἰωσαβηθ. See Johoshebah; otherwise, *the Lord changes the hour*; from יָה, *the Lord*; and יָשַׁב *jashab*, *change*, and עַתָּה *helth*, *time*.

JEHOSHAPHAT, יְהוֹשָׁפָט, *God judges, or the judgment of the Lord*; from שָׁפַט *shaphat*, to judge, and יָה, *the Lord*.

I. **JEHOSHAPHAT**, son of Ahilud, secretary of David, and afterward of Solomon, 1 Kings, iv. 3.

II. **JEHOSHAPHAT**, son of Paruah, Solomon's intendant in the tribe of Issachar, 1 Kings, iv. 17.

III. **JEHOSHAPHAT**, king of Judah, son of Asa, king of Judah, and Azabah, daughter of Shilhi. He ascended the throne when aged thirty-five, and reigned twenty-five years. He had the advantage over Baasha, king of Israel; he placed good garrisons in the cities of Judah and of Ephraim, which had been conquered by his father. God was with him, because he was faithful. He demolished the high-places and groves. In the third year of his reign he sent some of his officers, with priests and Levites, throughout Judah, with the book of the law, to instruct the people. God blessed the zeal of this prince. He was feared by all his neighbours. The Philistines and Arabians were tributaries to him. He built several houses in Judah, in the form of towers, and fortified several cities. He generally kept an army of 1,000,000 men, without reckoning the troops in his strong holds. This number seems prodigious for so small a state as that of Judah; and probably but one quarter of these troops did service at a time. [*q. Enrolled militia only?*]

Scripture reproaches Jehoshaphat on account of his alliance with Ahab king of Israel. 1 Kings, xxii. and 2 Chron. xviii. Some time afterward he went to visit Ahab at Samaria; and Ahab invited him to march with him against Ramoth-Gilead. He consented, but asked first for an opinion from a prophet of the Lord. Afterward, going into the battle in his robe, the enemy took him for Ahab, but, he crying out, they discovered their mistake; and Jehoshaphat returned in peace to Jerusalem. The prophet Jeush, son of Hanani, reproved him smartly for assisting Ahab, 2 Chron. xix. 1, 2, 3, &c. Jehoshaphat repaired this fault by the good regulations, and the good order which he established in his dominions, both as to civil and religious affairs, by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform punctually their duty. After this, the Moabites, Ammonites, and Meonians, people of Arabia Petrea, declared war against Jehoshaphat, 1 Chron. xx. 1, 2, 3, &c. A.M. 3108; ante A.D. 896. They advanced to Hazazon-Tamar, otherwise, Eugedi. Jehoshaphat, went with his people to the temple, and put up prayers to God. Then Jahaziel the son of Zachariah, by the spirit of the Lord, encouraged the king, and promised, that the next day he should obtain a victory without fighting. Accordingly, these people being the next day assembled against Judah, quarrelled, and killed one another; so that Jehoshaphat and his army had only to gather their spoils.

Sometime after this, Jehoshaphat agreed with Ahaziah, king of Israel, jointly to equip a fleet in the port of Ezion-gaber on the Red Sea, in order to go to Tarshish, 2 Chron. xx. 35, 36. Eliezer the son of Dodovah, of Mareshah, came to Jehoshaphat, and said to him, "Because thou hast made an alliance with Ahaziah, God hath disappointed thy designs, and thy ships are shattered." This prince continued to walk in the ways of the Lord. Nevertheless, he did not destroy the high-places; and the hearts of the people were not directed entirely to the God of their fathers. Jehoshaphat died after reigning twenty-five years, and was buried in the royal sepulchre. His son Jehoram reigned in his stead, A.M. 3115, ante A.D. 889. 2 Chron. xxi. 1, 2, &c. and 1 Kings, xxii. 42.

IV. JEHOSHAPHAT, *The Valley of*. The prophet Joel, iii. 2, 12. says, *The Lord will gather all nations in the Valley of Jehoshaphat, and will plead with them there*. Abenezra is of opinion, that this valley is the place where king Jehoshaphat obtained so signal a victory over the Moabites, Ammonites, and Meonians of Arabia Petrea, 2 Chron. xx. 1, 2, 3, &c. toward the Dead Sea, beyond the

wilderness of Tekoah; which after that event was called the *Valley of blessing*, 2 Chron. xx. 26. Others think, that the valley of Jehoshaphat lies between the walls of Jerusalem, and the mount of Olives, and that the brook Kidron runs through it. *Vide* the MAP of JERUSALEM. St. Cyril of Alexandria, on Joel iii. says, that this valley is but some furlongs distant from Jerusalem. Lastly, some maintain, that the ancient Hebrews had named no particular place the valley of Jehoshaphat; but that Joel intended generally the place where God would judge the nations, and will appear at the last judgment in the brightness of his majesty. Jehoshaphat in Hebrew signifies *the judgment of God*. It is very probable, that the *Valley of Jehoshaphat*, i. e. of *God's judgment*, is symbolical, as well as the *Valley of Slaughter*, in the same chapter. From this passage the Jews and many Christians, have been of opinion, that the last judgment will be solemnized in the valley of Jehoshaphat. [Others expect that much slaughter and fighting will yet take place in this valley: no doubt but in the time of the Croisades many men of various nations fell in battle here.]

JEHOSHEBAH, יְהוֹשֻׁבָּה, ἰωσαβηβ, who is replenished and filled with the Lord; from שָׁבַח shubah, satisfy: or oath, or seventh, of the Lord; from שְׁבוּעָה shebuaah, oath, or seventh, and יָה jah, the Lord.

JEHOSHEBA, or Jehoshabeath, daughter of Joram, and sister of Ahaziah king of Judah; she married Jehoiada the high-priest: she saved Joash, then but a year old, from the fury of Athaliah, who murdered all the princes of the royal family. 2 Kings, xi. 1, 2, 3. See JOASH, JEHOIADA, and ATHALIAH.

JEHOVAH, יְהוָה, *self-subsisting*; from הָיָה hajah, to be.

JEHOVAH, the name of God, ineffable and mysterious, which God did not declare before Moses: I appeared says he to Abraham, and to Isaac, and to Jacob, by the name of God Almighty, ALSHADDAI; but by my name Jehovah was I not known to them. Shaddai signifies the self-sufficient (or all bountiful,) Jehovah signifies the self-existent, he who gives being and existence to others. When God declared to Moses, that he had not made known his name Jehovah, he did not mean, that former patriarchs had been ignorant of him, as God the creator, the self-existing; but, that he had not revealed this name, which so well expresses his nature, and by which he would afterward be invoked. It is true. Moses uses this name when speaking of times prior to this appearance, as Gen. iv. 26. the sons of Seth called themselves by the name of Jehovah; and Gen. xiv. 22. Abraham swore and lift up his hand to Jehovah.

And lastly, the Lord said to Abraham, *I am the God Jehovah that brought thee out of Ur of the Chaldees, &c.* Gen. xv. 7. But the reason is, that Genesis was written after God had revealed this name to Moses. He uses it in that book by way of anticipation, and because at the time when he wrote, the Jews used the name Jehovah; *i. e.* He followed the custom of his own time, not that of the patriarchs. *Vide* ABRAHAM, VII. *ad fin.*

When we pronounce Jehovah, we follow the crowd; for we do not know correctly the manner wherein this name of God should be pronounced. It is written with *jod*, ה *hé*, *vau*, ו *hé*, and comes from the verb *haiah*, *he has been*. The ancients expressed it differently. Sanchoniathon writes *Jevo*; Diodorus Siculus, Macrobius, Clemens Alexandrinus, Jerom, and Origen, pronounce *Jao*; Epiphanius, Theodoret, and the Samaritans, *Jabe* or *Jave*: we find likewise *Jahoh*, *Javo*, *Jaou*, *Jaod*. Lewis Capellus is for *Javo*; Drusus for *Jave*; Mercet for *Jehevah*; Hottinger for *Jehva*. The Moors call their God *Juba*, whom some believe to be Jehovah. The Latins probably took their *Jovis* or *Jovis Pater* from Jehovah. It is certain, that these four letters may likewise be expressed by *Javo*, *Jaho*, *Jaon*, *Jevo*, *Jave*, *Jehvah*, &c. and that the ancient Hebrews were not unacquainted with the pronunciation of it, since they recited it in their prayers, and in reading their sacred books.

But the Jews, after the captivity of Babylon, out of superstitious respect for this holy name, left off the custom of pronouncing it, and forgot the true pronunciation of it. I am of opinion, that the LXX were accustomed not to pronounce it, since they generally render it *Kyrios*, [as our English] the Lord. Origen, Jerom, and Eusebius, testify, that in their time the Jews left the name of Jehovah written in their copies with Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters, which shows their veneration for this holy name, and their fear lest strangers should discover and misapply it. These precautions, notwithstanding, did not hinder the heathen from misapplying it frequently. Origen, lib. i. *contra Celsum*, informs us, that they used it in their exorcisms and charms against diseases. Clemens Alexandrinus, *Stromat.* lib. v. relates, that those Egyptians who were permitted to enter the temple of the sun, carried the name of *Jaou* about with them. Trallian gives us some magic verses against the gout, wherein there is the name of *Jas* or *Jaath*.

Philo, *de Vita Mosis*, lib. iii. says, that after the punishment of the blasphemer, who was stoned to death in the wilderness, Lev. xxiv. 15, &c. God published a new law by Moses, importing

that, *Whoever curseth the Lord, he shall surely be put to death*. Thus the LXX and Theodoret read that passage; whereas the Hebrew and Vulgate read, *Whosoever cursed his Gods (Elohim,) shall bear the punishment of his sin: and he that blasphemeth the name of the Lord shall surely be put to death*. Philo adds, that this law of Moses is profoundly wise, and that the first part of his ordinance forbids blaspheming the false gods of the Gentiles; and the second requires, that the name of God should not be used unseasonably; that it is a crime worthy of death for any man to use this holy name negligently, and thereby to adorn and fill up his discourse. Josephus expresses himself with the same reserve concerning the name of God. He says, that God having appeared to Moses in the burning bush, revealed his name to him, *which he had never discovered to any man, and I, says he, am not permitted to mention*.

The Jews say, that after their return from the captivity, the name of God was pronounced only once a year, in the temple, on the great day of expiation; moreover, a noise was purposely made, when the high-priest pronounced it in the presence of a few chosen disciples, who might hear him without the people's hearing him. But after the destruction of the temple, they forbore entirely from pronouncing it; for which reason the true pronunciation of it is lost. The Jews never mention the sacred name of Jehovah, but substitute *Adonai*, or *Elohim*. St. Jerom has imitated them by translating Exodus vi. 3. *I have not discovered to them my name Adonai, instead of, my name Jehorah*. The modern Hebrews tell us, that Moses by virtue of the word Jehovah engraved on his miraculous rod, performed all the prodigies related of him, and that Jesus Christ, by the same virtue, wrought all his miracles, having while in the temple stolen the ineffable name, which he put into his thigh between the skin and the flesh. They add, that we might be able to do as much as they did, if we could attain the perfect pronunciation of this name. They flatter themselves that the Messiah will teach them this mighty secret. The *Tetragrammaton* is called by Josephus *Τὰ ἱερὰ γράμματα*, *το Φρικτον ὄνομα Θεῶν*—the sacred letters—the shuddering name of God. And Caligula in Philo swears to him and the ambassadors his associates, by the God who was to them *ἀπατανόμενος* of unknown unpronounceable name.

The Jews believe, that whoever knows the true pronunciation of Jehovah, or the name with four letters, the *Tetragrammaton*, cannot fail of being heard by God; that if they have not the happiness to be heard at this day, it is owing to their ignorance of the true pronunciation; that Simon

the Just, the high-priest, was the last who was acquainted with it; that after his death the number of profane persons increasing, and abusing this divine name, others forbore to pronounce it; and substituted another composed of twelve letters, which the high-priest pronounced when blessing the people. Tarphon, a famous rabbin (believed to be the Tryphon, against whom Justin Martyr argues in his dialogue) relates, that one day drawing near the priest to hear his benediction, he perceived that he did not pronounce distinctly the twelve letters, only muttering while the Levites sung: that this proceeded from the multitude of profane persons, to whom it was not prudent to discover this sacred name, lest they should abuse it. The Talmud denounces terrible curses against those who pronounce it; they scruple even the attempt; and pretend that angels have not this liberty.

The very heathen seem to have had some knowledge of this great, ineffable name. We have an oath in Pythagoras' golden verses, By him who has the four letters; ΤΕΤΡΑΚΤΥΣ. Vide Selden de Diis Syr. Syntag. 11. cap. 1. On the frontispiece of a temple at Delphi was inscribed, says Eusebius, Præpar. lib. xi. cap. 11. Plutarch, Tract. de E. inscript. forib. templi Delph. tom. 2. page 384. *Thou art.* The Egyptians on one of their temples inscribed, *I am.* The heathen had names of their gods, which they did not dare to pronounce. Cicero produces an example in his catalogue of the heathen deities. Lucan says, the earth would have trembled had any one pronounced them:

— an ille
Compellendus erit quo nunquam terra vocato
Non concussa tremit.

The name of Romulus was written in the public records like that of Jehovah among the Jews, with the four consonants which compose it. But this, not so much out of respect, as out of fear lest any one should call away the tutelary gods of their city, says Pliny, lib. xxviii. cap. 2. *Constat ideo occultum (nomen) in cuius Dei tutela Roma esset, ne qui hostium simili modo evocarent.*

The Jewish cabalists have refined very much on the name Jehovah. They remark, for example, that in Genesis, Moses calls God Elohim, while speaking of the creation of the world; but after he had finished the creation, he calls him Jehovah, meaning, say they, that in the beginning God seemed, in some sort, imperfect, while producing beings by parts, and piecemeal, but after he had concluded his work, he took the name

of Jehovah, which is a name of infinite perfection. To this they refer the words of Deuteronomy, xxxii. 4. *The work of the Rock is perfect, or rather the work of God, this almighty Rock is perfect.*

The letters which compose this adorable name abound with mysteries. *Jod*, the first letter, denotes *the thought, the idea* of God; to this light no man can approach; the eye of man hath not seen, nor the mind of man comprehended it; of this Job spoke, *Seeing it is hid from the eyes of all living, &c.* The *He*, the last of the four letters, discovers the unity of God and the creator. From thence issue the four rivers of Paradise, *i. e.* the four majesties of God, which the Jews call *Schekinah*.

The name of God includes all things. He who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world; other names and surnames of the Deity are ranged about it, like officers and soldiers about their king and general; from this they receive their orders, and obey. This is the fountain of graces and blessings; the channel through which God's mercies are conveyed to men. He who knew all the mysteries of God's name, would be ignorant of nothing in all the ways of his justice and providence.

Mussulmen frequently use the name *Hu*, or *Hou*, which has almost the same signification as Jehovah, *i. e.* *He, who is.* They place this name in the beginning of their rescripts, passports, and letters-patent; they pronounce it often in their prayers; some repeat it so frequently, and so vehemently, crying out with all their strength, *hou, hou, hou*, that at last they are stunned, and fall into fits, which they call *ecstasies*. But the great name of God is *Allah*, which they pronounce often, and in which they have great confidence. They say that by virtue of this name, Noah made the ark float up and down as he pleased; that Japheth engraved it on a precious stone, which he left to his sons; and by the help of this he could bring down rain when he thought proper. By this very name they say Jesus Christ wrought his miracles. Among the Arabians, and all Mahometans, the name of Allah corresponds with the Elohim and Adonai of the Hebrews, and even that of Jehovah, which is called ineffable.

JEHOZABAD, יהוזבד, *portion of the Lord*; from זבד *zabad*, *portion*, and יה *jah*, *the Lord*.

1. **JEHOZABAD**, the son of Shomer, one of the murderers of Joash king of Judah, 2 Kings, xii. 21. A.M. 3165; ante A.D. 839.

II. JEHOZABAD, of Manasseli, one of David's gallant officers. 1 Chron. xii. 4.

III. JEHOZABAD, son of Obedom, a Levite, a porter of the tabernacle, 1 Chron. xxvi. 4.

IV. JEHOZABAD, general of Jehoshaphat's army, 2 Chron. xvii. 18.

JEHOZADAK, son and successor of Seraiah, high-priest of the Jews, 1 Chron. vi. 14, 15. Ezra iii. 2. It does not appear that he ever exercised the high priesthood. He died at Babylon. But his son Joshua or Jesus, returned from the captivity, and took upon him that dignity after rebuilding the temple. Ezra iii. 2; viii. 2; x. 18, &c. A.M. 3468; ante A.D. 536.

JEHU, יהוא, *himself*; from the pronoun הוא *hua*: otherwise, *who exists*; from יהיה *harah*.

I. JEHU. The prophet Jehu, son of Hanani, was sent by God, about A.M. 3073, or 3074; ante A.D. 931, or 932; to Baasha king of Israel, to predict punishment for his misdeeds, 1 Kings, xvi. 1. *Him that dieth of Baasha in the city, shall the dogs eat; and him that dieth of his in the fields, shall the fowls of the air eat.* The Vulgate adds, that Baasha incensed at this liberty of Jehu, put him to death: but the Hebrew text says only, *Jehu having declared to Baasha what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of Jeroboam; for this he slew him.* It is not expressly mentioned whether Baasha slew Jehu, or the Lord slew Baasha. What makes the latter more credible, is, that about thirty years after the death of Baasha, we see again Jehu, son of Hanani, sent by God with reproaches to Jehoshaphat king of Judah, 2 Chron. xix. 1, 2, &c. Certainly, if Jehu had been put to death by Baasha, he could not have appeared so long afterward before Jehoshaphat. Some will have it, that there were two persons named Jehu, sons of Hanani: but I should choose to say, that in the first passage the death of Baasha, not that of Jehu, is intimated, rather than multiply persons without necessity. It is said, 2 Chron. xx. 34. Now the rest of the acts of Jehoshaphat first and last, behold they are written in the book of Jehu, son of Hanani, who is mentioned in the book of the Kings of Israel. *From whence it appears, that the prophets employed themselves in recording the transactions of their times, and that what Jehu had written of this kind, was thought worthy to be inserted in the Memoirs, wherein the several events were registered, which daily happened in every prince's reign.* See Theodor. Prefat. in 1 Kings.

II. JEHU, son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram king of Israel was appointed by God to reign over Israel,

and to punish the sins of the house of Ahab. The Lord had ordered Elisha to anoint Jehu, 1 Kings, xix. 16. which order was executed by one of the sons of the prophets, 2 Kings, ix. 1, 2, 3, &c. The Lord declared his will to Elisha concerning Jehu, A.M. 3097; ante A.D. 907; but Jehu was not anointed till A.M. 3120; ante A.D. 884, twenty-three years after the order given to Elisha. Jehu was at Ramoth-Gilead, besieging the citadel of that place, with the army of Israel, when a young prophet entered, who took him aside from among the officers, and when they were alone in a chamber, poured oil on his head, and said, "Thus saith the Lord, I have anointed thee king over Israel, thou shalt extirpate the house of Ahab, and avenge the blood of the prophets shed by Jezebel." The prophet instantly opened the door and fled; Jehu returning to the officers, they inquired what might be the business? He declared to them what had passed. Whereupon they rose up, and each taking his cloak, they made a kind of throne for Jehu, and sounding the trumpets, cried, "Long live King Jehu."

Joram, king of Israel, was at this time at Jezreel, Joram cure for wounds received in besieging Ramoth. Jehu ordered that no one should leave the army, which he quitted instantly, in order to surprise the king at Jezreel. Joram sent to meet him an officer, and a second; at last Joram came himself, riding in his chariot, with Ahaziah, king of Judah, who also was in his chariot; and they met Jehu in the field of Naboth of Jezreel. Joram asked him, "Is it peace, Jehu?" and he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Joram immediately turning, said to Ahaziah, "We are betrayed." Jehu drew his bow, smote Joram between his shoulders, and pierced his heart. Then he commanded his body to be thrown into the portion of Naboth the Jezreelite, to fulfil the prediction of the prophet Elijah. *Vide AHAZIAH.*

Jehu went afterward to Jezreel, where was Jezebel. As he entered the city, Jezebel, who was at her window, said to him, "Can he who has killed his master hope for peace?" Jehu, lifting up his head, and seeing her, commanded two or three eunuchs, who were above, to throw her out of the window, which they did, and she was trampled to death under the horse's feet; after which she was devoured by dogs; so that when Jehu sent to have her buried, they found only her bones. 2 Kings, x. 1, 2, 3, &c. *Vide FRAGMENT, No. 53.* After this, Jehu commanded the inhabitants of Samaria to slay all the late king's children, and to send him their heads; then he slew all Ahab's

relations, and friends, the great men of his court, and his priests, who were at Jezreel.

After this, going to Samaria, in the way he met with the relations of Ahaziah, king of Judah, who were going to Jezreel to salute the king and queen's children, of whose death they were ignorant. Jehu ordered to massacre them all, forty-two. A little farther, he found Jehonadab, son of Rechab, and taking him into his chariot, he said to him, "Come with me, and see my zeal for the Lord." At Samaria, he slew all who remained of Ahab's family, not sparing one. Then assembling the people of Samaria, he said, "Ahab paid some honours to Baal, but I will pay him greater, collect now all the ministers, priests, and prophets of Baal, for a great festival." When they were all in Baal's temple, he commanded to give them all habits, and to take particular care, that there was no stranger among them. After which he ordered his people to slay them every one. The statue of Baal was pulled down, broken, and burnt: the temple itself was destroyed, and made a privy.

The Lord promised him, that his children should sit on the throne of Israel to the fourth generation. But Scripture accuses him of following the sins of Jeroboam, son of Nebat, and the prophet Hosea, i. 4. threatens him, *Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, &c.* Jehu had indeed been the instrument of God's vengeance on the house of Ahab, but in what he had done he had been impelled by the spirit of animosity, and ambition. He had followed his own passion, rather than the will of God. He had not kept within due bounds. God therefore, while he rewards his obedience, punishes his injustice, ambition, idolatry, and the blood unjustly spilt by him. He reigned twenty-eight years over Israel, and Jehoahaz his son reigned in his stead. 2 Kings, x. 35, 36. The four descendants of his family who governed after him, were Jehoahaz, Joash, Jeroboam II. and Zachary. The reign of Jehu was perplexed with war against Hazael, king of Syria, who ravaged the frontiers of Israel, and wasted the whole country beyond Jordan, and the tribes of Manassah, Gad, and Reuben. We do not know when this war commenced, probably early in Jehu's reign, when Hazael, having intelligence that Jehu had quitted Ramoth-Gilead, fell upon this country, and subdued it.

III. JEHU, fourth son of Rehoboam, king of Judah, and Abihail. 2 Chron. xi. 19.

IV. JEHU, son of Obed, and father of Azariah, 1 Chron. ii. 38.

JEHUBBAH, יחבה, ἱαβα, *secret, hidden*; from

חבה *chaba*: otherwise, *friendship, affection*; from חבב *chabab*.

JEHUCAL, יהוכל, *every thing of the Lord*; from כלל *calal*, *all*; or *perfection and consummation of the Lord*; from calal, and יה *jah*, the Lord.

JEHUD, יהד, *he that praises*.

JEHUDI, יהודי, *God is my praise*.

JEHUDIJAH, יהודיה, *the praise of the Lord*.

JEIEL, יעאל, *God has taken or driven him away*; from יאה *jahah*.

I. JEIEL, a Levite of Gibeon. 1 Chron. ix. 35.

II. JEIEL, of Reuben, 1 Chron. v. 7.

JEKAMEAM, יקמיעם, ἱακμεαμ, Vulgate, *Jecmaan, resurrection, or confirmation, or vengeance of the people*; from קום *kum*, and ע *y* *ham*, the people.

JAKAMEAM, fourth son of Hebron. 1 Chron. xxiii. 19.

JEKAMIAH, יקמיה, *resurrection, or confirmation of the Lord*; from קום *kum*, to rise; and יה *jah*, the Lord.

JEKAMIAH, son of Shallum, of Caleb's family, 1 Chron. ii. 41.

JEKUTHIEL, יקותאל, *God is my hope*; or the hope of God; from קוה *kavah*, to hope, to wait for: otherwise, *assembly of God*; from the same, and אל *el*, God.

JEMIMA, יממה, *handsome as the day*; from יום *jom*, the day.

JEMINI, ימיני, ἱεμινι, *my right hand, or which is on the right hand*; from ימן *jamin*, the right hand.

JEMINI. This word is generally placed for Benjamin. Thus it is said that Gera, father of Ehud, was son of Jemini, i. e. of the tribe of Benjamin. Judg. iii. 15. And of Saul, it is said, he was son of a man of Jemini, i. e. of the tribe of Benjamin, 1 Sam. ix. 1. The land of Jemini is the land of Benjamin, 1 Sam. ix. 4. Jemini in Hebrew signifies *my right hand*. This name Jacob gave his son, whom Rachel called Benoni, or the son of my sorrow. Vide BENJAMIN.

JEMINEUS, ἱεμινι, a man of Jemini, or descendant of Benjamin, 2 Sam. xx. 1.

JEPHTHAH, יפתח, *he that opens, or he will open*, from פתח *pathach*, to open.

JEPHTHAH, judge of Israel, and successor to Jair in the government, was a son of Gilead by one of his concubines, Judg. xi. 1, 2. Vide CONCUBINE. Gilead, having married a lawful wife, and having had children by her, these children drove Jephthah from his father's house. Jephthah retired into the land of Tob, where he became captain of a band of rovers. At that time the Israelites beyond Jordan, being pressed by the Ammonites, desired assistance from Jephthah, offering that he should command them. Jeph-

thah reproached them with their injustice to him when he was forced from his father's house; but told them he would succour them, provided that at the end of the war they would acknowledge him for their prince. A.M. 2817; ante A.D. 1187.

Jephthah having been acknowledged prince of Israel, in an assembly of the people, sent to the king of the Ammonites, saying, "Why art thou come to ravage my country?" The Ammonite answered, "Because when Israel came out of Egypt, they seized my country," &c.

Jephthah, filled with a divine spirit, began to assemble his troops, and went over all the land of Israel beyond Jordan. He also vowed to the Lord, that if he were successful against the Ammonites, he would offer up a burnt-offering, and whatsoever should first come out of his house to meet him. Jephthah vanquished the Ammonites, and ravaged their land: but as he returned to his house, his only daughter came out to meet him, with timbrels and dances, and thereby became the subject of his vow.

The tribe of Ephraim, jealous of Jephthah, passed the Jordan in a tumultuous manner, complained, that he had not invited them to share in this war, and threatened to fire his house. Jephthah answered, that he had sent to desire their assistance, but they did not come. Jephthah did more than reply, he assembled the people of Gilead, gave the Ephraimites battle, and defeated them. The conquerors made themselves masters of the fords of Jordan, and when an Ephraimite desired to go over, the Gileadites asked, "Art thou a Ephraimite?" If he replied, "No;" they said, pronounce then *Schibboleth*, (which signifies an ear of corn) but if instead of *Schibboleth*, he said *Sibboleth*, without an aspiration, he was immediately taken and killed. There were 42,000 men of Ephraim killed that day.

We know nothing more in particular concerning Jephthah; he judged Israel six years, and was buried in the city of Mizpah, in Gilead, Judg. xii. 7. St. Paul, Heb. xi. 32. places him among the saints of the Old Testament, whose faith had distinguished them. The fable of Iphigenia, daughter of Agamemnon, seems to have been borrowed from the history of Jephthah, and his daughter.

There is something so extraordinary in Jephthah's vow, that notwithstanding Scripture mentions it in clear terms, yet difficulties perplex commentators.

The Spirit of the Lord came upon Jephthah, says the sacred writer, Judg. xi. 29, 30, 31, &c. and he passed over Gilead and Manasseh; no doubt to gather troops, and form an army against the Ammonites. And he made a vow unto the Lord, and said, If thou shalt without fail deliver the

children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.

Observe, he does not say,—the first thing, the first animal, but—the first person: he does not say, barely, that he will vow, consecrate, or offer him to the Lord, but adds that he will offer him up.—*Eum holocaustum offeram Domino*. This is the true meaning of the text, and the fathers so explained it.

Yet, notwithstanding, some modern interpreters translate thus: *And the thing which shall go forth out of the doors of my house when I return in peace from making war with the Ammonites, that shall be the Lord's, and I will offer it up to him for a burnt-offering*. Jephthah, say they, vows to God whatever should come forth to meet him, whether man or beast, but not in the same manner: i.e. if it be a man or woman, I will consecrate them to the Lord; if it be an unclean animal, for example, a dog, I will kill him, or redeem him. Would he have dared, say they, to have offered a dog? Could Jephthah be ignorant, that the sacrifice of human victims was odious to God? Would not the principal men of the nation, and the priests, have opposed such a sacrifice? supposing that Jephthah had devoted his daughter, was he ignorant of the law which allowed him to redeem her for a moderate sum of money? *He who shall have vowed his life to the Lord, shall pay the price that shall be ordained: a man fifty shekels; a woman thirty, &c. Lev. xxvii. 2, 3.*

It may be replied, 1. That they who allege this, wrest the meaning of the text, which says expressly, *That he who should come out to meet him should be the Lord's, and should be offered up for a burnt-sacrifice*. He speaks of a person, not of a beast. 2. No one pretends to justify either this precipitate vow of Jephthah, or his literal execution of it: it is allowed, that this vow was not according to knowledge, and that God did not require such a victim. He had done much better had he asked forgiveness, and imposed on himself, with the advice of the high-priest, &c. some penalty proportioned to his fault. 3. The redemption of things devoted which the law permits, is not of things devoted by *anathema*, but of such only as are devoted simply; in the former case they are not redeemable. *No devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, . . . shall be sold or redeemed . . . none devoted which shall be devoted of men shall be redeemed; but shall surely be put to death. Lev. xxvii. 28, 29.*

The fathers and many learned commentators have made no difficulty to own, that Jephthah did really offer up his daughter for a burnt-sacrifice. Josephus, Antiq. lib. v. cap. 9. expressly says he did, συγχωήσας δὲ τὸν κατὰ προεῖρημένον χρόνον μετὰ τέτον διελθόντα θυῖσας τὴν παῖδα ὠλοκαύτωσε. The Chaldee paraphrast says, *He sacrificed her without consulting the high-priest; and that if he had consulted him, he would have redeemed his daughter with a sum of money.* St. Ambrose, de Offic. lib. iii. cap. 12. deplores the cruelty of Jephthah's promise, and the rigorous execution of his vow. St. Austin, qu. 49. in Judic. disapproves the conduct of Jephthah, and says, that in this particular he did what was forbid by the law. *Fecit quod ex lege vetebatur, et nullo speciali jubebatur imperio.* St. Jerom believes, that God permitted the performance of it, to punish this imprudent father for his temerity: *ut qui im-prospectè voverat, errorem votorum in filie morte sentiret.* Hieron. lib. 1. contra Jovinian.

St. Chrysostom, Homil. 14. ad. pop. Antioch. observes, that God, by his all-wise providence permitted this father really to put his daughter to death, thereby to restrain those who might be too easily induced to make such promises: to inspire men with circumspection, and to restrain them from rash vows and promises. Justin, the martyr, and Theodoret, looked on this action in the same view. Others, not satisfied with supposing the sacrifice of Jephthah's daughter to be a certain fact, have approved and praised it. The author of Questions to the orthodox, printed in Justin's name, doubts not but that his piety, which induced him to sacrifice his daughter, engaged the apostle to place him among the righteous. St. Jerom, Ep. ad. Julian. expresses himself after the same manner: *Jephthe obtulit filiam virginem, & idcirco in enumeratione sanctorum ab apostolo ponitur.* He says, in Jer. cap. xvii. That if the sacrifice be not laudable, at least the spirit and intention deserve approbation. *Non sacrificium placet, sed animus offerentis.* St. Ambrose does not accuse him for having executed his promise; but pities him for being under such an unhappy necessity, as not to be able to fulfil his vow, but by parricide. *Non possum accusare virum, qui necesse habuit implere quod voverat; sed tamen miserabilis necessitas, quæ solvitur parricidio.* St. Thomas acknowledges, that the faith and devotion, which inclined him to make this vow, proceeded from God, and that this was the apostle's motive for placing him among the righteous; but that which quite spoiled his action was his suffering himself to follow his own particular motion, in executing what he had too rashly promised.

After all, this matter depends on the acceptance of a single particle, which is taken for either AND, or, OR; LXX, for the same Hebrew particle may signify either:—*q. d.* “Whatever comes to meet me, I will devote to the Lord—OR—I will offer him up a burnt-sacrifice:”—Otherwise, we may read—“Whatever comes to meet me I will devote to the Lord; AND, *i. e.* ALSO, I will offer up to him a burnt-sacrifice:”—or, AND I will offer up to him that which comes out of my house: as CALMET before.

We ought farther to notice that Jephthah's rashness had time to cool—since his daughter went *two months* into the country to bewail her virginity, (where, we observe, it is not said her sacrifice,) *i. e.* her consecration to God, which obliged her to remain single, without posterity, &c. Moreover, the Israelite women went yearly four times to mourn for—rather WITH—the daughter of Jephthah: to lament her seclusion from the world, and the hardship of her situation, as cut off from domestic life and enjoyment. Now if in the course of two months nobody could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family (as his only child) and to the world by her seclusion, if the Israelite women went to condole *with* her.

Observe, also, it is not said afterward, that he sacrificed her, but, “he did with her according to his vow:” it is added, *she knew no man*; now, if she was sacrificed, this remark is frivolous, but if she was consecrated to perpetual virginity, this idea coincides with the visits of the Israelitish women. Were there at this time women attendants at the tabernacle? as CALMET always supposes:—did she join their company?]

JEPHUNNEH, פנה, *he that beholds*; from פנה *phanah*, *he beheld*.

I. JEPHUNNEH, father of Caleb, of Judah, Numb. xiii. 6, &c.

II. JEPHUNNEH, son of Jether, or Jethran, of Asher. JERAH, ירח, ירחא, or *Jare*, the moon, or month: from ירח *jarach*: otherwise, *to scent or smell*, from ירח *rich*.

JERAH, fourth son of Joktan. Gen. x. 26.

JERAHMEEL, ירחמאל, *mercy of God*; from ירח, *racham*, and אל, *God*: according to the Hebrew and Syriac, *the love of God*.

I. JERAHMEEL, son of Kish, 1 Chron. xxiv. 29.

II. JERAHMEEL, eldest son of Hezron, of Judah. Jerahmeel was brother of Chelubia and Ram. His sons were Ram, Bunah, Orien, Ozem, Abijah, and Onam. 1 Chron. ii. 9, 25, 26, 27.

III. JERAHMEEL, commanded by king Jehoiakim to seize Baruch and Jeremiah, Jer. xxxvi. 26.

IV. JERAHMEEL, a district in Judah, south ; possessed by the descendants of Jerahmeel, the son of Hezron. 1 Sam. xxvii. 10 ; xxx. 29. David told Achish that he invaded the country of Jerahmeel, while he was ravaging the territories of the Amalekites, Geshurites, and Jezrites.

JEREMAI, יֵרֵמְיָהּ, *isēmiā*, my height, my elevation, from רוּם *rum*, elevation, and the pronoun *i*, my : otherwise, *he that fears* ; from יָרָה *jare* : or *that rejects the waters* ; from רָמָה *ramah*, to reject, and מַיִם *majim*, waters.

JEREMIAH, יֵרֵמְיָהּ, *isēmiā*, exaltation or grandeur of the Lord : or *who exalts*, or *gives glory to the Lord* ; from רָמָה *ramam*, to lift up, and הָיָה *jah*, the Lord.

JEREMIAH, son of Hilkiah, of a priestly family, was native of Anathoth, a village of Benjamin, Jer. i. 1. Before his birth, he was destined to be a prophet. When God first sent him to speak to the kings and princes, the priests and people of Judah, he excused himself, alleging his youth. This was in the fourteenth year of his age, and the thirteenth year of Josiah. A.M. 3375 ; ante A.D. 629. He prophesied till after the destruction of Jerusalem by the Chaldees, A.M. 3416, and he died, as is believed, in Egypt, two years after.

Jeremiah preached, *virā voce*, till the fourth year of Jehoiakim, king of Judah. When God called Jeremiah to the prophetic ministry, he discovered to him, that he should suffer much from the Jews ; but at the same time he promised to make him as a wall of brass against the kings, princes, and people of Judah. He likewise shewed him, under the figure of a branch of an almond-tree, and that of a pot heated by fire blown up by a vehement north wind, that Judea was threatened by a very great and near calamity, from the Chaldeans. Jer. i. 14, 12. &c. We may say, that this is the general subject of his prophecies. They turn on the sins of Judah, and their punishment by Nebuchadnezzar.

The prophet begins with a sharp invective against the disorders of Judah, during the first years of Josiah's reign, wherein these prophecies were pronounced, and before that prince had reformed his dominions ; which he did in the eighteenth year of his reign. Jer. chap. ii. iii. iv. v. vi. vii. viii. &c. During this time Jeremiah endured great persecutions, 2 Kings, xxiii. 4, 5, 6, &c. His very relations and fellow-citizens of the little town of Anathoth, threatened to kill him, if he continued prophesying. But he threatens them too, that they should perish by the sword, or by famine, chap. xii. xiii. xiv. xv. xvi. There was

a famine at this time in the land, as one effect of divine wrath. About this time, God forbade the prophet from taking a wife, and having children in Jerusalem, from entering any house of mirth and feasting, or any house of mourning, to comfort those in sorrow.

It is our opinion, that under the reign of Shallum, the son of Josiah, Jeremiah received God's orders to go to a potter's house, chap. xvi. xvii. xviii. where he observed a pot which broke in the potter's hands, who immediately made another of the same clay ; Jeremiah represented this as an indication of Judah's reprobation, in whose place God would raise up another people. To render this prophecy more striking, he was commanded to take an earthen pitcher, and to break it before the priests and elders of the people in the valley of Hinnom. From whence he went up to the temple, where he confirmed all he had said. Pashur, captain of the temple, seized and confined him in a prison belonging to the temple, till the next day. Then he told Pashur, that he, his sons, and his friends, should be carried into captivity.

Jehoiakim, king of Judah, having succeeded Shallum, Jeremiah told him, chap. xxii. that if he would be steadfast in fidelity to God, there should still be kings of Judah in his palace, with all the lustre of their dignity ; but if he persevered in his irregularities, God would reduce that place to a wilderness. As Jehoiakim, instead of reforming, abandoned himself to cruelty and avarice, and to raising of costly buildings, Jeremiah threatens him with a miserable death, deprived of the honours of burial. He farther foretells against Coniah, the brother of Jehoiakim, that he should be delivered to the Chaldeans, and never should any prince of his family sit on the throne of Judah, chap. xxiii. Shallum reigned about three months. Jehoiakim was put in his place the same year, A.M. 3394. The prophecies of Jeremiah against Jehoiakim may have been pronounced A.M. 3395.

About this time Jeremiah going up to the temple foretold the destruction of it. Whereupon the priests seized him, and declared he deserved to die. The princes being come thither to judge him, Jeremiah undauntedly told them that he had said nothing but by God's order ; and that unless they were converted, they would soon see the accomplishment of his menaces. This discourse affected his judges ; they dismissed him, and justified him by the example of the prophet Micah, who had foretold the same event under king Hezekiah, without suffering for it.

Before the fourth year of Jehoiakim, Jeremiah had prophesied against several people bordering on Judea, chap. xlv. xlvii. xlviii. xlix. against the Egyptians, Philistines, Tyrians, Phœnicians, Edomites, Ammonites, Moabites; against Damascus, Kedar, Hazor, &c. (for Jeremiah was appointed prophet of the Gentiles; *Prophetam in gentibus dedit*; as St. Paul was apostle of the Gentiles.) The prophet threatens all these people that they should drink the cup of God's wrath. This prophecy was not perfectly fulfilled till after the destruction of Jerusalem by the Chaldeans.

In the fourth year of Jehoiakim, Nebuchadnezzar besieged Jerusalem, took Jehoiakim and others, among whom was Daniel. He designed to carry them all to Babylon; but he set Jehoiakim at liberty, and sent the other captives thither. In this year Jeremiah positively foretold the captivity of the Jews, and its duration for seventy years, after which God would punish the Chaldeans and Babylonians in their turn.

In this year likewise, the prophet was ordered to write what had been revealed to him, from the thirteenth year of Josiah, to this time, chap. xxxvi. He dictated his prophecies to Baruch, and directed him to read them in the temple, himself being in fetters by the king's command. Baruch, in the fifth year of Jehoiakim went to the temple, and on the great day of expiation, read before the concourse of people the unwelcome predictions of Jeremiah. The king was informed of all, and Baruch was examined concerning the manner, wherein this volume was dictated by Jeremiah. The king heard three or four columns of it read; then being angry, he cut it with a penknife, and threw it into the fire, commanding Baruch and Jeremiah to be seized. Jeremiah received orders to dictate a second time to Baruch what was thus burnt, and God added many new things.

Jeremiah one day, by God's order, brought the Rechabites into the temple, and presented wine to them. They declined drinking it, saying, that Jonadab, their ancestor, had forbid them; also that he allowed them to lodge in tents only, adding, that necessity alone had impelled them to enter the city, the Chaldeans being masters of the country, and not suffering them to live there. From this circumstance we judge, that this was during the siege of Jerusalem, in the seventh and last year of Jehoiakim. Jeremiah took occasion from this to reproach the Jews with their little submission to God's laws, while the Rechabites shewed so much to the orders of their ancestor.

Some little time after, Jehoiakim was taken, killed, and thrown by the Chaldeans into a common

sewer. His son Jehoiachin succeeded, and reigned three months only: he too was taken by the Chaldeans, and carried captive to Babylon. After Jehoiachin, Zedekiah reigned till Jerusalem was taken by the Chaldeans.

The countries of Moab, Ammon, Edom, Tyre, and Sidon, sent ambassadors to Zedekiah in the beginning of his reign. To each of these ambassadors, Jeremiah gave a yoke to carry to their masters, with orders to tell them from God, that whosoever should refuse submission to Nebuchadnezzar, should be compelled to it. Jeremiah said the same to Zedekiah: and as the prophet wore bonds and yokes on his neck, hinting to the Israelites their approaching captivity, Hananiah, a false prophet, laid hold of these, and breaking them publicly, said, "Thus will the Lord break the yoke which Nebuchadnezzar would impose on the Jews." As Jeremiah was retiring, God secretly directed him to return, and tell Hananiah, that "instead of the wooden yoke which he had broken, king Nebuchadnezzar would put on them another of iron: and since you abuse the name of God with your lies, you shall die before the end of this year." Accordingly he died within two months.

We are of opinion, that in the reign of Zedekiah, Jeremiah received God's orders to go to some cavern near the Euphrates, and hide there a linen girdle. Some time afterward he returned to the same place, and found the girdle all rotted; prefiguring God's desertion of Judah, which heretofore he had valued as a girdle. In the fourth year of the same prince, Seraiah, Baruch's brother, being sent to Babylon, probably to desire of Nebuchadnezzar the restitution of the vessels belonging to the temple, Jeremiah gave him his prophecies against Babylon, with directions to read them to the captive Jews, then to fasten them to a stone, and throw them into the river Euphrates, chap. l. li. 1, 2—59, 61, 62. Jeremiah wrote again to the same captives, by Gemariah, whom the king sent to Babylon, advising them to settle in that country, to build houses and marry there, because their captivity was to last seventy years. Shemaiah, at Babylon, wrote to Zephaniah, one of the chief priests, and reproved him for permitting Jeremiah to write these things. Zephaniah read the letter to Jeremiah, and this prophet wrote again to the captives of Babylon, and foretold to Shemaiah, that he should die in captivity, and that neither he, nor any of his posterity, should see the deliverance of Judah.

While Nebuchadnezzar was besieging Jerusalem, in the tenth year of Zedekiah, Jeremiah, who was

continually prophesying adversities, was imprisoned in the court of the palace. Hanameel, son of Jeremiah's uncle, visited the prophet, and told him, that the right of redeeming such a field at Anathoth was his. Jeremiah bought the field, sealed the writings, and paid the money for it. He committed the writings to Baruch, to keep them, because, added he, the time will come, when this land will be again cultivated and inhabited. *Vide* FRAGMENT, No. 80.

During the siege, the king and the inhabitants of Jerusalem liberated their slaves, because it was a sabbatical year; but Nebuchadnezzar having left the siege, to oppose the king of Egypt, who advanced to its relief, the king and people took their slaves again, regardless of their word, or of the law of God. Jeremiah hereupon threatened them terribly. After the siege was suspended, his liberty was given him, and Zedekiah sent to him, recommending himself to his prayers. The prophet sent the king word, that Nebuchadnezzar would return against the city, that he would take it and reduce it to ashes. When he was retiring to Anathoth, the place of his nativity, the guards seized him, as a deserter, and the princes threw him into a dungeon, where his life was in great danger. Zedekiah some time afterward released him from this place, and ordered bread for him every day while there should be any in the city.

Nebuchadnezzar returning to the siege of Jerusalem, and this prophet continuing to foretell calamities, the great men of Jerusalem complained to Zedekiah, who permitted them to do what they pleased with Jeremiah. They let him down into a muddy well, where the prophet must have soon perished, if Ebedmelech had not told the king, who commanded him to be taken out; but he was kept in the court of the prison till the city was taken.

Jeremiah with other captives was carried to Ramath; but as Nebuchadnezzar had charged Nabuzaradan, his general, to give Jeremiah his liberty, Nabuzaradan gave him the choice of going to Babylon, or staying in Judea. The prophet chose the last, and went to Gedaliah at Mizpah. Here they lived in security, when Ishmael, son of Nethaniah, with ten men, murdered Gedaliah.

Johanan having got together as many Jews as he could at Bethlehem, they consulted Jeremiah, whether they should stay in Judea, or retire into Egypt, chap. lxii. The prophet desired time to consult God; after ten days he answered them, that if they went into Egypt, they would there perish by the sword, famine, and pestilence; if they continued in Judah, God would preserve them. The principal of the people asserted,

that this answer proceeded not from God, but from Baruch, to divert them from going into Egypt. They resolved therefore to go thither, and compelled Jeremiah and Baruch to accompany them. Here this prophet uttered several predictions against the Jews and Egyptians—that Nebuchadnezzar would invade the country; he described the very place where he would erect his throne;—and he threatened the king of Egypt, that God would give him into the hands of the Chaldeans, as he had given Zedekiah.

Several of the ancients maintain, that Jeremiah was put to death at Taphnis in Egypt, by the Jews, who were enraged at his menaces and reproaches; and they explain Heb. xi. 37. *They were stoned*, as relating to his death. Some Rabbins think he returned into Judea, others that he died in Babylon. Besides the book of his prophecies, we have his Lamentations in five chapters, which are mournful songs composed on occasion of those calamities which befell Jerusalem by the Chaldeans. This opinion we think is the best founded. Others think Jeremiah composed these songs on the death of king Josiah. It is certain that he wrote Lamentations on that subject, 2 Chron. xxxv. 25. but they have not come down to us. He is said likewise to be the author of Psal. cxxxvii. and some assert that he with Ezekiel composed Psalm lxxv. Some authors affirm that he compiled the two books of Kings, because the last chapter of Jeremiah is the same with the last chapter of the second book of Kings. But the reason is, the last chapter of Jeremiah was taken from the second book of Kings, as a supplement to his prophecy. There are citations in 2 Maccabees, ii. 3. from writings of Jeremiah, which were extant A.M. 3880; *ante* A.D. 124. The fathers often cite Baruch under the name of Jeremiah, because Baruch is generally mentioned at the end of his master's prophecies.

It is said, 2 Macc. xv. 13. that Jeremiah appeared after his death to Judas Maccabeus with that holy high-priest Onias, and gave him a sword of gold, very bright and glittering, saying, *Take this holy sword, the gift of God, with which thou shalt wound the adversaries.* At the same time Onias shewing him Jeremiah, said, *This is a lover of the brethren, who prayeth much for the people and for the holy city.*

The Alexandrian chronicle relates, that Jeremiah when in Egypt, foretold to the priests, that their idols would be overthrown by an earthquake, when the Saviour of the world should be born, and lying in a manger; from that time they had a virgin represented with a child lying in a manger, and paid divine honours to it. King Ptolemy asking the priests the reason of this, they told him what Jeremiah had prophesied. This

Chronicle adds, that Alexander the Great visiting this prophet's tomb, and being informed of his predictions concerning his person and conquests, ordered his body to be removed to Alexandria, and a magnificent monument to be erected for him. John Mosehus, in his *Pratum Spirituale*, cap. 17. likewise relates this circumstance, adding, that Jeremiah was very much honoured in that part of Alexandria, called Tetrachya.

Eusebius, cited in Eusebius, offers some particulars of the life of Jeremiah, of equal uncertainty. We read, 2 Maccabees, ii. 4, 5, 6. that Jeremiah having taken the sacred fire, concealed it in a cistern, where, when the Jews returned from the captivity, they found only some muddy water, which however became inflamed when poured on the altar: and that he removed the tabernacle and the ark to mount Nebo, and hid them in a cave, where they remain to this day.

Jeremiah all his life suffered the ill-treatment of the Jews, whose irregularities he reproved. Ecclesiasticus, xlix. 7. in the encomium of this prophet, seems to draw his character from the persecutions he endured. St. Jerom observes, that Jeremiah's style is lower and more neglected than some others of the prophets; Isaiah's for example. This he ascribes to this prophet's birth and education at Anathoth, a village or little country town. Other critics discover a sublimity, and greatness, in his style. Grotius thinks with reason, that his talent lay principally in touching and exciting the tender passions. In this kind the Lamentations are a masterpiece.

II. JEREMIAH, of the city of Libnah, father of Hamutal, wife of Josiah, king of Judah, and mother of Jehoahaz and Zedekiah, 2 Kings, xxiv. 18.

III. JEREMIAH, a very valiant man of Manasseh; head of a family. 1 Chron. v. 24.

IV. JEREMIAH. Two heroes of this name in David's army. 1 Chron. xii. 4, 10, 13.

JERIAH, יִרְיָהוּ, *יריהו*, the fear of the Lord; from יָרָא *jara*, to fear; otherwise, vision of the Lord; from רָאָה *raah*, to see: otherwise, projection of the Lord; from יָרָא *jarah*, to cast, and יָה *jah*, the Lord.

JERIBAI, יִרְבִּי, *ירבי*, he that fights, pleads, or reproves: from רִבָּה *rub*, or that multiplies, from רָבָה *rabah*.

JERIBAI, one of David's brave officers. 1 Chron. xi. 46.

JERICHO, יִרְחֹ, *ירח*, his moon, or month; from יָרָא *jarach*: otherwise, his scent; from יָרָח *reah*, and the pronoun ו *o*, his, or hers.

JERICHO, a city of Benjamin, about seven leagues from Jerusalem, and two from the Jordan. Josh. xviii. 21. Moses calls it the city of palm-trees, Deut. xxxiv. 3. by reason of the great number of palm-trees growing in the plain of Jericho. Josephus, *Antiq. lib. iv. cap. 5.* says, that in the territory of this city, were not only many palm-trees, but likewise the balsam-tree. The valley of Jericho was watered by a rivulet which had been formerly salt and bitter; but was sweetened by the prophet Elisha, 2 Kings, ii. 19. Jericho was the first city in Canaan, taken by Joshua. Josh. ii. 1, 2, &c. He sent spies thither, who were received by Rahab, were lodged in her house, and preserved from the king of Jericho. See RAHAB.

Joshua received God's orders to besiege Jericho, soon after his passage over Jordan, and perhaps on the evening before, or on the very day of the first passover, which the Hebrews celebrated in Canaan. Josh. vi. 1, 2, 3, &c. The manner of the siege was very extraordinary. God commanded them once a day for seven days together, to march round the city. The soldiers marched first, (probably out of the reach of the enemies' arrows,) after them the priests, the ark, &c. On the seventh day they marched seven times round the city; and at the seventh, while the trumpets were sounding, and all the people shouting, the walls fell down. The first day, the Rabbins say, was (our) Sunday, and the seventh the sabbath day. During the six first days the people continued in profound silence; but on the seventh Joshua commanding them to shout, they all exerted their voices; and the walls being overthrown, they entered the city, every man in the place opposite to him.

This city being *cherem*, (See CHEREM, or ANATH-EMA,) they set fire to the city, and consecrated all the gold, silver, and brass. Then Joshua said, Cursed be the man before the Lord, who shall rebuild Jericho. Hiel of Bethel, about 537 years afterward, undertook to rebuild it. 1 Kings, xvi. 34. He lost his eldest son Abiram, at laying the foundations, and his youngest son Segub, when he hung up the gates. Vide FRAGMENT, No. 5.

However, we are not to imagine, that there was no city of Jericho till the time of Hiel. There was a city of palm-trees, the same probably as Jericho. under the judges, under Eglon, king of Moab. Judg. iii. 13. David's ambassadors, who had been insulted by the Ammonites, resided at Jericho till their beards were grown again, 2 Sam. x. 4. 5. There was therefore a city of Jericho, but it stood in the neighbourhood of the

original Jericho. Doubdan, *Voyage de la Terre Sainte*, cap. 37. Josephus distinguishes these two places, when he says, *de Bello*, lib. v. cap. 4. that in his time, near ancient Jericho, which was destroyed by Joshua, there was a fountain which abounded with water. But after Hiel of Bethel had rebuilt old Jericho, no one scrupled to dwell there. Herod built a very beautiful palace at Jericho. Our Saviour wrought miracles at Jericho; here he invited himself to Zaccheus, &c.

The rose of JERICHO is mentioned, *Eccclus. xxiv. 18. Quasi plantatio Rosæ in Jericho*, with approbation, and in the writings of travellers; though we may well question whether that Scripture calls the rose of Jericho, be what the moderns understand by that name. Several virtues are ascribed to it, without any foundation. If it be left some time in water, it opens, and blows; out of the water, it closes again; and this in all seasons of the year. See BAL-SAM-TREE.

JERICON, Jercon, or Jarkon, a town of Dan. Josh. xix. 46. Me-jarkon, signifies *the waters of Jarkon*. This place was near Joppa.

JERIEL, יריאל, ἱερουσαλ, *fear, or vision, or projection of God*. See JERIAH.

JERIMOTH, ירמות, *eminences; from רמות ramam: otherwise, he that fears, that sees, that rejects death: from ירה (see JERIAH) and מות maveth, or muth, death*.

JERIMOTH, a city in the south of Judah. See JARMUTH.

JEREMOTH. There were several persons of this name, but we know nothing of their lives. See 1 Chron. vii. 7, 18; viii. 14; xxiii. 13; xxiv. 30, &c.

JERIOTH, יריעות, *curtains; from יריע jeriah: otherwise, confused cries; from רוע ruoh, or יריע riah: or ruptures; from רעה raah*.

JEROBOAM, ירבעם, *he that rejects or opposes the people; from ירה jarah, to reject: or cause, or dispute of the people; from רוב rub, to plead, to dispute: otherwise, that multiplies the people; from רבב rabab, to multiply, and עמ ham, the people*.

I. JEROBOAM, son of Nebat, who made Israel to sin, is often characterized in Scripture, as author of the schism and idolatry of the ten tribes; he was the son of Nebat, and of a widow named Zervah: and was born at Zereda in Ephraim. Jeroboam was bold and enterprising; Solomon gave him commission to levy the taxes of Ephraim and Manasseh. One day when Jeroboam went out of Jerusalem, going alone into the country, the prophet Ahijah met him wearing a new cloak, 1 Kings, xi. 29.

There were only these two in the field. Ahijah taking his cloak, rent it in twelve pieces, and said to Jeroboam, Take ten to thyself; for the Lord will rend the kingdom of Solomon, and give ten tribes to thee.

Jeroboam, who was already disaffected, began to incite the people to revolt. But Solomon having intelligence of his designs, Jeroboam fled into Egypt, and there continued till the death of Solomon. Rehoboam, who succeeded, behaving in a haughty and menacing manner, ten of the tribes separated from the house of David, and Jeroboam returning from Egypt, these ten tribes invited him among them to a general assembly, in which they appointed him king over Israel. He fixed his residence at Shechem.

Jeroboam forgetting the fidelity due to God, who had given him the kingdom, resolved to make two golden calves, in imitation probably of the god Apis, to place one at Dan, the other at Bethel. "Henceforth," said he, to his people, "go no more to Jerusalem." *Vide CALF, GOLDEN*.

He appointed a solemn feast on the fifteenth day of the eighth month, to dedicate his new altar, and consecrate his golden calves; and himself went up to the altar to offer incense and sacrifices. 1 Kings, xiii. At that time a man of God, (generally believed to be the prophet Iddo,) came from Judah to Bethel by God's direction, and seeing Jeroboam at the altar, he cried, "O Altar, Altar, thus saith the Lord; a child shall be born to the house of David, by name Josiah, and upon thee shall he sacrifice the priests of the high-places, who now burn incense upon thee: he shall burn men's bones upon thee," &c. The king, who was standing by the altar, stretching out his hand, commanded the prophet to be seized; but the hand he so stretched out, became withered, and he could not draw it back. The altar immediately was broken, and the fire, with the ashes which were upon it, fell on the ground. Then the king said to him; "Pray to God, that he may restore my hand." The man of God besought the Lord, and the king's hand was restored.

An event so extraordinary, did not recover Jeroboam from his impiety. This was the sin of Jeroboam's family, and the cause of its extirpation. He died after a reign of twenty-two years; Nadab his son succeeded him.

II. JEROBOAM, the second, king of Israel, was son of Jehoash. He succeeded his father, A.M. 3179; ante A.D. 825. He reigned forty-one years. He walked in the evil ways of Jeroboam, the son of Nebat. 2 Kings, xiv. 23. His reign was long and happy. He restored the

kingdom of Israel to its splendour, from which it had fallen under his predecessors, he reconquered those provinces and cities which the kings of Syria had usurped, and he extended his authority over all the countries on the other side Jordan, to the Dead Sea.

The prophets Hosea, Amos, and Jonah, prophesied under Jeroboam II. We see by their writings, that in his reign, idleness, effeminacy, magnificence, and injustice, polluted Israel; that the licentiousness of the people in point of religion was extreme; that they not only frequented Dan and Bethel, the golden calves, but Mizpah in Gilead, Beersheba, Tabor, Carmel, and Gilgal, and wherever God had at any time appeared to the Patriarchs, and almost all the high-places in Israel. Not that they always worshipped idols there, but they exposed themselves to disorders, by frequenting assemblies of so much hilarity, gaiety, and pleasure. In his reign several articles of the ceremonial law were observed in Israel. The first-fruits and tithes were paid; the feasts and sabbaths were observed; and Nazarites were consecrated. See Amos, chap. ii. iv. v. viii.

JEROHAM, ירחם, *pitiful*; from רחם *rechem*: or *well-beloved*, according to the Syriac.

JERUBBAAL, ירבעל, *he that disputes, or defends Baal, or that revenges the idol*: otherwise, let Baal defend his cause; from ריב *rub*, to dispute, plead, or defend, and בעל *baal*, an idol.

JERUBBAAL, was Gideon's surname, after he had destroyed Baal's grove, and his father had said it was Baal's business to avenge it. Judg. vi. 31, 32. See **GIDEON**.

JERUBESHETH, ירבעשת, ἱεροβασσα, *Jerobeseth, let the idol of confusion defend itself*: from ריב *rub*, to struggle, to plead, and בוש *bosh*, shame; or בשה *bosheth*, idol, infamous, a play of words on Jerubbaal.

JERUEL, ירואל, *fear of God*; or *vision of God*; from ירא *jarah*, to fear; or ראה *raah*, to see, and אל *el*, God.

JERUEL. King Jehoshaphat obtained a great victory over the Ammonites, Moabites, &c. in the wilderness of Jeruel: 2 Chron. xx. 16. west of the Dead Sea in the south of Judah, not far from Ziz.

JERUSALEM, ירושלים, ἱεροσόλυμα, *vision of the perfect*; or *of the pacific*; from ראה *raah*, to see, or *vision*, and שלום *shalom*, peace, or *perfection*.

JERUSALEM, called anciently, Jebus or Salem. Some call it Solyma or Ierosolyma; the Hebrews called it Jeruschalaim or Jeruschelem: *q. the vision of peace, or the possession, or inheritance of peace*. Joshua gave it to the tribe of Benjamin, Josh. xviii. 28. He took and slew the king of Jerusalem in the famous battle of

Gibeon; yet it appears from other passages, that the Jebusites continued to hold it till David's time, 2 Sam. v. and it is said expressly, that the children of Benjamin did not drive the Jebusites out of Jerusalem, Judg. i. 21.

Jerusalem being on the frontiers of the two tribes of Benjamin and Judah, is sometimes made a part of one, sometimes of the other. Benjamin had most right to it by Joshua's division, and Judah might claim it by right of conquest, having twice subdued it; first under the judges, afterward under David.

After the Lord had declared his choice of Jerusalem, for the place of his habitation, and temple, it was considered as the metropolis of the Jewish nation, as belonging to all Israel in common, and not properly either to Benjamin or to Judah. Joseph. de Bello, lib. iii. cap. 5; lib. iv. cap. 6.

The city of Jerusalem was built on hills, and was encompassed with mountains, Psalm cxxv. 2. in a stony and barren soil, and was about sixty furlongs in length, says Strabo, lib. xvi. Adjacent to Jerusalem, were the fountains of Gihon and Siloam, and the brook Kidron: also the waters of Ethan which Pilate conveyed through aqueducts into the city. Joseph. de Bello, lib. ii. cap. 15. The ancient city Jebus, which David took from the Jebusites, was not large. It stood on a mountain, south of where the temple afterward stood. The opposite mountain north, is Sion, where David built a new city, which he called the city of David, wherein was the royal palace.

Between these mountains lay the valley of Millo, which separated the ancient Jebus from the city of David, but which David and Solomon filled up to join the two cities, 1 Kings, ix. 15, 24; xi. 27. After the reign of Manasseh, there is mentioned a new city, called the *Second*, enclosed with walls by that prince. 2 Chron. xxiv. 22; xxxiii. 14; and 2 Kings, xxii. 24. The Maccabees considerably enlarged Jerusalem on the north, by enclosing a third hill, as part of it. Josephus speaks of a fourth hill, called Bezetha, which Agrippa joined to the city. This new city lay north of the temple, along the brook Kidron. Wherefore Jerusalem had never been so large, as when it was attacked by the Romans. It was then thirty-three furlongs in circumference: nearly four miles and an half. Josephus informs us, that the wall of circumvallation, which Titus made, was thirty-nine furlongs; or four miles, eight hundred seventy-five paces. Others admit a much larger extent. See Villalpandus for the affirmative; and M. Reland for the negative, Palest. tom. 2, lib. iii. Vide the MAP of JERUSALEM.

It is a general opinion, that Melchisedek was king of Jerusalem; but there is some difficulty in this. Jerom thinks that the Salem, of Melchisedek, was a village near Seythopolis, where the ruins of that prince's palace were visible in his time; Hieron. Ep. ad Evangelum, Gen. xiv. 18. The author of the Paschal Chronicle says likewise, that he saw the village where was formerly the dwelling of Melchisedek. M. Reland will not believe that Melchisedek reigned at Salem. Reland, Palest. lib. iii. We choose rather to follow the opinion of the generality of the fathers and interpreters, since there is nothing in it contrary to Scripture, which sometimes calls Jerusalem, Salem; and since they who are of the contrary opinion, are not agreed concerning the situation of that Salem, which they allot to Melchisedek.

Hazael, king of Syria, advancing against Jerusalem, A.M. 3033; *ante* A.D. 971. Joash, king of Judah, ransomed the city with a great sum of money; he employed all the treasures of God's house, and of the palace, to satisfy the avarice of Hazael, who notwithstanding, sent against him, the year following, an army, which defeated Judah, took several princes, killed them, and left Joash himself in a languishing state, 2 Kings, xii. 17; and 2 Chron. xxiv. 24, 25.

Some time afterward, Joash, king of Judah, having rashly declared war against Amaziah, king of Israel, Amaziah defeated Judah, took Joash, and entering Jerusalem, carried away all the treasures of the temple and the royal palace, and demolished 400 cubits of the city walls, A.M. 3178; *ante* A.D. 826. 2 Kings, xiv. 13; and 2 Chron. xxv. 23.

Necho, king of Egypt, returning from his expedition against Carehemish on the Euphrates, entered Jerusalem, A.M. 3394; *ante* A.D. 610. We do not read that Necho pillaged the city or the temple, but he imposed on the king a tax of an hundred talents of silver, and ten talents of gold.

Nebuchadnezzar, in the fourth year of Jehoiakim, king of Judah, A.M. 3398; *ante* A.D. 606, besieged Jerusalem, which was then tributary to the kings of Egypt; having taken it, he left Jehoiakim there, whom he designed at first to carry with him in irons to Babylon, but afterward liberated him, and he remained there dependant on Nebuchadnezzar, as he had reigned there before dependant on the kings of Egypt. After three years, he took arms against Nebuchadnezzar, who being then busied in other affairs, could send against him only some troops of Chaldeans, Syrians, Moabites, and Ammonites, who ravaged Judea, and carried 3023 Jews to Babylon. In the seventh year of Jehoiakim, A.M.

3401, and four years afterward, A.M. 3405, which was the eleventh of Jehoiakim, they entered Jerusalem, took him and put him to death.

Jehoiakim, his son, succeeded him; but after three months and ten days, Nebuchadnezzar besieging Jerusalem, took the city and carried the treasures to Babylon. Lastly, Nebuchadnezzar took Jerusalem, a fourth time, A.M. 3416; *ante* A.D. 588, in the eleventh year of Zedekiah.

After the captivity of Babylon, Jerusalem was rebuilt and repeopled, A.M. 3468; *ante* A.D. 536, which is the first year of Cyrus' reign at Babylon. But the walls and gates were not rebuilt till after the return of Nehemiah, A.M. 3550; *ante* A.D. 454. Alexander the Great, after he had taken Tyre, entered Jerusalem, A.M. 3672; *ante* A.D. 332.

After the death of that prince, Jerusalem remained under the kings of Egypt; Ptolemy, the son of Lagus, took Jerusalem by stratagem, A.M. 3684; *ante* A.D. 320, if we believe Aristeus and Josephus, and carried into captivity about 100,000 men. Josephus, lib. ii. contra Apion. A.M. 3758; *ante* A.D. 246, says, that Ptolemy Euergetes, king of Egypt, came likewise to Jerusalem, and there offered many sacrifices. Ptolemy Philopator, after his victory over Antiochus the Great, near Raphia, came to Jerusalem, and offered sacrifices in the temple: but the priests prevented him from entering the sanctuary, which so provoked him, that he resolved to massacre all the Jews who were in Egypt; and this he would have executed, had not God protected his people: as related in the third book of Maccabees.

Antiochus the Great having recovered Cœle-Syria and Judea from Egypt, came to Jerusalem, where he was very well received by the Jews, to whom he granted large privileges, and great sums for sacrifices in their temple. Seleucus his son and successor, was not so favourable; he sent Heliodorus to the temple of Jerusalem, to seize the treasures there; but he was forced to return without doing any thing. 2 Macc. iii.

Antiochus Epiphanes, brother and successor to Seleucus, came to Jerusalem, and was received there by Jason, who had usurped the high priesthood, with great honours, with the light of flambeaux, and the acclamations of the people. 2 Macc. ii. 21, 22. Three years after, A.M. 3884, being informed that Jerusalem had expressed great joy on a report that he was dead in Egypt, he besieged the city, pillaged it, and the temple, and killed 80,000 men. 2 Macc. v. 1 Macc. i. 21.

Two years after, he sent to Jerusalem, Apollonius, collector of his revenues, with secret orders

to pillage and burn the city. 1 Mace. i. 30. This man in appearance came at first peaceably; but he fell suddenly on the city, made a great slaughter, took a rich booty, burnt most of the houses, and preserved so much only, as he enclosed with walls at the upper end of the city, near the temple, where he built a citadel, and left a strong garrison. Jerusalem was thus forsaken by its own inhabitants, and left to the Gentiles. The year following, A.M. 3837, the sacrifices were interrupted in the temple, the statue of Jupiter Olympius was placed on the altar, and the abomination of desolation was seen in the house of God. 1 Mace. i. 62. Things continued thus for three years. Judas Maccabeus having defeated Nicanor, Gorgias, and Lysias, went up to Jerusalem, purified the temple, and restored the sacrifices. 1 Mace. iv. 36, &c.

The year following, Antiochus Eupator was received by Judas Maccabeus in Jerusalem, after peace had been concluded between them. This prince honoured the temple, and made presents to it. But before he left the city, he gave directions for pulling down the wall between the temple and the citadel, which secured the holy place from the attempts of the Syrians. This citadel, which kept Jerusalem dependant on the kings of Syria, stood twenty-six years, from A.M. 3836 to 3862; when it was demolished by Judas Maccabeus.

Antiochus Sidetes, after he had ravaged the open country of Judea, compelled Hircanus to retreat to Jerusalem, where he besieged him, 4 Mace. ii. but meeting with a vigorous resistance, he encamped at the distance of two furlongs from the temple, toward the north, and erected an hundred and thirty towers, on which he placed soldiers, to drive away all who defended the walls. As they were carrying on the sap, they discovered the foundations of them to be laid on wood; Antiochus therefore set fire to it, which threw down a great part of the wall: but the besieged appeared on the breach, and stopped their enemies. At the same time Hircanus made a vigorous sally on the besiegers, and compelled Antiochus to retreat, after which Hircanus burnt the towers erected by Antiochus.

Jerusalem enjoyed peace till the reign of Hircanus and Aristobulus, the sons of Alexander king of the Jews. Hircanus, as eldest, had been acknowledged king; but stupidity and laziness rendering him unfit to reign, Aristobulus his brother made himself master of the kingdom, and after Hircanus had been upon the throne three years, he obliged him to relinquish it, having overcome him in a battle near Jericho, and

forced him in the temple, A.M. 3938; ante A.D. 66. Joseph. Antiq. lib. xiv. cap. 1.

Aretas king of the Arabians, having undertaken to restore Hircanus, and besieging Aristobulus in Jerusalem, the two brothers addressed themselves to Pompey, then in the East, desiring his protection. Pompey undertook to re-establish Hircanus, and to exclude Aristobulus; he attacked Jerusalem, took it, entered the temple, and went into the sanctuary; but touched nothing in that holy place. He left great treasures there, and above all admired the attachment of the priests to their religious services, which neither the alarms of the siege, nor the sword of the conqueror, could induce them to interrupt. The day after the temple was taken, he commanded it to be purified, and sacrifices to be offered. A.M. 3940; ante A.D. 64. Joseph. Antiq. lib. xiv. cap. 8. de Bello, lib. i. cap. 5.

Some years after, Julius Cæsar, at the request of Hircanus, and in consideration of his services in Egypt, permitted him to rebuild the city walls. The decree to this purpose was prepared at Rome, and no sooner was it brought to Jerusalem, but Antigonus set people to work, and it became very soon as strong as it had been before. Joseph. Antiq. lib. xiv. cap. 17. As the city was considerably enlarged afterward, king Agrippa enclosed the new town with walls; but Narsus, præfect of Syria, representing this to the emperor Claudius, the emperor forbade his proceeding. Josephus says, that had he been suffered to go on, he had made the walls so high and so strong, that no human power could have forced them. Tacitus, Hist. lib. v. cap. 12. remarks, that when Titus besieged Jerusalem, it included two great hills fortified with very strong walls, not drawn in a straight line, but with angles in and out, and towers; so that the enemy who attacked them, might lie open on the sides, and expose his flanks to the besieged. *Duos colles immensum editos claudebant muri per artem obliqui, ac introrsum sinuali ut latera oppugnantium ad ictus patescerent.* This was the good and ancient way of fortifying places, according to Vitruvius, lib. i. cap. 2. and Vegetius de Re Mil. lib. iv. cap. 2.

Antigonus, son of Aristobulus, supported by the Parthians, some years after attacked his uncle Hircanus in Jerusalem. Herod and Phasaël defended the city: but Hircanus and Phasaël going to treat with Pacorus the king of Parthia's son, they were both seized and loaded with fetters. Herod was forced to leave the city and save himself by flight. Joseph. Antiq. lib. xv. cap. 24 and 25. de Bello, lib. i. cap. 11. He

went to Rome, where, by the credit of Mark Antony and Cæsar, he procured the title of king from the senate. He returned to Palestine, and being assisted by Sosius, who commanded the Roman army in Syria, he besieged Antigonus in Jerusalem, A.M. 3966, and 3967; who surrendered after a siege of five months. Archelaus, son and successor of Herod the Great, being exiled, Judea was reduced into a province, under the governor of Syria. The Romans kept a garrison in the citadel Antonia, till the last rebellion of the Jews, which began by their besieging this fortress, wherein they forced the Roman garrison, and put it to the sword. The year following, A.D. 70, Titus besieged the city, burnt it, and reduced it to a wilderness. Josephus, *de Bello Jud. lib. vii. cap. 18.* remarks, that Titus, after he had taken Jerusalem, commanded his soldiers to demolish it, except three of the largest and most beautiful towers; these he was desirous of preserving as a monument of the valour and power of the Romans. The towers were those of Phasaël, Hippicus, and Mariamne. He likewise left standing, the city wall on the west side, to serve as a rampart to the Roman camp and troops. All the rest of the city was levelled, so that they who had never before seen it, could scarce persuade themselves that it had been inhabited.

The Jewish authors assure us, that Turnus Rufus, or rather Terentius Rufus, whom Titus left to command the troops, ploughed up the ground on which the temple had stood, that none might ever after be permitted to rebuild it. Joseph. *de Bello Jud. lib. vi. cap. 20.* The Roman laws indeed prohibited the rebuilding of places where this ceremony had been performed, without first obtaining permission from the senate: but it is believed, that the ground on which the temple stood was not ploughed up till after the revolt of the Jews under Adrian. Some are of opinion, Hieron. in *Zach. cap. viii.* that Jerusalem was not so totally destroyed but that some inhabitants remained there, whether amid the ruins, with the Roman troops, or near them, or in private dwellings.

St. Epiphanius affirms, that the house whither the apostles retired after the ascension of Jesus Christ, and in which they received the Holy Ghost, was preserved, together with seven synagogues, near it, on mount Sion. Besides, we know the names of several bishops taken from the synagogue, who governed the church of Jerusalem, to Adrian's time, when a bishop was chosen from among the Gentiles.

Eusebius, *de demonstrat. Evang. lib. vi.* goes farther than Epiphanius; for he insists that Titus preserved half the city, agreeably to the prediction of the prophet Zachary, *xiv. 2.* "Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city:" meaning that one portion of the city should be left, and that the whole should not be razed to the foundations, till the time of Adrian. St. Jerom maintains, that mount Moriah, where the temple had stood, and Sion, where the palace had been, were left entire by Titus. Hieron. & Cyril. in *Zach. xiv.* All which is founded only on what Josephus says, of Titus' leaving that part of the wall standing, which enclosed Jerusalem on the west (which has been interpreted to include half the city) and the towers Phasaël, Hippicus, and Mariamne. It is farther presumed, with reason, that the tenth legion, which was appointed to the town, did not continue there alone; but some houses were preserved for their lodgings, and some families of the Jews for their service.

The Rabbins pretend that God wrought continually miracles in the temple, and city of Jerusalem, such as, 1. No woman ever miscarried by smelling the meats sacrificed in the temple, or by eating to excess of them. 2. Flesh, placed on the altar, never corrupted, though left there several days without being consumed by the fire; which sometimes happened, when the quantity of victims was unusually great. 3. That the high-priest never contracted any pollution, the night before the great day of expiation. 4. The rain never extinguished the fire of the altar. 5. The wind did not hinder the smoke from rising like a pillar toward heaven. 6. There never was any defect or putrefaction in the manna preserved in the golden omer, nor in the shew-bread. 7. The Israelites never found themselves too much crowded in the court of the temple, let the assembly there be ever so numerous. 8. No one ever failed to get a lodging at Jerusalem, where he might lie. 9. Jerusalem never ceased to be holy after its consecration by Solomon: nothing that happened to it after that time was capable of profaning it.

They affirm farther, that this city was common to all the tribes, that it was not subject to the law, which required all murder committed within the confines of any tribe to be expiated by the sacrifice of a young heifer. No house in it belonged to him who had bought it, as his property. None was allowed to have gardens or orchards within the compass of the city; and when dead

bodies were removed from one place to another, they were not permitted to be carried through the city, lest they should pollute it. There were but two sepulchres in the city, that of David, and that of Huldah, which had been built by the old prophets. These remarks are all taken from the Rabbins, whose exactness however is not always unexceptionable.

The eastern people, as well as the ancient Jews, call Jerusalem the Holy City, and sometimes the Holy House, by reason of the temple. *Vide FRAGMENT, No. 54.* They call it likewise Ilia, a corruption of Ælia, the name given it by the emperor Adrian. They affirm Jerusalem to have been built by Melchisedec the son of Shem, who removed thither the body of Adam, which had been kept by Noah in the ark. They also maintain, that it is situated in the centre of the habitable earth, according to the Psalmist, *Thou hast wrought salvation in the midst of the earth.* Psalm lxxiv. 12.

Mahomet, in the early years of his sect's appearance, commanded all Mussulmen to turn toward Jerusalem, at their devotions; and after his death, the generality of his companions were for burying him in that city. They believe, that the stone which Jacob anointed in his way to Mesopotamia was removed to Jerusalem, and placed on the mountain where Solomon's temple was built. After the ruin of this temple, the Christians built a magnificent church in the place; and the Turks becoming masters of the city, Omar, one of their caliphs, built a mosque near the same stone, which of all places of devotion frequented by them, next to those of Mecca and Medina, is that whereto they principally go in pilgrimage; and their pilgrimages to Mecca having been interrupted by the incursions of the Carmates from the year 317 to 339 of the Hegira, the Mussulmen went to Jerusalem, and there performed their devotions.

The Cadhi Gemaliddin, son of Vustel, writes, that passing through Jerusalem in his way to Egypt, he saw the Christian priests carrying glass bottles full of wine, and placing them on the Sakra, that is to say, on Jacob's stone, near to which the Mussulmen have built a temple.

JERUSA, יְרוּשָׁה, *he that possesses the inheritance*; from יָרַשׁ *jarash*: otherwise, *exiled, banished, rejected*: from יָרָה *jarah*.

JERUSHA, mother of Jotham, son of Uzziah king of Judah. 2 Kings, xv. 33.

JESAJAH, יֵשַׁע, יְשַׁעְיָה, son of Pelatiah. 1 Chron. iii. 21. *salvation of the Lord*; from יָשַׁע *jashah*, *to save*, and יָהּ *jah*, *the Lord*.

JESHAIAH, יֵשַׁעְיָה, יְשַׁעְיָה, *salvation of the Lord*; from יָשַׁע *jashah*, *to save*, and יָהּ *jah*, *the Lord*.

JESHAIAH, son of Jeduthun, head of the eighth family of the Levites appointed for temple service. 1 Chron. xxv. 3.

JESHANA, שָׁנָה, *he that sleeps, or grows old*; from יָשַׁן *jashan*: otherwise, *he that changes*; from שָׁנָה *shanah*.

JESHANA, a city of Ephraim, 2 Chron. xiii. 19. the same perhaps as Zin, Numb. xxxiv. 4. Eusebius and St. Jerom place Zin seven miles from Jericho, north.

JESHARELAH, יִשְׂרָאֵל, יִשְׂרָאֵלָה, or יִשְׂרָאֵלָה, *God that prevails: or he that surmounts God*; from שָׂרָה *sharah*, *to surmount or govern*: otherwise, *uprightness of God*; from יָשָׁר *jashar*: or *song of God*; from שֹׁר *shur*, *a song*, and אֵל *el*, *God*.

JESHARELAH, seventh of the twenty-four families of the Levites. 1 Chron. xxv. 14.

JESHEBIAB, יִשְׁבָּאב, *habitation, residence of the father*; from יָשַׁב *jashab*, *habitation*, &c. otherwise, *captivity*; from שָׁבָה *shabah*: otherwise, *conversion, or return of the father*; from שָׁב *shub*, and אב *ab*, *father*.

JESHEBIAB, chief of the fourteenth family of priests. 1 Chron. xxiv. 13.

JESHER, יָשָׁר, יִשְׁשָׁר, *just, equitable*: otherwise, *he that sings, that regards, or governs*; from שֹׁר *shur*.

JESHER, son of Caleb and Azubah. 1 Chron. ii. 18.

JESHIMON, יִשְׁמֹן, *solitude, desolation*; from יָשַׁם *jasham*.

JESHIMON. Probably the same as Hesmona, Asemona, Esem, Esemmon, and Esemmona, a city in the wilderness of Maon, belonging to Simeon, lying in the south of Palestine, and even in Arabia Petrea. See 1 Sam. xxiii. 24. Josephus. Antiq. lib. vi. cap. 14. reads, *the wilderness of Simeon*, instead of—the wilderness of Maon, where Jeshimon was situated.

JESHISHAI, יֵשַׁשׁ, יֵשַׁשׁ, *old, ancient*; from יָשַׁשׁ *jashash*: otherwise, *a present*; from יָשַׁשׁ *shai*: otherwise, *he that rejoices*; from שִׁשׁ *shush*.

JESHISHAI, of Gad, son of Jahdo, and father of Michael. 1 Chron. v. 14.

JESHOAIAH, יֵשׁוּעָה, יֵשׁוּעָה, *the Lord that presses, or humbles*; from יֵשַׁע *jeshac*, *to humble*: otherwise, *meditation of the Lord*; from שָׁוַח *shuach*, *to meditate*, and יָהּ *jah*, *the Lord*.

JESHUA, יֵשׁוּעַ, *saviour*.

JESHUA, a city of Judah. Nehem. xi. 26.

JESHUI, son of Saul. 1 Sam. xiv. 49.

JESIMIEL, יֵשִׁמְיָאל, *the Lord has named me*; from יָשַׁם *shem*, *a name*: otherwise, *admiration, astonishment*; from שָׁמַם *shamam*, and from אֵל *el*, *God*.

JESSE, יֵשָׁע, יֵשָׁע, *to be, or who is*; from יָשַׁע *jesh*: otherwise, *my present*; from יָשַׁע *shai*.

JESSE, son of Obed, and father of David, Eliab, Abinadab, Shaminah, Nethaneel, Raddai, and Ozem. David was the youngest son; but became the most illustrious. Ruth iv. 17, 22; 1 Chron. ii. 13; Matth. i. 5.

JESUI, יְשׁוּעַ, *Yeshua*, who is equal, proper, placed; from שָׁוָה *shavah*: otherwise, flat country.

JESUI, third son of Asher, head of a family. Numb. xxvi. 44.

JESUS, יֵשׁוּעַ, *Yeshua*, saviour. Vide JOSHUAH.

JESUS CHRIST, the Son of God, the Messiah, and Saviour of the world, the first and principal object of the prophecies, who was prefigured and promised in the Old Testament, was expected and desired by the patriarchs; the hope and salvation of the Gentiles; the glory, happiness, and consolation of Christians. The name Jesus, or, as the Hebrews pronounce it, *Jehoshuah*, or *Joshua*, יְהוֹשֻׁעַ *Jehoshuah*; ΙΗΣΟΥΣ, *Jesus*, signifies, *he who shall save*. No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it as Jesus Christ, who saves from sin and hell, and hath merited heaven for us by the price of his blood.

The angel Gabriel had six months before declared to Zachary the future birth of his son John the Baptist, the forerunner of the Messiah, when God sent the same angel to Nazareth, a city of Galilee, to the Virgin Mary, who was espoused to Joseph, of the tribe of Judah, and family of David. Luke i. 28. Gabriel announced to her the operations of the Holy Spirit, within her: and gave her as a sign of his veracity, information of the conception of her ancient cousin Elizabeth; whom Mary went immediately to visit. Vide ANNUNCIATION.

About nine months after this, an edict of the emperor Augustus, enjoined all persons in Judea, to be registered in the place of their birth, or from whence they derived their descent. Luke ii. 1, &c. Joseph, who was of the tribe of Judah, and family of David, with Mary his espoused wife, went to Bethlehem; while they were waiting there, Mary's time being up, she was delivered of a son, whom she placed in a manger belonging to the stable, where they were obliged to lodge, there being no room in the inn (or caravanserai) of the town. Vide FRAGMENTS, Nos. 23, 261. Whether our Saviour was born the very night on which the blessed Virgin arrived at Bethlehem, or some days after, has been questioned. The common opinion is, that he was born that very night: but the text of the gospel, which says, *that while they were there, she brought forth her first-born*, certainly favours the contrary opinion, and seems to imply that they waited at Bethlehem some time, till their turn came to be enregistered.

The night of his birth he was visited by shepherds, who were informed of that circumstance by an angelic host.

On the eighth day, at his circumeision, he was called Jesus. Some time afterward there came wise men from the East to Jerusalem, seeking the new-born king of the Jews, and saying that a star had denoted his birth to them. At this inquiry, the whole city was moved; and Herod, who was then at Jericho, under cure for the disease whereof he died, Joseph. Antiq. lib. xvii. cap. 8. de Bello, lib. i. cap. 21. being informed of this inquiry, sent for the priests, and asked them where Christ should be born? they answered, at Bethlehem. Then inquiring diligently at what time the star had appeared to the wise men, he bid them go and find out the new king, and directly as they had seen him, come and inform him, that he too might worship him. The star conducted them to Bethlehem, and here it stayed over the place where the child was. Here they adored Jesus, offered their presents, and being divinely warned, in a dream, perhaps the same night, of Herod's evil disposition, they returned by another way into their own country.

Forty days after the birth of Jesus, the time of Mary's purification being come, she went to the temple of Jerusalem, to present her first-born son, and to offer those sacrifices, which the law prescribed for women after lying-in. Luke ii. 22, &c. The good old man Simeon, filled with the Holy Ghost, came that instant into the temple; and taking Jesus in his arms, gave thanks to God, saying, "he should die contented, since he had seen that Saviour, the expectation of Israel." There was also a pious widow, named Anna, in the temple; who also praised God, and reported the birth of the Messiah.

After this, Joseph and Mary preparing to return to Nazareth, an angel warned Joseph in a dream, to fly with Jesus into Egypt. Now Herod understanding that the wise men were returned, and fearing this new-born king might deprive him of his crown, he sent orders to slay all the male children under two years old in Bethlehem, and its confines. Herod died soon after, and Archelaus his son succeeded him. Joseph returned into Judea, but when he understood that Archelaus reigned there, he chose rather to go to Nazareth, in Galilee, out of the dominion of Archelaus. Here Jesus Christ dwelt, subject to Joseph and Mary, working at his father's trade, who was, as is generally believed, a carpenter, till the thirtieth year of A.D. which was the thirty-third year of the true age of Jesus.

Jesus, at the age of twelve years, accompanied his parents to Jerusalem, to celebrate the passover, Luke ii. 42—52. Joseph and Mary returning to

Nazareth, and believing Jesus to be in the company, went a day's journey not suspecting his absence; but in the evening, they sought him in vain. They went back the next day to Jerusalem, where they found him in the temple, sitting among the doctors, asking them questions, and hearing them. He returned with them to Nazareth.

After a long interval of which we have no authentic memoir, John the Baptist, son of Zachary, having lived to the age of thirty-two in the wilderness, came into the country about Jordan, preaching repentance, and proclaiming that the so long expected Messiah, was then present among the Israelites. A.M. 4032, A.D. 31. Matth. iii. 13, &c. Luke iii. 1—22.

As multitudes resorted to John, to be baptized, Jesus went to him also: but John, who by the Holy Spirit discovered him, said, "It is from thee that I should receive baptism." Jesus answered, "Suffer it to be so; it is necessary, that I should thus fulfil all righteousness." John therefore baptized him; and Jesus being come out of the water, and praying, the heavens opened, and the Holy Ghost descended like a dove upon him, and a voice came from heaven, saying, "Thou art my beloved Son, in thee I am well pleased." Matth. iii. 13; Luke iii. 21, 22, &c.

After this, Jesus was led by the spirit into the wilderness, to be tempted of the devil; all whose temptations he piously withstood. See the history, Matth. iv. Luke iv.

Some time after, when John was baptizing at Bethabara beyond Jordan, Jesus passed that way in his return from Galilee. John seeing him, said to two of his disciples, "Behold the Lamb of God, who beareth away the sins of the world!" Hereupon these two disciples, went with Jesus to where he abode, and continued all that day with him. Toward evening, Andrew, having found his brother Simon, brought him to Jesus, who said, "Thou art Simon son of Jona (or Joanna;) thou shalt be called Cephas," (*i. e.* stone or rock—Peter.) The next day, Jesus departed for Nazareth, accompanied by Andrew, Peter, and that other disciple, who first went with Andrew to visit Jesus, and whom some think was Bartholomew, or James son of Zebedee. Jesus on the way, met Philip; Philip followed him, and lighting on Nathanael, told him, "they had found the Messiah, in Jesus of Nazareth." Nathanael answered, "Can any good thing come out of Nazareth?" Philip replied, "come and see." Jesus saw Nathanael coming to him, and said, "Behold an Israelite indeed, in whom is no

guile!" Nathanael answered him, "whence knowest thou me?" Jesus replied, "before Philip called thee, I saw thee under the fig-tree." (It is conjectured, that Nathanael was there at the time alluded to by Jesus, praying and beseeching God to discover the Messiah to him.) Then Nathanael answered him, "I see evidently, that thou art the Son of God, the king of Israel."

From Bethabara, Jesus went to Cana in Galilee, where being invited to a marriage feast, with his mother and disciples, he changed water into wine, and wrought his first public miracle, John ii. 1—12. From thence he went to Capernaum, where he continued some days with his mother and his disciples, because he proposed to celebrate the passover at Jerusalem.

CHRIST'S FIRST PUBLIC PASSOVER.

Being come into the temple, John ii. 13—21. he drove out the money changers, and the sellers of beasts and birds for sacrifice. When questioned as to his authority, he answered, "Destroy this temple, and in three days I will raise it up again:" which he meant of his death and resurrection. While at Jerusalem, Nicodemus came by night to visit him: Jesus discoursed to him of baptism and regeneration; declared to him that he was the light of the world, and the Son of God from heaven. Nicodemus did not very readily understand these mysteries, but the sequel shews, that his faith and conversion were solid and real. John iii. 1, &c.

From Jerusalem, Jesus went and resided in Judea, and in the country about Jordan; where he began to baptize with the Holy Ghost, which John the Baptist had predicted, and Jesus Christ had recently explained to Nicodemus. A crowd of people attended his baptism. This was conferred by his disciples; he being chiefly employed in preaching. The number of those who resorted to him, was so great, that the disciples of John the Baptist grew jealous, and hinted their uneasiness to their master. But John answered, *He is the bridegroom, and I am only the friend of the bridegroom.* John iii. 29.

John the Baptist being imprisoned by Herod the Tetrarch, A.D. 31. Luke iii. 20. Jesus fearing lest the Pharisees should prevail with Pilate to seize him also, on pretence, that he was too much followed by the people, retired to Galilee, which was part of Philip's Tetrarchy, where Pilate had no power. In the way he stopped near a small village called Sychar, inhabited by Samaritans: he sat down greatly fatigued near Jacob's well, and sent his disciples into the town

to buy provisions. In their absence, a woman of the place came to draw water; Jesus desired her to let him drink; and a very interesting conversation ensued.

The woman going to the town expressed her opinion of Jesus, and the Samaritan inhabitants came and invited him to enter into their city. Jesus continued there two days, and many believed on him. John iv. 43.

On his arrival in Galilee, he preached in the synagogues. At Nazareth, the place of his birth, he applied to himself the passage of Isaiah, lxi. 2. which describes the Messiah. The people of Nazareth admired his doctrine, but were offended at the meanness of his condition. He told them, that no prophet was honoured in his own country; that God was sovereign in dispensing his favours; and indeed, that he had formerly preferred heathen to native Israelites, and might do the same again. This liberal discourse so incensed the Nazarenes, that they led him to the top of a mountain, on which their city was built, designing to throw him down headlong; but Jesus passing through the midst of them went to Capernaum.

He went a second time to Cana, where, an officer belonging to king Herod came, desiring him to cure his son, who was sick at Capernaum. Jesus told him he might return, his son was healed. On his way home, the officer's servants met him, with the good news of his son's recovery, from the very moment of our Saviour's telling him his son was cured. John iv. 46. Some days after, on the sea of Tiberias, Jesus called Peter and Andrew his brother, a second time, who were then employed in fishing. A little farther, he called the two brothers James and John, the sons of Zebedee, who were likewise in their vessel. Matth. iv. 18, 19, 20, &c.

On a sabbath day in the synagogue of Capernaum, he healed one who was possessed with a devil; entered Simon's house, where he cured his mother-in-law of a violent fever. Mark i. 21—29. Toward evening, all who had any sick persons, brought them to the door of the house, where Jesus was, and he healed them. The next day early in the morning, he retired alone into a desert place to pray. Peter and the other disciples went to find him; and told him, that the multitude sought him. But he carried them through the cities and villages of Galilee, where he preached the kingdom of God. His reputation spread throughout Syria, and the sick were sent to him from all quarters. Matth. viii. 23, &c.

At his return from his journey, he went again to Capernaum, and being pressed with the multitude, which attended to hear him, he entered

into Simon Peter's ship, and from thence taught the people, who stood on the shore. He directed Peter to launch out into the deep, and let down his nets for a draught. Peter obeyed, and took so large a quantity of fish, that his nets broke. From thence Jesus went to the lake of Genesareth, and called Matthew, otherwise Levi, a publican, to follow him. See MATTHEW.

CHRIST'S SECOND PASSOVER.

While at Jerusalem, whither he went to celebrate the passover, Jesus cured one sick of the palsy, who had been thirty-eight years waiting at the pool of Bethesda. This person carrying his bed on the sabbath-day, caused scandal to the Jews, who receiving information that Jesus had commanded it, resolved on his death, as a blasphemer, and destroyer of the law, because he had declared that God was his father, John v. 1—17. Departing from Jerusalem, he passed through cornfields on a sabbath-day, and his disciples rubbed the almost ripe ears of corn within their hands, designing to eat of the corn. The Pharisees complained of this to Jesus as a violation of the sabbath. Jesus justified the conduct of his disciples by David's example, who in his necessity ate the shew-bread taken from before the Lord, 1 Sam. xxi. 4, 5, 6. and by that of the priests, who worked in the temple on the sabbath-day, &c.

The next sabbath-day, in the synagogue of Capernaum, he cured a man whose hand was withered. The Pharisees being exasperated, confederated with the Herodians (see HERODIANS) to procure the death of Jesus. Our Saviour retired to Capernaum, and to the sea coast of Tiberias, whither a crowd of people followed to hear him, and to be cured of diseases, Matth. iv. 22. Overwhelmed with the multitude, he crossed the sea, and retreated alone to a mountain, where he passed the night in prayer. The next morning he came down, chose twelve of his disciples to be *apostles*, i. e. *messengers*: and, being seated on a rising ground, he began to instruct them and the people, by his admirable sermon on the mount, Matth. v. vi. vii.

After this discourse, a leper was presented to him, whom he healed, and enjoined to shew himself to the priests.

He returned to Capernaum, where a centurion, a Gentile, prevailed on the principal Jews of the city, to entreat Jesus to restore one of his servants to health. The centurion observing, that Jesus was hastening toward his house, went himself, and told him "he did not esteem himself worthy to receive him under his roof, but if he would only speak the word, his servant would be healed."

Jesus admired his faith, and cured his servant. Matth. viii. 5, 13. Jesus went from Capernaum to Naim, where he raised a widow's son from the dead, whom the people were carrying to his grave. Luke vii. 10—50. When come into the city, a Pharisee, named Simon, invited him to dine with him, and while at table, a woman of the place, of loose conduct, came and washed his feet with her tears, and wiped them with her hair. Simon was offended at this, but Jesus convinced him of her repentance and love. After Jesus had gone through Galilee, he returned to Capernaum, where he was so oppressed with the crowd, that he had scarce time to eat. His relations, informed of the throng about him, came to disengage him, saying, *He was beside himself*. Mark iii. 20, 21. [*ὁτι ἐξῆν. He overdoes himself: whether his mental or bodily strength: literally, he out-goes himself.*] Some translate, *He fainted away*; others, *He lost his wits*; or, *He went out of his own house*, like one fit to be confined and bound, or, *He was as it were in a trance*, like one under a violent enthusiasm. He cured one possessed with a devil, who was both blind and dumb. Matth. xii. 22. The Pharisees, whose envy was raised by the many wonders he performed, said, "He casts out devils in the name of Beelzebub, prince of the devils." They also required a prodigy from heaven. But Jesus told them, he would give them no other than that of the prophet Jonas, *i. e.* the miracle of his glorious resurrection; not that of his ascension. *Vide* FRAGMENT, No. 115.

Toward evening, after he had delivered certain parables, he went into a ship, to pass over the sea of Tiberias, but in the night time he fell asleep, and a storm rising, the vessel was in danger. The disciples therefore awoke Jesus, who commanded the winds, and immediately the sea was calm. Matth. viii. 23; Luke viii. 23. Jesus landed in the country of the Gergasenes, east of the sea which he had crossed. Here were two famous demoniacs, one of them possessed by a legion of devils: he met Jesus, and the devils complained by him, that Jesus came to torment them before their time. They besought him not to send them into the abyss, but rather into a herd of swine feeding near the place. Jesus suffered them, and immediately the swine, (about 2,000) ran violently down a steep precipice, into the sea of Tiberias. The Gergasenes frightened, entreated Jesus to quit their country. He recrossed the sea, and was scarce come ashore, when Jairus, a ruler of the

synagogue at Capernaum, desired him to cure his only daughter, of twelve years old. As he was going to Jairus' house, a woman who had an issue of blood, was cured by touching secretly the hem of his garment. Soon after Jairus was informed that his daughter was dead. But Jesus encouraged him; and raised the young woman from the dead. Matth. ix. 18—26; Luke viii. 49—56.

Going to Nazareth, two blind men earnestly begged to be restored to sight. They followed him into a house, and he granted them their restoration. Mark vi. 1, 2, &c. Matth. ix. 27—31. He cured one possessed with a devil, who was dumb. He preached in the synagogue, and was admired by all. Soon after, he sent his disciples through the land, to proclaim the approach of the kingdom of God; he sent them two by two, with power to perform miracles; but forbade them to carry provisions, arms, or change of raiment. He directed them to visit the houses of persons in repute for virtue, to abide there, without changing lightly their habitation, and to receive there such entertainment as they were pleased to give. One day he crossed the lake Genesareth, or sea of Tiberias, and retreated to a mountain, but the crowd followed him by land, and came to the foot of the mountain, in the desert of Bethsaida. Jesus coming down from the mountain, cured the sick presented to him, and taught the people. The apostles represented to Jesus, that it was time to dismiss the people into the villages to buy provisions. Jesus answered, "Give them food." They excused themselves by the impossibility of it; whereupon, understanding they had five loaves and two fishes, he made the people sit down on the grass, and supplied them with food plentifully. The fragments being gathered up, filled twelve baskets. Their number was about five thousand men. Mark vi. 37. In the evening, he compelled his disciples to repass the sea in a ship, while he continued on the mountain in prayer. The apostles having a contrary wind all night, instead of proceeding to Bethsaida, as they proposed, were driven for the coast of Tiberias or Capernaum; the next morning at daybreak, they discovered themselves to be five and twenty or thirty furlongs from the shore. They then saw a man walking on the sea near them. Taking it for an apparition, they were frightened; but Jesus removed their fears, by telling them, it was he. Peter desired to walk upon the water, but being alarmed, and beginning to sink, he cried out, "Lord save me." Jesus supported him by the hand, and the disciples

took Jesus into their ship. *Matth. xiv. 13—34; John vi. 16, 21; Mark vi. 47—53.*

The multitude came on this side of the sea to find Jesus, who during the interval was gone to Capernaum. He exhorted them to labour for the meat which perisheth not; told them he was the true bread from heaven, that his flesh was meat indeed, and his blood drink indeed. This discourse being figurative, occasioned his being deserted by many disciples, but Peter testified that he was the true Christ, and protested the constancy of the apostles. *John vi. 22—63.*

JESUS CHRIST'S THIRD PASSOVER.

As the feast of the passover drew near, Jesus prepared to visit Jerusalem. The evangelists do not inform us what he did there. John says only, that the miracle of multiplying the five loaves, was wrought a little before the feast of the passover. *John vi. 4, 5.*

Being near Sidon, a Phœnician or Canaanitish woman desired him to cure her daughter; as she continued her urgency, the apostles desired him to send her away. He replied, I am not sent but to the lost sheep of Israel; thereby meaning, that his favours were not intended for Gentiles, such as the Phœnicians. When returned to the house, this woman, not discouraged, threw herself at his feet, and besought him on account of her daughter. Jesus answered, It is not just to give the children's bread to dogs. True, said she, yet the dogs eat the crumbs under their master's table. Jesus admired her faith, the readiness of her turn of words, and complied with her desire. *Matth. xv. 22—38.*

He continued his journey toward Sidon; and returning by the springs of Jordan, went through Decapolis beyond the sea of Tiberias, where he cured a man who was deaf and dumb. He retired to a mountain in private, and continued there three days. When he came down, he found abundance of sick people, whom he cured. Then he ordered seven loaves and some small fishes, to be distributed among the multitude, (four thousand.) They were all satisfied, and seven baskets were filled with the fragments.

Jesus immediately embarked for Magdala, in Dalmanutha, (See DALMANUTHA,) toward the springs of Jordan. While there, certain Pharisees and Sadducees came and asked a sign from heaven. He referred them, as he had referred others, to that of Jonah: and to the prophecies.

He afterward took shipping on the sea of Tiberias, and came to Bethsaida, where he cured one who was blind. He foretold to his disciples his suf-

ferings at Jerusalem; and said to the multitude, "If any man will come after me, let him deny himself, take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Six days after this, he took three of his apostles, Peter, James, and John, into an high mountain apart, (which some believe was mount Tabor) where, while at prayer in the night time, he suddenly appeared surrounded by great glory and splendour. The apostles, who were asleep, awakened by the brightness of this light, were witnesses of their master's transfiguration. They saw Moses, and Elias with him, who spoke of his intended sufferings at Jerusalem. Peter said to Jesus, "Lord, let us make three tabernacles, one for thee, and two others for Moses and Elias." Scripture observes, that Peter was so transported as not to know what he said. Moses and Elias soon disappeared, and the apostles heard a voice, saying, "This is my beloved Son, in whom I am well pleased, hear ye him." They fell prostrate to the ground, but Jesus raised them up. In the morning as they came down from the mountain, he charged them not to discover what they had seen, till after his resurrection. *Matth. xvii. 1—9; Mark ix. 1—8; Luke ix. 28—36.*

They found the other disciples in dispute with the scribes, on their inability to cure a young man, who was dumb, lunatic, epileptic, and possessed with a devil. Directly as Jesus appeared, the whole company respectfully met him, and the young man's father importuned him to cure his son, which Jesus did. *Matth. xvii. 19, 21; Mark ix. 18—29.*

He continued to preach throughout Galilee, carefully preparing his apostles for his death and passion, by frequently foretelling his sufferings; but they did not comprehend his meaning. When Jesus and Peter came to Capernaum, the receivers of the two drachms, or half-shekel *per head*, which every Jew paid annually to the temple, asked Peter, whether his master would pay them? Jesus prevented Peter, before he could mention it to him, shewing, that as the Son of God he was not obliged to pay this tribute. Nevertheless, he directed him to go to the sea, and throw in his line, and the first fish which he should take, would furnish what was necessary to pay for both of them. Peter accordingly went, and the first fish he took had a *stater* or *shekel* of silver under its tongue, *Matth. xvii. 24—27.* By this time the other disciples arrived, and in consequence of a dispute by the

way, they asked Jesus which of them should be greatest in the kingdom of heaven? Our Saviour, who knew what had passed among them, told them, that to become first they should endeavour to place themselves last; and taking a little child, said, that if they desired admission into the kingdom of heaven, they should become like that child, Matth. xviii. 1—5. adding, that the least of those, who believed in him, was not to be despised. He afterward delivered rules how to treat our brethren when they offend us; and Peter asking him, how often he was to forgive his brother? whether seven times? Jesus replied, “not seven only, but seventy times seven.” He added the parable of the servant, to whom his master had forgiven the sum of ten thousand talents, but who refused to have compassion on one of his fellow-servants, that owed him only one hundred pence. Matthew xviii. 10, 15—35.

Jesus, in the last year of his life, intending to keep the feast of Pentecost at Jerusalem, sent his disciples before him, to preach in those places wherein he designed himself to follow them, with powers of curing the sick, and dispossessing devils. Having sent one of his apostles into a Samaritan village, to prepare a lodging for him, they would not receive him. James and John, sons of Zebedee, asked him, whether they should call for fire from heaven upon that village? But Jesus told them, “he was come not to destroy, but to save mankind.” Luke ix. 51—56. *Vide* JAMES I.

Our Saviour proceeding to Jerusalem, lodged with two sisters, Martha and Mary, at Bethany, about two miles from Jerusalem. Martha was very diligent in preparing entertainment for him and his retinue, while Mary sat at his feet and heard his word. Martha complained of this to Jesus, but he answered her, “Martha thou art concerned about many things; whereas one thing only is necessary: and Mary hath chosen the better part, which shall not be taken away from her.” Luke x. 38—42. As he was on the Mount of Olives, over-against Jerusalem, his disciples desired of him a form of prayer in imitation of John Baptist, who had given one to his followers. Jesus repeated to them the Lord’s prayer, and discoursed to them on the qualities and power of prayer. Jesus having cured one possessed, who was dumb, the Pharisees accused him with expelling devils by the power of Beelzebub. He confuted their calumny, by remarking that such a principle would divide and destroy the kingdom of Satan. He began to inveigh against the Pharisees with

much severity, which he did with still greater sharpness at an entertainment to which he was invited by a Pharisee, where it was taken ill that he sat down to table without washing his hands. Luke xi. 14—28—36. He delivered much instruction to the people and his disciples at this Pentecost. Luke xi. 38—54. xii. xiii.

While he was at Jerusalem, some of the Pharisees told him, that Herod designed to put him to death. Jesus answered, “Go tell that fox, behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.” Hinting by this ambiguous mode of expression, that his life was drawing near its close, and that neither Herod nor any other should hinder him from accomplishing its purpose.

Returning from Jerusalem, he came to Capernaum, where, being invited to dine with a Pharisee, one sick of a dropsy was presented to him for cure. The Pharisees watched him, whether he would cure on that day, it being the sabbath. He healed the sick, and appealed for the propriety of this service to their own conduct, by saying, “If one of your cattle should fall into a ditch on the sabbath-day, would you not on that day drag it out?” Having likewise remarked with how much avidity and vanity persons invited to this entertainment secured the first places at the table, &c. he gave them very fine lessons of modesty, humility, and charity. Luke xiv. 1—14.

He then made a progress in Galilee, and returning to Capernaum, he did not disdain to act, converse, and eat with publicans and sinners. At this the Pharisees murmured: but he related the parable of a man, who had an hundred sheep, and having lost one, left the ninety-nine, sought that which was gone astray; and brought it to his house again, rejoicing. He proposed likewise the parable of the prodigal son, which is to the same purpose. Luke xiv. xv.

He designed to visit Jerusalem at the feast of tabernacles, which in this year, A.D. 32, (of Jesus Christ 35,) fell on October 13. He went thither through the country beyond Jordan: and in the way gave instructions to the people and to his disciples, concerning the use of temporal goods; also concerning scandal, divorces, alms, and other duties, Luke xvi. xvii. In the mean time those of his relations, who did not believe in him, solicited him to shew himself at Jerusalem, to manifest himself to the world. Jesus told them, they might go thither without delay, but that his time was not yet come. In fact, the feast was half over when he appeared in the

temple, and began to teach. The Jews admired his doctrine, which he declared to them was not restrictively his own, but his heavenly Father's also. There was abundance of talk about him, and many different opinions concerning him; some affirming that he was the Messiah, others maintaining the contrary.

On the last day of the feast, Jesus cried in the temple, "If any man thirst, let him come to me and drink, and out of his heart shall flow rivers of living water." These discourses increased the contradictions of opinion concerning him. The priests maintained stiffly that he could not be a prophet, because he was of Galilee. The people were so struck with his miracles, that they were ready to admit, not only his being a prophet, but his being the Messiah. Jesus went and passed this night on the Mount of Olives. John viii. 1—11. The next day he returned to the temple, and the Pharisees brought to him a woman, who had been surprised in adultery; and asked him what they should do with her? Jesus wrote on the ground, as if too busy to attend to them, but slightly rising up, he said, "He that is without sin among you, let him cast the first stone." Then he returned to his writing; not appearing to notice their conduct. They took this opportunity, one by one, to slink away, from around him. Jesus said to the woman, "Hath no man condemned thee to execution? Neither do I. Go and sin no more." *Vide ADULTRESS, and ADDITION, in Supplement.*

The next day, Jesus saw in a street, a man who had been blind from his birth. His disciples asked him, whether this affliction was a punishment of his own, or of his parents' sins. Jesus told them, for neither of these; but that the works of God should be manifested in him. Then spitting on the ground, he made a kind of clay, rubbed the blind man's eyes with it, and bid him go and wash them in the pool of Siloam. He went thither, and returned perfectly cured. This miracle made a great noise, because the blind man was well known; he was brought to the Pharisees, and examined how he had been cured. He told them. Now the cure being wrought on the sabbath-day, the Pharisees maintained, that Jesus could be no true prophet, because he violated the sabbath. The blind man asserted resolutely, that Jesus was a good man and a prophet; so they drove him out of the temple, [some think they even excommunicated him.] The next day Jesus met him, and said, "Dost thou believe on the Son of God?" The blind man replied, "Who

is he?" "THOU HAST SEEN HIM," said Jesus; *i. e.* notwithstanding thou wast born blind: thou art now favoured with a sight of him. And immediately he threw himself at our Lord's feet. John ix. 1, &c.

After this, Jesus returned into Galilee: but determined to be present at the feast of the dedication of the temple, which was celebrated this year, Dec. 22. Jesus therefore journeying through the midst of Galilee and Samaria, as he came near to a certain village, ten lepers stood at a distance, and cried, *Jesus, Master! Have mercy on us!* He said, go, shew yourselves to the priests. As they were going, they discerned that they were healed. But only one of them, a Samaritan, returned to Jesus, to thank him.

While he was in the temple, the Pharisees asked him, when the kingdom of God should come? He answered, that it would not come with pomp and much external notice: but that it was an internal principle. On this occasion he instructed his apostles concerning vigilance, assiduity in prayer, and humility, in the parable of the Pharisee and Publican who prayed in the temple.

As Jesus was walking in the temple, in Solomon's porch, the Jews said, "How long wilt thou keep us in suspense? If thou art the Christ, tell us." "I have already told you, said he, but ye do not believe me: the works that I do, prove my mission. If ye were my sheep and of my flock, ye would believe me; or at least my father: and my father and I are one." Then they took up stones to stone him, pretending he had blasphemed, because he made himself God. He said to them, "Is it not written, I said, ye are Gods? If therefore they to whom God speaketh are styled Gods, how can ye say I blaspheme, because I call myself the Son of God, when God hath actually sent me and sanctified me?" He escaped from them: and departed from Jerusalem, to Bethabara beyond Jordan, where he abode about a month. Many of the Jews came to him, and believed on him, saying, John the Baptist did not perform one miracle, whereas Jesus has wrought many. John x. 31—42.

While he was beyond Jordan, Lazarus, brother to Martha and Mary, fell sick; and a messenger informed Jesus of it. He said his disease would not issue in death, but in the manifestation of God's power: so he continued two days longer in the same place. In the mean time, Lazarus died. Then he told his disciples that Lazarus was dead, and set forward for Judea, though dissuaded from

it by his disciples. When arrived at Bethany, he found Lazarus had been buried four days. Martha met him, and said, "Lord, if thou hadst been here, my brother had not died." Jesus assured her he should rise again." Mary likewise coming soon after, Jesus sympathized with their tears, desired to be conducted to the grave, ordered it to be opened, called Lazarus with a loud voice, and raised him from the dead. This miracle made a great noise in Jerusalem, and the priests concluded, that it was necessary to put Jesus to death. But our Saviour retired to Ephraim on the river Jordan, where he abode to March 24, which was the fourth of Nisan. John xi. 45.

CHRIST'S FOURTH PASSOVER.

Jesus set out for Jerusalem. He forewarned his disciples of what was to befall him : but it was a mystery they did not comprehend. At Jericho, a blind man, who knew of his arrival, solicited the gift of sight from him, and obtained it. Near the city he saw a publican called Zaccheus, who had climbed up into a sycamore-tree, that he might have a better view of him over the crowd; Jesus invited himself to lodge with him, and Zaccheus transported with this honour, was converted, and made full restitution of whatsoever he might have been supposed to have overcharged in his office. Luke xviii. xix. Jesus the next day quitting the city, restored two blind men to their sight, one of whom was Bartimeus. Compare Matth. xv. 29—44; Mark x. 46—52.

Jesus came to Jerusalem some days before the passover, but did not appear so soon in the temple. Six days before this festival, while he was at table in Bethany, in the house of Simon, surnamed the Leper, Mary, Lazarus' sister, poured a box of very precious spikenard on our Saviour's feet, and wiped them with her hair. The disciples, and particularly Judas Iscariot, grumbled at this liberality as wrong placed, and that it had been better to have sold this perfume, and to have given the money to the poor. Jesus defended Mary, saying, that what she had done was a prelude to the embalming of his dead body, [which he foresaw would not indeed be anointed for that purpose; though it might be covered with spices, and though ointments might be prepared for it.]

The next day, Monday, March 30th. Nisan 10. five days before the passover, Jesus departing early from Bethany, to Jerusalem, near Bethphage, he sent two of his disciples, directing

them to bring him an ass, that he might make his entry into Jerusalem, in order to fulfil a prophecy, Zach. ix. 9. He entered the city, therefore, as it were, in triumph, followed by a multitude, shouting (those who went before) *Hosanna to the son of David*,—and those who came behind, *Blessed be the king of Israel! who cometh in the name of the Lord*. He went to the temple amid these acclamations, and drove out those who sold doves, and the money-changers, that sat there for the benefit of strangers, who came from remote provinces to Jerusalem, and wanted the current coin of the place. He likewise cured the blind and the lame, in this holy place; and the priests and Pharisees taking exception at the acclamations made in his honour, he told them, "that if the children were silent, the stones in the street would shout aloud." Matth. xxi. 1—15; Mark xi. 1—11; Luke xix. 29—46; John xii. 12—19.

In the evening he retired to Bethany; the next day, Tuesday, March 31, going in the morning early to Jerusalem, he was hungry, and advanced toward a fig-tree to look for fruit, but finding nothing on it but leaves, he cursed it; and the tree began to wither. In the temple, he again drove out the merchants. The priests and elders sought to seize him, but they feared the people, who admired his discourses. He again retired to Bethany.

On Wednesday, April 1, returning with his disciples to Jerusalem, they noticed the withered fig-tree, and remarked it to Jesus. This day while he was in the temple, the chief priests and elders asked him, by what authority he set up for such a reformer? He in his turn asked them, whether the baptism of John, was human or divine? unwilling to own its divinity, yet fearing to call it an imposture, they answered, "they could not tell." And I, said Jesus, do not tell you what is my authority.

Addressing afterward the priests, doctors, and Pharisees, he proposed some parables to them, suggesting that God was about to reject them, because of their infidelity, and to call the Gentiles into his church. Such is the parable of the two sons, sent into the vineyard by their father, one of whom said he was going, but did not go; the other at first refused, but afterward went: also that of the husbandmen, who in the vintage season, used the servants ill, who were sent by the owner to them, and killed his son: and, lastly, the parable of the feast, to which the persons invited would not come, but strangers were collected from all quarters, and were brought to partake of it.

After this, the Herodians, Sadducees, and Pharisees, came one after another and proposed captious questions to him. The Herodians asked him, if it were lawful to pay tribute to Cæsar? Jesus proved by a piece of money stamped with the impression of Cæsar, that they ought to give to Cæsar, the things that were Cæsar's and to God the things that were God's. *Vide FRAGMENTS*, Nos. 28, 92. The Sadducees asked, whose wife a certain woman would be after the resurrection, who had successively been married to seven brothers. Jesus told them, that at the resurrection there would be no need of marriage: consequently no special property of wives and husbands. The Pharisees demanded, which was the greatest commandment of the law; he answered, the first and principal was, the love of God; the second, the love of our neighbour. After this he inveighed severely against the Pharisees, exposing their hypocrisy, and the abuses they patronized.

Toward the evening, as Jesus was going out of the temple, his disciples observed to him the beauties of this edifice, and the rich presents belonging to it. Jesus replied, that the time would come, when the temple should be so entirely destroyed, that one stone should not remain upon another. When he was withdrawn from the city, to the Mount of Olives, over-against the temple, they inquired, when they should see the accomplishment of his predictions concerning the ruin of the temple? Then he described the siege of Jerusalem by the Romans, (which happened about thirty-four years after,) and told them, that the generation then in being should behold this melancholy event! At the same time leading their minds to the great catastrophe of the world, and of its inhabitants. After this he proposed some parables, whose tendency was to keep them vigilant; as that of the servant set over his fellow-servants, who used them ill, and followed his diversions during his master's absence; but was punished for his wicked conduct: that of the five foolish and the five wise virgins; that of the patron who distributes money to his servants, to trade with during his absence, and who at his return, rewards the faithful and diligent, and punishes the idle. He concludes, that so it will be at the last judgment.

This day, Jesus told his disciples, that the passover was to be celebrated in two days, and that the Son of Man should be delivered into the hands of his enemies, and be crucified. This day, the priests took their resolution of seizing Jesus, and putting him to death; and Judas Iscariot engaged to deliver him to them, on receiv-

ing thirty shekels; about 3*l.* 8*s.* 6*d.* or at most 4*l.* 10*s.* sterling.

Thursday, April 2, Jesus came not in the day time that we know of, to Jerusalem, at least nothing is related of it by the evangelists. He sent Peter and John thither to prepare a room, and accommodations for celebrating the passover. In the evening he came into the city, and went to the house, where Peter and John had provided, and sitting down to table with them, declared, that one of them should betray him.

He expressed also his great desire of eating this passover with them; after which he instituted the sacrament of his body and blood, and to cure his disciples of their passionate inclination for pre-eminence and distinction, he rose from table, and washed their feet, exhorting them to imitate him, and to consider as their true dignity, the shewing all manner of respect and deference to each other. Judas having received a sop, by which he was detected, rose from table, transported by the evil spirit. Jesus said to him, Do quickly what thou doest; which was interpreted very differently from its real meaning, by the apostles.

Jesus further discoursed to them concerning humility, union, and charity, which they ought to maintain among them, and the confidence which they should place in providence, and in his own kindness for them. He Promised them another Comforter; and told Peter, that he would deny him that very night before the cock crew. After some other discourses, he rose from table, and having repeated an hymn of thanksgiving, went out of the city with them: enlarging, as he went, on their union to him, on his approaching sufferings, death, and resurrection; on the scandal which his death would occasion; on their flight, on Peter's denial, and on the descent of the Holy Spirit. Which demonstrated that he knew all things, and that he suffered death in perfect coincidence with his own will.

Having passed the brook Kidron, he came to Gethsemane, where was a garden, into which he went with his apostles. As he had frequently been here, Judas perfectly knew the place. Leaving his apostles to wait for him till he had done praying: he took Peter, James, and John with him further into the garden. Here he became extremely sad; "his soul was sorrowful, even unto death." "Stay here," said he, "watch and pray, lest ye enter into temptation." Going about a stone's cast from them, he fell on his knees, then prostrating himself on the earth, he said, "Father, all things are possible to thee: if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

An angel from heaven comforted him, and being in this agony, he continued his prayer, and his sweat was, as it were, drops of blood falling to the ground.

He rose three times from prayer, and coming to his disciples, he as often found them sleeping. The third time he told them, his betrayer was near, and that it was proper to meet him. Judas now entered the garden with a company of soldiers, to whom he had given this signal, "Seize him whom I shall kiss, and convey him away safely." He therefore drew near to Jesus to kiss him. Jesus said to him, "Judas, betrayest thou the Son of Man with a kiss?" Then advancing toward the soldiers, he said, "Whom do ye seek?" They answered, "Jesus of Nazareth." Jesus said, "I am he." At these words they fell to the ground. He proposed the same question a second time, to them, and they answered in the same manner. Jesus said to them, "If ye seek me, let these go." Then they took Jesus, and bound him. Peter drew his sword, and struck one of the high-priest's servants; he aimed at his head, but he only cut off his ear. Jesus touched his ear, and cured him; saying to Peter, "Put up thy sword, for all who take the sword, shall perish by the sword."

Jesus was carried first before Annas, the father-in-law of Caiaphas. Annas had been high-priest: and Caiaphas was so, actually, that year. Annas questioned Jesus concerning his doctrine and disciples. Jesus told him, he had taught nothing in secret, and that all the Jews were witnesses of his doctrine. One of the high-priest's servants smote him on the face, saying, "Answerest thou the high-priest so?" Jesus said to him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Annas remanded Jesus to Caiaphas, who probably dwelt in the same house.

Caiaphas having sent for the priests and doctors of the law, (the sanhedrim,) ordered Jesus before them. They sought evidence against him, that might convict him of a capital crime, but they could find none strong enough. At last, a man was produced, who had heard him say, That in three days he would destroy the temple of God, and in the same time build another. This testimony was neither exactly true, nor sufficient to condemn a man to death. All this time Jesus continued silent; whereupon Caiaphas adjured him in the name of the living God, to declare, whether he were the Christ? Jesus confessed it, adding, that he would come one day on the clouds, at the right hand of his Father, to judge mankind. At these words, the high-priest rent his clothes, exclaiming, "What

need have we of witnesses? ye have all heard his blasphemies: what think ye?" they answered, He deserves to die. All this passed in the night time. The assembly being broke up, Jesus was put again into the hands of the soldiers, who insulted and affronted him in various ways.

At day light the priests, the senate, and the doctors, again assembled, and ordered Jesus to be brought before them. They asked him if he were the Christ, and the Son of God? They adjudged him to death: but as the Romans had deprived them of the power of life and death, and though they might pronounce a man guilty, yet they could not condemn him in form, or order his execution, they carried him before Pilate the governor, to whom they insisted, 1. That Jesus was a disturber of the public peace. 2. That he taught it was unlawful to pay tribute to the emperor. 3. That he called himself Christ, and the Son of God. Pilate examined him, and asked him, if he were the Messiah, or king of the Jews. Jesus answered, "that indeed he was a king, but that his kingdom was not of this world: nor dangerous to the state."

As the Jews, the accusers of Jesus, did not enter the judgment-hall, or Pilate's house, lest they should be polluted, because they intended that evening to eat the passover; Pilate, after having examined Jesus, went out to them, declaring he found nothing in him that deserved condemnation. Notwithstanding which declaration, they clamoured against him with great vehemence; but Jesus replied not a word. Pilate being informed that Jesus was a Galilean, sent him to Herod, king or tetrarch of Galilee, who was then at Jerusalem. Herod had long desired to see Jesus, of whom he had heard many wonders, and proposed to him several questions, to which Jesus made no answer: which so surprised and provoked Herod and his court, that in derision they covered him with a scarlet robe, meaning to insult his royalty; and sent him back to Pilate.

Pilate having again examined Jesus, declared to the Jews, that as neither he nor Herod had found any thing in him, which deserved death, he should be content with ordering him only to be corrected, and so dismiss him. And seeing they continued to insist on the condemnation of Jesus, he gave them their choice of Jesus or Barabbas, (a most notorious villain and murderer, under sentence of death,) it being customary to grant them the life of some criminal at the passover: they chose Barabbas, and cried out, "Crucify Jesus." Pilate having made one more attempt to deliver the innocent, overpowered with their cries and threats, and fearing some

sedition, he ordered water to be brought, in which he washed his hands, told them, that he cleared himself of the guilt of his death, and gave him up to them. It was about the third hour, or nine o'clock in the morning, when the governor thus determined. Jesus was put into the hands of the Roman soldiers, in order to be executed. They first insulted him, by deriding his title of king; they cast an old purple cloak around him, placed a crown of thorns on his head, and a reed, as a substitute for a sceptre, in his hand; and mimicking a salutation and homage, they spate in his face, and struck him on the head with a cane.

After this, they laid (a part of) his cross on him, and conducted him to Calvary, a little hill north-west of the city. As Jesus was extremely faint, and the cross was heavy, the Roman soldiers, meeting one Simon, pressed him to assist him in carrying it. When he came to Calvary, they offered him wine mingled with myrrh, or gall, to drink; but having tasted it, he would not drink. They nailed him to the cross between two thieves, one on the right hand, the other on the left. He prayed for those who crucified him. [About eleven o'clock, or twelve, *i. e.* at noon. Luke xxiii. 44.]

Pilate commanded his sentence of condemnation to be fixed on his cross in these terms, "*JESUS of NAZARETH, King of the JEWS.*" The JEWS would have persuaded him to alter this to "*pretended King of the JEWS:*" but he refused. The soldiers parted his garments among them, but for his coat they cast lots, being unwilling to cut it, because it had no seam, but was made in the loom all of one piece. The magistrates, priests, people, and the very thieves themselves who were crucified close to him, insulted him. Nevertheless, one of the thieves rebuked his companion, confessed his own guilt, acknowledged the innocence of Jesus, and desired to be remembered by him, when he came in his kingdom. Jesus promised him, that he should be that day with him in paradise. Mary the mother of Jesus, Mary the wife of Cleophas, and Mary Magdalene, with John the Evangelist, were then standing near his cross. Jesus said to his mother, shewing her St. John. Woman, behold thy Son! and to John, he said, Behold thy mother! from that time John kept her as his mother.

About noon, the sun was covered with darkness, which continued till the ninth hour, or three o'clock in the afternoon. At the ninth hour the darkness abated, and Jesus cried with a loud voice. "My God, my God, unto what hast thou forsaken me?" Then they gave him vinegar in a sponge to drink; and when he had fast-

ed it, he said, "*IT IS FINISHED!*" Then he bowed his head, and dismissed his spirit. That instant the earth trembled, the adjacent rocks were rent, graves were opened, many who were dead, rose to life again; and the substantial veil of the temple, was rent from the top to the bottom. The Jews being unwilling that the bodies should remain on the cross the next day, which was the great day of the sabbath, or passover, desired Pilate that their legs might be broken, to hasten their death, and they might be taken down. But Jesus being already dead, they brake not his legs, but to make sure of his being truly dead, one of the soldiers with a spear pierced his side, and forthwith there issued blood and water.

Toward the evening, Joseph of Arimathea, a disciple of Jesus, and a senator of distinction, requested from Pilate, permission to receive the body of Jesus, to bury it before sunset: for it was the evening before the sabbath, the rest whereof began at sunset. Pilate having first inquired whether Jesus were truly dead, consented, and Joseph having a garden close by, wherein, in a rock, he had dug a tomb intended for himself, he placed the body of Jesus in this unfinished sepulchre, whose entrance was closed with a great stone. The priests fearing lest the disciples of Jesus should purloin his body, placed guards there, and sealed up the sepulchre. The next day, being the great sabbath-day, every one rested, according to the law; but after sunset, when it was allowable to engage in business, and buy any thing, the holy women who had seen that our Saviour's body was put hastily in the tomb, and who purposed to embalm it further, bought drugs and spices for that purpose. The next day, early in the morning, before it was light, they went toward Calvary. But Jesus, who had submitted to the bonds of death for so long time as he thought proper, had now awakened from his confinement, and was risen; and the soldiers, who witnessed his resurrection, returned into the city, in a state of confusion and alarm.

These women coming to the sepulchre, saw there two persons clothed in white, who said to them, "Fear not. Ye seek Jesus of Nazareth, who was crucified; he is not here, he is risen; come and see the place where he lay." Mary Magdalene ran to Jerusalem, and told some of the apostles, that their master's body was carried off. Peter and John ran to the sepulchre; John arrived first, but did not enter the sepulchre. Peter entering it, saw the linen clothes in which the body of our Saviour had been wrapped up, and the napkin which had covered his head. John likewise saw them, and believed, and then

returned to Jerusalem. Mary, who was come again to the sepulchre, stooping down to look within the grotto, saw two angels there, one at the head, the other at the foot of the sepulchre, who said to her, "Why weepest thou?" She answered, "They have carried away my Lord, and I know not where they have laid him." Then turning herself backward, she saw Jesus, and said to him, "If thou hast borne him hence, tell me where thou hast laid him, that I may take him away." Jesus said unto her, "Mary!" Immediately she knew his voice, and threw herself at his feet to kiss them. Mary returned to Jerusalem, and related what she had seen to the disciples. Jesus appeared again to other women, as they returned from the sepulchre; and they adored him. But the apostles treated them as fanciful persons, and did not believe what they related.

The same day at evening, being the first day of the week, Nisan 16, and the day after the passover, two of Jesus' disciples going to Emmaus, a village about seven miles from Jerusalem, Jesus joined them in the way, appearing as a traveller, and, inquiring what was the subject of their earnest discourse? they spoke to him of his death and passion, which were the subject of universal conversation in Jerusalem. We had hopes, said they, this Jesus should redeem Israel: but—Then Jesus reprov'd their want of faith, demonstrated to them from the Scriptures, that the Messiah was first to suffer, and afterward enter into glory. Being come to Emmaus, they invited Jesus to stay with them, which he at first politely declined, but they constrained him very civilly. At table, he assumed the character of master of the family, blessed the bread, and gave it them; then their eyes were opened, and they knew him: but they soon lost sight of him. Returning immediately to Jerusalem, they found the apostles, and understood that Jesus had appeared likewise to Peter.

While they were together, Jesus entered the room, and presented himself among them. This sight alarmed them, but he removed their apprehensions, by saluting them, "Peace be with you. Look upon my hands and feet, and see that it is I myself: touch me." He also took broiled fish, and part of an honey-comb, and did eat before them; then breathing on them, he said, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Now Thomas, one of the twelve, was not with them at this time, but afterward when told of these events, protesting his want of conviction,

he said, "Unless I see the print of the nails in his hands, and thrust my hand into his side, I will not believe this report." Eight days after, the apostles being all together, Jesus appeared again among them, and said, "Peace be to you:" then addressing Thomas, he said, "Put your finger into the wounds of my hands and feet, and thrust your hand into my side, and no longer hesitate to believe." Thomas answered, "My Lord, and my God."

The apostles going into Galilee after the passover, Jesus shewed himself to several of them at the sea of Tiberias. Peter, Thomas, Nathanael, James, John, and two other disciples, were on this sea a fishing, when Jesus appeared in the morning upon the shore, and directed them to a considerable capture of fishes: some of which they broiled, and ate with him: but none of the apostles asked him, who he was? for it was evident that he was Jesus.

After this, Jesus inquired of Peter three times successively; Peter, lovest thou me more than these? Peter likewise answered three times; that he loved him with all his heart: and Jesus as often directed him to shew his affection by feeding his flock. He foretold also that Peter should suffer crucifixion for his sake: but that John should live to see Jerusalem severely punished, for its rejection of him.

The disciples of our Saviour being assembled on a mountain in Galilee, Jesus shewed himself to them. When they saw him, they worshipped him: but some doubted, whether his body were a real body; for as to his resurrection and his presence, it does not appear, that they could doubt of them. Jesus said to them, "All power is given to me in heaven and in earth; Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even to the end of the world." It is generally believed, that it was on this occasion, he shewed himself to above five hundred brethren at once, many of whom were living when St. Paul wrote his second epistle to the Corinthians, A.D. 57.

After this, Jesus appointed his disciples to meet him at Jerusalem, where he conversed with them, and ate with them; reproaching their incredulity as to his passion and resurrection; shewing them by the Scriptures, that all this was fore-appointed as part of the Messiah's character. He also opened their understandings, and explained Scripture to them; commissioned them to preach the gospel throughout the world, empowered them to perform miracles, enjoined them to baptize, and convert all nations. He directed

them to stay in Jerusalem till they should receive the Holy Ghost.

After this, he conducted them from Jerusalem to Bethany, and on the Mount of Olives, lifting up his hands, he blessed them, and rising in the air, was gradually taken up by a cloud, beyond their view. Then two angels appeared to them, and said, "Ye men of Galilee, why stand you admiring with your eyes thus lifted up to heaven! This Jesus shall return in like manner," &c. Then they went back to Jerusalem, and there continued with Mary the mother of Jesus, and such of his relations as believed on him, till the day of Pentecost, on which the Holy Ghost descended upon them.

This is an historical account of our Saviour's life, in a chronological order, according to the harmony of the gospels. We have avoided critical and theological questions, which abound in the commentators, whose writings may be consulted. A Dictionary is not a collection of dissertations, nor a heap of critical reflections.

The power of performing miracles is so well known to have resided in Jesus Christ, not by Christians only, but likewise by Mahometans, that it is a kind of proverb with them, when commending an expert workman, to say, *He has the breath of the Messiah*; because our Saviour by his breath alone, not only raised the dead, but also gave life to things inanimate: for they hold, agreeably to the spurious gospel of the Infancy of Jesus, that in his youth he formed birds of potter's earth, and then with a puff of his breath only, set them a flying. They affirm, that he was but three hours in the cradle; they call him sometimes *the Spirit of the Father*; an expression borrowed from some of the writings of the Christian fathers; they acknowledge that he was born without a father, of the Virgin Mary; they say he had a brother, whose name was Okil, or Okail (but this brother is in the Hebrew style, who call cousin Germans thus;) they believe that he ascended up to heaven; that he will destroy Antichrist; that he exercises Almighty power in heaven, where he is our mediator, and possesses the place of honour in the fourth heaven, which is the Empyreum, according to their system. They own that from the gospel is derived the life of the soul, and the renovation of the heart. A Mahometan poet expresses himself on this subject after the following manner. He speaks to Jesus Christ; *The heart of man under affliction derives all its consolation from thy words: the soul recovers life and vigour barely at the hearing of thy name pronounced. If ever*

the mind of man can raise itself to the contemplation of the mysteries of the Deity, it is from thee that it derives the lights necessary to attain to the knowledge of God, and the attraction which it feels so sensibly, springs all from thee. Would any one believe, that these were the words of one who did not acknowledge the divinity of Jesus Christ?

The Jews do him much less justice; some among them have the impiety to say, that the soul of Esau animated Jesus Christ; that he was born of one Panther, and a young milliner whom he had debauched; that Jesus had the dexterity to steal the name of God out of the temple, that he concealed it in a wound which he made in his thigh by opening the skin, and by the power of this name he escaped two lions formed by magic art, who were placed, one at the right, the other at the left of the sanctuary, and roared in a most frightful manner when any one went either in or out: that by virtue of this name, he immediately raised one from the dead, and cured a leper at Bethlehem, the place of his nativity. The noise of this miracle drew a crowd of people after him, who conducted him to Jerusalem, as it were, in triumph, mounted on an ass, &c. Such are the stories in *Toledoth Jesu*.

There are several Jewish books under the name of שֵׁפֶר תּוֹלְדוֹת יֵשׁוּ Sepher Toledoth Jesu, in imitation of the title of St. Matthew's gospel, Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. "The book of the generation of Jesus Christ," or the history of Jesus Christ. The Jews have two principally, which go under this name: one published by Wagenseil, in the second volume of his *Tela Ignea Satanæ*; the other by M. Huldric, with annotations, in 1705. Any one need only read these two works, in order to conceive all the contempt of them which they merit. Notwithstanding, it is by works of this kind, that the Jews confirm one another in their aversion from Christianity. They have gone farther; for to get rid of the objections made to them, relating to the time when the Messiah should appear, they have abridged the chronology of the Old Testament, and placed the birth of our Saviour A.M. 3671, i. e. 329 years before his real epoch. They have altered the text of some prophecies, which were too clear for Jesus Christ (it is however doubted, whether this has been purposely done, at least in so many passages as Christian commentators suspect.) They have wrested the meaning of almost all the others that concern him; those particularly, whose completion is most evident and observable. They

confound the characters of the Messiah ; some insist that he has been come a long time, but lies concealed among men ; others expect him, but curse those who compute the time of his coming. Others again maintain, that the coming of the Messiah is no article of faith. What infatuation ! what knavery !

The fathers inform us, that at the beginning of Christianity, the Jews sent agents over all the world to defame Jesus Christ and his doctrine, and to persuade people that his disciples were impostors, who having privately stolen their master out of his grave, reported publicly that he was risen again. Euseb. in Isaiam. xviii. 1. Hieronym. ibid. Oecumen. in Ep. ad Rom.

Much has been written concerning the form, beauty, and stature, of Jesus Christ. Some have asserted, that he was the handsomest of the sons of men. Others, that there was no beauty nor grace in his outward appearance : some think him to have been of an advantageous size ; others say, he was diminutive ; and passages of scripture are wrested to support each of these opinions.

Nicephorus is of opinion, that St. Luke drew the pictures of Jesus Christ, of the blessed virgin, and of the apostles, and that by this means their likenesses or representations, were dispersed over all the earth. It is certain, there has been always a particular tradition in the church, concerning the figure and stature of our Saviour and his apostles. I will here describe our Lord's person after the images which are believed to have been painted by St. Luke. *He was very beautiful in the face, and about seven spithamas, near six feet, high ; his hair was inclining to be very fair, not thick, but a little curled ; his eyebrows were black, and did not form exactly a semicircle. His eyes were large, lively, and something yellowish ; his nose long, his beard black, and pretty short ; but he wore his hair long : for the scissors had never been used upon his head, nor had the hand of any one touched him besides that of his mother the virgin, when he was as yet a child. His neck was not stiff, nor his carriage lofty or proud. He stooped a little with his head, his complexion was almost of the colour of wheat ; his countenance neither round nor sharp ; but like his mother's, something longish, and pretty much upon the vermillion. Gravity, prudence, meekness, and clemency, were painted in his face ; in a word, he resembled perfectly his divine mother.* Nicephor. Hist. Eccles. lib. ii. chap. 43.

II. JESUS, or Jeshua, son of Jozadak, the first high-priest of the Jews, after their return from

the Babylonish captivity. We do not know exactly how many years he exercised the high priesthood. His first care after his arrival at Jerusalem, was to restore the sacrifices, to regulate the offices and orders of the priests and Levites, Ezra iv. 3, 8. and, to rebuild the temple, as far as the then condition of the Jews would allow of such a work. The prophets Haggai and Zachariah often mention Jesus son of Jozadak. Haggai. i. 1, 2. addresses himself to him and Zerubbabel, exciting them to build the temple, after the death of Cyrus and Cambyses, A.M. 3485 ; ante A.D. 519.

Zachariah relates, that the Lord shewed him the high-priest, Jeshua, son of Jozadak, standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the angel of the Lord said to Satan, "The Lord rebuke thee," &c. Zach. iii. 1, &c.

The same prophet having seen a vision of two olive-trees, which furnished oil for the golden candlestick, through which the oil ran into the lamps of that candlestick, the angel of the Lord told him, that these two olive-trees were Jesus son of Jozadak and Zerubbabel son of Salathiel, *who are the two anointed ones that stand by the Lord of the whole earth.* See also Zach. vi. 11. Jesus son of Sirach in Ecclesiasticus, commends Jesus son of Josedec, and Zerubbabel, as signets on the Lord's right hand, &c. Eccles. xlix. 14. Jesus, son of Josedec was succeeded in the high priesthood by his son Joachim, who was high-priest in the reign of Xerxes. Joseph. Antiq. lib. xi. cap. 5. initio.

III. JESUS, son of Sirach, author of the book of Ecclesiasticus, was, according to Genebrard, in his chronicle, descended from the high-priest Jesus, son of Jozadak. Some Greek copies make Eleazar the father of Sirach, of Jerusalem, to have been his grandfather : but Jesus son of Sirach, who speaks of himself, chap. xxix. and throughout chap. li. and in other places, says nothing of his being a priest, or that any of his ancestors were so. He informs us only, that he was desirous of wisdom, and earnestly entreated God for it, while prostrate before him in the temple ; that he had studied hard, and had travelled much, to complete his studies ; that he had run many risks ; that having been slandered to the king, he was in imminent danger of death ; but by God's mercy was rescued from it. Jesus his grandson, the translator of his work, testifies that his grandfather had been in great reputation for his wisdom. See the Preface to Ecclesiasticus. We do not know who Sirach was, the father of Jesus, nor can we

certainly tell his name who was the father of Jesus, the author's grandson, and the translator of his work.

The Arabians are acquainted with this writer and his works. They believe that he, or his grandfather, was vizier to Solomon; that he had a very virtuous wife, named Fikia, whose life has been written in Arabic. There is an Arabian book entitled, *The Sentences and Wisdom of Jesus the son of Sirach*.

IV. JESUS, otherwise Jason. See JASON.

V. JESUS, son of Damneus, high-priest of the Jews, was created by king Agrippa, A.D. 63, and deposed the same year. He succeeded Ananus, and Jesus, son of Gamaliel, was his successor.

VI. JESUS, son of Gamaliel, high-priest of the Jews, successor to Jesus, son of Damneus. The two high-priests, Jesus son of Damneus, and Jesus son of Gamaliel, having each their party in the temple, and the city, disputed sword in hand for the pontificate. Agrippa, to end this bloody contention, deposed them both, and placed Matthias, son of Theophilus, in their room. A.D. 64.

JETHER, יֶתֶר, *he that excells, or remains*; from יָתַר *jathar*: otherwise, *that examines, searches*; from יָתַר, *thur*: otherwise, *a line, or string*.

I. JETHER, son of Gideon, had not the courage to kill Zebah and Zalmunna, though his father commanded him. Judg. viii. 20.

II. JETHER, husband of Abigail, David's sister, and father of Amasa. 1 Chron. ii. 17.

JETHETH, יֶתֶת, *he that gives*; from נָתַן *nathan*, *to give*.

JETHETH, son of Esau, an ancient duke of Edom. Gen. xxxvi. 40.

JETHLAH, יֶתְלָה, יֶתְלָה, or *Ithlah, he that is fastened, or suspended*; from תָּלָה *thalah*: or *is assembled*; from תָּלָה *thalal*.

JETHLAH, a city of Dan. Josh. xix. 42.

JETHRO, יֶתְרוֹ, יֶתְרוֹ, *his excellence, his remains, his posterity*. See JETHER.

JETHRO, priest, or prince, of Midian, [Ita Ezechiel Poeta apud Euseb. Præpar. lib. ix. cap. 4. Jonath. alii plures. The Hebrew כֹּהֵן *cohen*, signifies sometimes a prince.] the father-in-law of Moses. Some believe he was a priest of the true God, and maintained the true religion, being descended from Midian, son of Abraham and Keturah. Moses does not disguise his alliance with Jethro's family, but invites him to offer sacrifices to the Lord on his arrival in the camp of Israel, as one who adored the same God, Exod. xviii. 11. 12. Some assert that he had

four names, Jethro, Raguel, Hobab, and Ceni. Others, that Jethro and Raguel were the same person; that Hobab was the son of Jethro, and brother to Zipporah; that Ceni is a common name, signifying the country of the Kenites, inhabited by the posterity of Hobab, south of the promised land. The Hebrew, *chothen*, which St. Jerom translates *cognatus, kinsman*, is used Numb. x. 20. to denote the relation between Moses and Hobab; also, Exod. xviii. 1, 27. Nevertheless, in Numbers Hobab is called son of Raguel. For which reason others are of opinion, that Raguel is the father of Jethro, and Jethro the father Hobab. On the other side, Raguel gives Zipporah to Moses. Exod. ii. 18, 21.

The signification of the Hebrew, *chothen*, not being fixed, it is impossible to determine certainly this question. *Chother* חֹתֵן *Gener, Affinis, Cognatus*. LXX, Πενθερός, *Socer*, vel Ταμβρός, *Gener*: Aquila. Sym. Theod. Νυμφίος, *Sponjus*.

Moses having killed an Egyptian, who abused ■ Hebrew, was obliged to fly from Egypt. ■ He retired into the land of Midian, east of the Red Sea, between the gulf of Elam and Heroopolis. As he sat down near a well where Jethro's daughters were watering their cattle, there came some shepherds, who forced them away. Moses defended the young women, and watered their flock. Their father, informed of what had passed, sent for Moses, and gave him his daughter Zipporah. After he had been forty years with Jethro, he had the vision of the burning bush, and Jethro understanding the will of God, permitted him to return into his own country with his wife and children. But Zipporah having been obliged to return to her father's house in Midian, when Moses went into Egypt, Jethro brought her to Moses, at the foot of Mount Sinai, about ■ year after the Hebrews came out of Egypt.

Jethro sending notice to Moses of his arrival, Moses went out of the camp, met him, fell prostrate before him, embraced him, introduced him into his tent, and related to him what the Lord had done for Israel. Jethro blessed God for it, offered burnt-offerings, and peace-offerings, and ate with Moses, Aaron, and the elders of Israel, in the presence of the Lord. The next day, Moses taking his seat to judge Israel, continued so employed from morning to evening. Jethro remonstrated that this fatigue was too great, and advised him to appoint deputies for lesser causes. When the Israelites were decamping on their journey toward the land of promise, Moses desired Jethro to accompany them; but Jethro

returned to Midian, leaving, as some believe, Hobab his son, to conduct the Israelites in the wilderness, Exod. xviii. 27. Hobab went with them to the land of promise, and had a share in the division of it made by Joshua. Numb. x. 29. We do not know what befell Jethro after this time.

The Jews have published several fabulous accounts relating to Jethro.

The following curious, but uncertain particulars, of Jethro's life, are handed down to us by the Arabians. Bibl. Orient. p. 790. Schoaib. They say one Michael, son of Taskir, and grandson of Midian, was his father: this last was the immediate son of Ishmael, according to the author of Leb-Tarik; for Moses makes no mention of Midian among the sons of Ishmael, Gen. xxv. 13, 14. Jethro gave his son-in-law Moses the miraculous rod. He was favoured with the gift of prophecy, and God sent him to the Midianites, to preach the unity of God, and to withdraw them from idolatry. Mahomet says, Alcoran, cap. Arof, that he wrought miracles to convert this nation, and one of his commentators affirms, that whenever Jethro had a mind to perform his devotions on the top of a certain mountain, the mountain became lower, in order to render the ascent more easy to him.

Another commentator on the Alcoran says, that Jethro took pains principally to reform the bad customs of the Midianites, such as stealing; of having two sorts of weights and measures, of buying by the larger, and selling by the smaller. He often used to say, *Get just weights and measures, and defraud no man of what belongs to him.* Besides these frauds of the Midianites in their trading, they offered violence to travellers, and robbed them on the highways. They threatened even Jethro for his remonstrances.

This insolence obliged God to manifest his wrath. He sent the angel Gabriel, who, with a voice like thunder, set the earth a trembling, which destroyed them all, except Jethro, and those who, like him, believed the unity of God. After this punishment, Jethro went to Moses, as related Exod. xviii. 1, 2, 3. The advice of Jethro on this occasion, made the Mussulmen call him, *The preacher of the prophets.*

JETUR, יֵטוּר, θητῦρ or ἰητῦρ, *he that keeps*: otherwise, *order, succession*: from יָתוּר *thur*; or, according to the Syriac, *mountainous*.

JETUR, son of Ishmael, Gen. xxv. 15. and of the Itureans.

JEUEL, יְעוּעַל, ἱεὺλ, *the Lord has taken it away*.

JEUSH, יְעוּשׁ, *he that is devoured, gnawed by the*

moth, or scurf; from וַיַּשְׁחָשׁ *hashash*: otherwise, *assembled*; from וַיַּשְׁחָשׁ *hush*.

JEUZ, יְעוּז, *which is of wood*; from יַעַז *hetz*: otherwise, *to counsel*; from יַעַז *hutz*.

JEWS. The Israelites who returned from the captivity of Babylon, were then, and ever after, called by this name, because the tribe of Judah was not only the most powerful, but almost the only one which made any figure, and was considerable, after the captivity.

They rebuilt the temple and the holy city, under Ezra and Nehemiah; and from this time were more zealous in the observance of their law, more faithful in the practice of their duties, and more averse from idolatry than they had been before. The Israelites of the ten tribes, who returned at different times from the captivity, were mingled with those of Judah, and were called Jews, perhaps politically, because the permission granted by Cyrus to the Hebrew captives, of returning to their own country, was granted expressly to those only of the kingdom of Judah; or, because after the captivity, being united under one monarchy, and there being no distinction of government between Judah and Israel, they took the name of Judah, as being that wherein the head of their religion resided (the high-priest at Jerusalem;) and the prince of the country, who was always of the tribe of Judah: subordinate to the governor sent by the kings of Persia.

Under these kings they enjoyed peace, and settled themselves quietly in their country, they rebuilt their cities, and they cultivated their lands.

When Alexander the Great warred against Darius Codomannus, the last king of Persia, the Jews continued firm in their duty to Darius, their lawful sovereign, and refused Alexander the succours he demanded for the siege of Tyre, in which he was employed. This prince, resolved to punish their refusal, marched against Jerusalem. But the high-priest coming out to meet him at the head of his people, Alexander received him with respect, bestowed many favours on the Jewish nation, and granted them an exemption from tribute every seventh year, a favour which he would not grant to the Samaritans, as Josephus relates. *Vide ALEXANDER.*

After the death of Alexander the Great, the Jews were subject sometimes to the kings of Egypt, sometimes to those of Syria, according as these princes extended their conquests more or less over one another.

Under Ptolemy Philopater, king of Egypt, they suffered a cruel persecution in his dominions, A.M. 3787; ante A.D. 213.

A division arising among their priests, and Jason purchasing the high priesthood of Antiochus Epiphanes, A.M. 383½; *ante* A.D. 166; this prince took the opportunity to persecute the Jews, in order to force them to abandon their religion for that of the Greeks. He met with an inflexible resistance from the Maccabees, and from a great number of honest Israelites, who joined them, and who maintained their religion with prodigies of valour, and at last restored their country to liberty. The Asmoneans or Maccabees, having some time exercised the high priesthood under the empire of the Syrian kings, at length delivered themselves from this dependance, and annexed the temporal sovereignty to the priesthood. Hircanus entirely shook off the Syrian yoke, A.M. 387½; *ante* A.D. 126. Aristobulus his son and successor first assumed the title of king, A.M. 389½; *ante* A.D. 102. The kingdom continued in his family till the time of Herod the son of Antipater the Idumean. A.M. 396½; *ante* A.D. 36.

There was, however, some interruption; for Gabinius governor of Syria, entering Judea with a powerful army, not long after Pompey's leaving it, reduced Alexander the eldest son of Aristobulus, who had escaped from Pompey; restored Hircanus to the high priesthood, and changed almost entirely the civil state of the country; from being monarchical he made it aristocratical; suppressed the title of king, and instead of the great Sanhedrim, and the court of justice in Jerusalem, and other cities, he settled five courts in Judea, each independent of the rest, and possessing a sovereign authority within its own district. The first was at Jerusalem; the second at Jericho; the third at Gadara; the fourth at Amathur; the fifth at Sephoris.

Some years afterward, Julius Cæsar coming from Egypt to Palestine in his way to Syria, Antigonus the son of Aristobulus, the last king of the Jews, threw himself at his feet, desiring to be restored to the principality of his father; complaining of Hircanus and Antipater. But Antipater, to whom Cæsar had great obligations, for services performed in Egypt, justified his own conduct and that of Hircanus; and Antigonus was dismissed as turbulent and seditious. Cæsar appointed Hircanus to continue high-priest and prince of Judea, giving Antipater the office of procurator of Judea under Hircanus. The aristocracy settled by Gabinius was abolished, and the government restored as before.

Antigonus the son of Aristobulus having given the Parthians large sums of money, that they might assist him in recovering the throne, defeated the forces of Hircanus, who was supported by Herod and his brethren; after which, Herod retired in-

to Italy, Antigonus took Hircanus, had his ears cut off, in order to render him incapable of the high priesthood, delivered him to the Parthians, who carried him into their country, and possessed himself of the pontificate and principality of the Jews. A.M. 396½; *ante* A.D. 36.

Herod arriving at Rome, laid before Antony the state of affairs in Judea. Antony jointly with Octavian, afterward surnamed Augustus, procured the crown of Judea for him, which he possessed, and transmitted to his children. I run over all this very slightly, my design being only to give a general idea of the state and government of the Jews, after the captivity of Babylon to the time of Herod.

After the death of Herod, his kingdom was divided among his sons. Archelaus had Judea, Idumea, and Samaria; Herod Antipas had Galilee and Perea; and Philip had the Auranitis, Trachonitis, Paneas, and the Batanea.

Archelaus reigned ten years in Judea. He was accused before Augustus by the Jews and Samaritans, and being unable to justify himself, was banished to Vienne, in Gaul; and Judea was reduced into a province. In this condition it was at the death of our Saviour.

From this time to the destruction of Jerusalem, Judea had Roman governors. See GOVERNORS. After the destruction of Jerusalem, Judea was comprehended under the government of the presidents of Syria, and the Jews formed a separate people, and continued in their own country subject to the Romans, till the reign of Adrian; when they rebelled against the Romans: in this war many perished miserably, and their nation was entirely dispersed. See BARCOCHEBAS.

THE RELIGION OF THE JEWS may be considered in different views, with respect to the different conditions of their nation. Under the patriarchs, they observed natural religion, being averse from idolatry, and atheism; using circumcision, which was the appointed seal of the covenant made by God with Abraham, and following the laws which reason, assisted by the lights of grace and faith, discovers to honest hearts, who seriously seek God, his righteousness, and truth; living in expectation of the Messiah, the desire of all nations, who was to complete their hopes and wishes, and fully to instruct and bless them. Such was the religion of Abraham, Isaac, Jacob, Judah, Joseph, &c. who maintained the worship of God, and the tradition of the true religion.

After the time of Moses, the religion of the Jews was more fixed and determined. Before, every one honoured God according to his heart, and in

that manner which he thought proper ; but after Moses, ceremonies, days, feasts, priests, and sacrifices were determined with infinite exactness. That legislator described the age, sex, and colour of certain victims : the number, qualities, and nature of them : at what hour, by whom, wherefore, and on what occasions they were to be offered. He regulated the tribe, the family, the bodily qualities, the habits, order, rank, and functions of the priests and Levites. He specified the measures, metals, woods, and works of the tabernacle, or portable temple ; the dimensions, metal, and figure of the altar, and its utensils ; in a word, he omitted nothing which concerned the worship of God, who is the first and principal, or, more properly speaking, the only object, of the Jewish religion.

To this may be referred likewise the several purifications used in preparing themselves for their approach to things holy, and the impurities which forbad their approach, the means of preventing, of avoiding, and of expiating pollutions ; the continual care required of the Jews to avoid certain pollutions, which excluded them from civil society, from the use of things holy, from the camp, and from their own houses, under some circumstances ; even certain natural infirmities, diseases, and involuntary accidents required purification. The bare touching of an animal which died of itself ; the being present at a funeral, the touching of an unclean person, were capable of polluting a man, and laid him under an obligation of purifying himself.

I cannot forbear remarking the rigour of that law which condemned to death, for example, those who violated the sabbath ; those who contracted marriage within prohibited degrees ; those who were guilty of adultery ; those who came near a woman at particular times ; those who committed sins against nature ; those who solicited their brethren to idolatry ; those who consulted diviners and magicians ; those who blasphemed God ; or those who came near to things holy without being purified. A layman, or even a Levite, who should have entered the temple, *i.e.* the holy, or the sanctuary, [*Vide* ANNUNCIATION II.] who should have touched the ark of the covenant, [*Vide* UZZAH, Addition] or who should have seen it bare. These, and many other faults, were punished with death. Such was the spirit of the old law, a spirit of fear, of bondage, and of constraint.

The long abode of the Hebrews in Egypt, left a strong propensity in them to idolatry ; neither the miracles of Moses, wrought before their

eyes, nor his precautions to withdraw them from the worship of idols, nor the rigour of his laws on that subject, nor the splendid marks of God's presence in the Israelitish camp, were able to overcome this unhappy inclination. We know with what facility they fell into the adoration of the golden calf, when they were scarce, as we may say, come out of the channel of the Red Sea, where they had been eye-witnesses of divinely preserving wonders !

Moses gave his laws in the wilderness, but they were not all observed there. *Vide* Deut. xii. 8, 9. They did not circumcise the children born in the wilderness, as well because of the danger to which children newly circumcised would have been exposed, by the fatigue of journeys, and frequent decampings, as because the people of Israel, not being mingled with other nations, were under no necessity of taking that sign, which was instituted principally to distinguish them from other people. Josh. v. 4, 5, 6, 7.

During the wars of Joshua against the Canaanites, and before the ark of God was established in a fixed place, it was difficult to observe all the laws of Moses ; wherefore under Joshua, and the Judges, and even in the reign of Saul, we see license enough in Israel with regard to the observance of many articles of the law, which were much better observed under David, or Solomon, for example, and when the Hebrews were at peace in their land, and when there was more easy access to the tabernacle. Before that period they sacrificed in different places of the country, and the most religious observers of the law made no scruple in this point, provided their sacrifices were offered to the Lord. They were even obliged to tolerate many abuses, for want of necessary power and authority to suppress them. *In those days*, says Scripture, *there was no king in Israel, and every man did that which was right in his own eyes.* Judg. xvii. 5, 6. Hence Micah's ephod, which was removed to Laish, Judges xviii. 31. hence that which Gideon made in his family, Judg. viii. 27. hence the irregularities of the high-priest Eli's sons, 1 Sam. ii. 12, 13, &c. hence the crime of the inhabitants of Gibeah, Judg. xxi. 24. and hence also the frequent idolatries of the Israelites, mentioned in the book of Judges.

Saul and David, with all their authority, were not able entirely to prevent such inveterate disorders. Superstitions which the Israelites did not dare to exercise in public, they practised in private. They sacrificed on the high-places : they con-

sulted diviners and magicians. Solomon, whom God had chosen to build his temple, was himself a stone of stumbling to all Israel: he erected altars to the false gods of the Phœnicians, Moabites, and Ammonites; and he not only permitted his wives to worship the gods of their country, but he himself adored them in their company. 1 Kings, xi. 5, 6, 7. Few among the kings his successors, but shewed in this respect a like weakness. Jeroboam, son of Nebat, king of Israel, introduced the worship of the golden calves in Israel; and this worship took such deep root, that it never was entirely extirpated. From time to time some reformations in Judah suspended the evil, but they did not absolutely stop it, nor close the source of it.

The captivity of Babylon was a more effectual remedy. The Hebrews, borne down by the hand of God, reflected on themselves, and renounced idols. They never were more faithful, or more exact in the observance of God's laws than after this period. The persecution of Antiochus Epiphanes, served only to sift the chaff from the wheat, and to display the zeal, courage, and firmness of the Maccabees.

About the same time appeared in the religion of the Jews, various sects, and divided opinions on the most important matters of the law. The Pharisees, Sadducees, and Essenes, formed three parties. The Pharisees prevailed most, and acquired infinite credit with the people. The Sadducees were not so numerous, but had a greater number of rich persons in their party. The Essenians were the most perfect, but lived retired, and did not concern themselves with public affairs.

Our Saviour found much to reprove in the Pharisees. He declared loudly against their dangerous explanations of the law; and thereby excited their hatred, which at last accomplished his death. In his time the law was known and observed, and perhaps greater zeal and punctuality were never seen in the outward observance of Moses' ordinances. But the spirit of the law, the solid virtues of it, humility, simplicity, self-denial, the love of God, and of our neighbour, were scarcely known. The Pharisees practised the law from ostentation. They abounded in pride, envy, and avarice; and they had changed the most important precepts, by their erroneous explanations.

The nation of the Jews, their priesthood, and their kingdom, were, according to St. Austin, prophetic of Christians, and of the priesthood and kingdom of Jesus Christ: what happened to them was figurative, says St. Paul; their

bondage in Egypt, their miraculous deliverance, their passage through the Red Sea, their sojourning in the wilderness, their entrance into the promised land, their circumcision, their ceremonies, their priests, their sacrifices, were all predictive figures of Christ's coming, of the establishment of Christianity, of the duties and privileges of Christians, of the worship, sacraments, and excellence of the gospel.

This nation, which Moses first intended should live collected in one country, was afterward, by God's wisdom, dispersed into many countries, that before the coming of the Messiah they might be known throughout the world, that by the singularity of their lives, their manners, religion, history, and laws, strangers might be every where informed who the Jews were, and that this information might insensibly dispose them to receive the Messiah, whom the Jews expected, and of whom they foretold so many wonders. Wherefore when Jesus Christ appeared, all the East was in expectation of the birth of this redeemer, of this monarch, who was to be the happiness, the hope, and salvation of all people.

Providence has permitted that since the death of Jesus Christ, the Jews should be again dispersed into all the world, carrying every where the marks of their reprobation, and the punishment of the sin committed by their fathers against the Messiah, and deliverer, whom they rejected and crucified. We see them every where odious, despised, debased, and persecuted, yet continuing obstinately fond of their ceremonies, and of the traditions of their forefathers, though being distant from Jerusalem, and without priests or temple, they are unable to observe the generality of their ceremonial laws. They expect continually the coming of the Messiah.

They preserve, they carry about with them, they read and study the sacred books of the Old Testament, without penetrating the sense of them; they know the letter of them, but not the mysteries contained in them. They afford light to others, but do not enlighten themselves, says St. Austin. They carry our books, as servants do those of children, going to school. When we dispute with Pagans, Infidels, and Unbelievers, we argue from the sacred writings of the Jews, who certainly neither preserved, nor composed them, to oblige us. [Seen under this view, the Jews are strong and standing evidences in favour of Christianity, and indeed are (and will be much more) unwitting assistants to it.]

JEZANIAH, *יהזניא, ἱεζωνίας*, whom the Lord will hear, or who is attentive to the Lord.

JEZANIAH, son of Hoshaiah, Jer. xlii. 1. is probably the Azariah, son of Hoshaiah, Jer. xliii. 2. who was a principal person that engaged the Israelites, left in Judea, to go into Egypt.

JEZEBEL, אֶזְבֵּל, *island of the habitation*; from אֵי *ai*, an island, and זָבַל *zabal*, habitation: otherwise, *wo to the habitation*; from אֵי *oi*, *wo*: or, according to the Hebrew and Syriac, *isle of the dunghill*, or *wo to the dunghill*.

JEZEBEL, daughter of Ethbaal, king of the Zidonians, and wife to Ahab king of Israel. 1 Kings, xvi. 31. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, which the Lord had expressly forbidden; and with this impious worship, a general prevalency of all those abominations which had formerly incensed God against the Canaanites, to their utter extirpation. Jezebel was so zealous, that she fed at her own table four hundred prophets belonging to the goddess Astarte; and her husband Ahab in like manner kept four hundred of Baal's prophets, as ministers of his false gods. 1 Kings, xix. 1, &c.

Jezebel seems to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting his prophets: and she had destroyed them all, if a part had not been saved by some good men. Elijah, who lived at this time, having brought fire from heaven on his burnt-offering in sight of Ahab and of all Israel, assembled at mount Carmel, and the people having killed four hundred and fifty of Baal's prophets, Jezebel sent to Elijah, declaring, that the next day she would take care he should be despatched: whereupon he fled. 1 Kings, xix. 1, &c.

Some time after, Ahab being desirous to buy Naboth's vineyard, but meeting with a refusal from Naboth, Jezebel wrote in the king's name to the principal men of Jezreel, requiring them to accuse him of blaspheming God, and the king, and to punish him capitally. These orders were but too punctually executed. Ahab returning from Jezreel, Elijah met him, and threatened his destruction in the name of God; and that Jezebel, who had been the cause of this evil, should be eaten by dogs in the field of Jezreel, or, according to the Hebrew, *by the outward wall of Jezreel*. These predictions were verified, when Jehu son of Nimshi rebelling against Ahab, and coming to Jezreel, Jezebel painted her eyes with antimony, to make them appear larger and blacker, decked her head with all her ornaments, and looking out of a window, which was in the apartment over the city gate, and seeing Jehu as he entered riding in his chariot, she cried out, "Had Zimri peace who slew his master?" Jehu

lifting up his head, asked who was there? whereupon two or three eunuchs made him a low reverence; and Jehu said, "Throw her down." They threw her out of the window, and she fell into the enclosure of the outward wall, where she was eaten by dogs. Jehu afterward said, "Go, see what has become of this unhappy woman, and bury her; for she is a king's daughter." They went, and found only her skull, her feet, and the palms of her hands. *Vide FRAGMENTS*, Nos. 52, 53.

In Rev. ii. 20. the angel of Thyatira is reproached with suffering Jezebel, *that woman who calleth herself a prophetess, to teach and to seduce the servants of Jesus Christ*, &c. Jezebel is in this place a figurative name, and signifies some impious and cruel woman, who dogmatized in the church.

JEZER, יָצַר, *who is shut up, made, created; or who is in a strait, or in pain*.

JEZER, son of Naphtali, head of a family. Gen. xlii. 24; Numb. xxvi. 49.

JEZIEL, יִזְעַל, *sprinkling of God*; from נָזַח *nazah*, and אֵל *el*, God.

JEZOAR, יִזְעָר, *sahar*, or *Isaar*, Vulgate, or *zohar*, bright, white; from יָצַר *tzachar*.

JEZRA, יִזְרָא, *which pertains to the hog*; from יָצַר *chazir*, a hog.

JEZRA, son of Meshullam, and father of Adiel. 1 Chron. ix. 12.

JEZRAHIAH, יִזְרְיָה, *the Lord is the east, or the Lord arises: otherwise, brightness of the Lord*; from יָצַח *zarach*, to arise, and יָה *jah*, the Lord.

JEZRAHIAH, intendant, or chief, of the singers belonging to the temple. Nehem. xii. 42.

JEZREEL, יִזְרְעֵל, *seed of God*; from זָרַע *zeruah*, seed: otherwise, *God who spreads the evil*; from נָזַח *nazah*, to spread, and רוּחַ *ruah*, evil: otherwise, *dropping of the friendship of God*; from the same, and רָעָה *raah*, friendship, and אֵל *el*, God.

I. **JEZREEL**, a city of Judah. Josh. xv. 56.

II. **JEZREEL**, son of Etam, of Judah. 1 Chron. iv. 3.

III. **JEZREEL**, son to the prophet Hosea, chap. i. 4.

IV. **JEZREEL**, or Esdrael, or Stradela, or Jezrahel, a celebrated city, in the great plain between Legio west, and Scythopolis east. Euseb. in locis. It belonged to Issachar, Josh. xix. 48. Ahab had here a palace; and this city became famous on account of his seizure of Naboth's vineyard, and the vengeance executed on Ahab at Jezreel. 2 Kings, ix. 10, &c. St. Jerom, on Hosea i. says, Jezreel was pretty near Maximianopolis; that not far from it was a very long vale. Josephus calls Jezreel, Azarus, or Azares. In the time of William of Tyre, it was called Little Gerin.

Guill. Tyr. lib. xxii. cap. 26. There was a fine fountain in it, whose waters fell into the Jordan, near Seythopolis.

IGAL, גַּאֵל, *who is redeemed, or who is blemished or defiled*; from גָּאֵל *goel*.

IGAL, of Issachar, deputed to view the land of promise. Numb. xiii. 7.

IGDALIAH, גִּדְּלִיָּהוּ, γιδλιας, *grandeur of the Lord, or the Lord shall exalt me, or make me great*; from גָּדַל *gadal*, *grandeur*, and יָה *jah*, *the Lord*.

IGDALIAH, a man of God, who took care of the wine-cellars belonging to the temple. Jeremiah carried the Rechabites into Igdaliah's apartment, to offer them wine. Jer. xxxv. 4.

IGEAL, גַּאֵל, *he that redeems, or defiles*; from גָּאֵל *gaal*, or *gheel*.

IGNATIUS, a disciple of the apostles, bishop of Antioch, and a martyr. He suffered under Trajan. Some have asserted, that St. Ignatius, otherwise called Theophoros, or Theopheros, (a bearer of God, or borne by God) was the child whom Jesus took in his arms, and proposed as a pattern of humility, Matth. xviii. 2, 3—5, &c. But this is by no means certain. Quidam apud Anastas. Bibliothec. & alii. There are letters of Ignatius to the Virgin, and from the Virgin to Ignatius; but they are spurious. The name of Ignatius is not in the New Testament. Chrysostom says, tom. 1. orat. 42. that he never saw Jesus Christ; but he is believed to have been a disciple of St. Peter, and of John the Evangelist. We have some epistles written by this holy man, when going to Rome, to suffer martyrdom there. They abound with that divine fire, with which he was inflamed. The history of his martyrdom is generally known, and is received as authentic.

JIBSAM, son of Tola, and grandson of Issachar, 1 Chron. vii. 2; Numb. xxvi. 23.

JIDLAPH, דַּלָּף, δαλφ, *he that distils, or drops water*; from דָּלַף *dalaph*: otherwise, *joined hands*, according to the Hebrew and Syriac.

JIDLAPH, son of Nahor, and nephew of Abraham, Gen. xxii. 22.

IJE-ABARIM, עֵיִרְהָבִים, αειβαριμ, *heap, mass, or hills, of the Hebrews, or of the passengers*; from עָרַב *or* עָרַב, *hi*, *heap*, or *hill*, and עָבַר *aber*, *to pass*.

IJE-ABARIM, *i. e.* the *defiles of Abarim*, or the *defiles of the passengers*, an encampment of Israel in the land of Moab, after their departure from Egypt. Numb. xxi. 11. Moses says, this place is east of the land of Moab. In the same country are the mountains Abarim. Jeremiah, xlix. 3. speaks of Hai, or Gai, which is Je, or Jai, in the land of Moab.

IIM, עֵיִם, αἶμα, *heap, mass, in the plural*; from עָרַב *hi*, or *hai*, *an heap*.

JIM, a city of Judah, Josh. xv. 29.

JIMNA, מִנָּה, hindrance; from מָנַח *manah*: otherwise, *the sea disturbed*; from יָם *jam*, *the sea*, and נָוַח *nuah*, *to move, to fluctuate*.

JIMNAH, יָמִין, his right hand; from יָמִין *jamin*: or *he that reckons, or prepares*; from מָנַח *manah*: or, according to the Syriac, *he that regulates or establishes*.

JIMNAH, eldest son of Asher, head of a family, Gen. xlv. 17; Numb. xxvi. 44.

IJON, עֵיִן, αἶν, or *Ahion*, *look, eye, fountain*; from עָרַב *hain*.

IJON, or Ahion, perhaps Ein, or Enan, a frontier town to Damascus. Ezek. xlvi. 1. We find Inna in Cœle-Syria, lat. 68½, long. 33, according to Ptolemy.

IKKESH, עָקֵשׁ, ἰκκῆς, *wicked, corrupt, perverse, dangerous*.

IKKESH, a brave officer in David's army, 2 Sam. xxiii. 26. [Eng. Ira son of Ikkesh.]

ILAI, עֹלֵי, ἑλᾶ, *he that ascends*; from עָלָה *halah*, or *he that is above*: otherwise, *an heap to me*; from עָרַב *hi*, *an heap*, and the preposition ל *li*, *to*, and the pronoun י *i*, *me*.

ILAI, a valiant man in David's army, 1 Chron. xi. 29.

ILLYRICUM, Ἰλλυρικόν, *joy, rejoicing*.

ILLYRICUM. St. Paul says, Rom. xv. 19. that he had preached the gospel, from Jerusalem round about unto Illyricum. Illyricum is a province, in Europe, whereof the old northern limits were the two Pannonias, the Adriatic Sea south, Istria west, Upper Mœsia and Macedonia east, so that St. Paul preached in Syria, Phœnicia, Arabia, Cilicia, Pamphilia, Pisidia, Lyeaonia, Galacia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Ilycia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thesalia, and Achaia. Vide the MAP.

IMAGE, or representation of any thing. God created man after his own image; *i. e.* as another self upon earth, to exercise a dominion subordinate to his. Vide ADAM. Otherwise, Eccl. xvii. 3. he created him after his image, wise, immortal, good, just, provident, knowing, &c. Lastly, God imprinted his image in man, his holiness, virtue, wisdom. He created man, gave him a terrene body and a reasonable soul; as in after ages his word, his wisdom, was to assume the nature of man;—body and soul. Adam by sin disfigured his image of God, and forfeited the gifts of grace and immortality; which Jesus Christ by his spirit forms anew in our hearts.

God forbid the Hebrews from making any image or representation of any creature in heaven, or on

earth, or in the waters, with intent to worship it. Nevertheless, Moses and Solomon made cherubim over the ark, and in the tabernacle. Moses made a brazen serpent; Solomon cast lions and oxen, and placed them in the temple: [but not with any design that they should be worshipped, though the brazen serpent of Moses did receive worship actually; and who knows whether the oxen, &c. of the temple might not have received the same perverted attention, had they not been taken away to Babylon?]

Besides the common acceptance of the word *image*, meaning a representation of something real, e. gr. of an horse, an ox, a star, &c. this name is understood in several other senses; Psalm xxxix. 6. *In imagine pertransit homo*. Man passes away like a phantom. *Imaginem ipsorum ad nihilum rediges*. Psalm lxxiii. 20. 'Thou shalt reduce their image, their shadow, their figure, thou shalt reduce themselves to nothing. Eli-phaz says, Job iv. 16. that at midnight an *image*, a phantom, appeared to him, he heard, as it were, a voice, or whisper. *Stetit imago coram oculis meis, & vocem quasi auris lenis audivi*.

Image is sometimes taken in a contrary sense, in opposition to a *transient image*, a phantom, so the law having a shadow of good things to come, and not the very image of the things, it represented these good things in a slight and superficial manner, like shadows which have nothing substantial and permanent; whereas the gospel represents the same good things under a lively, solid, firm, stable and real figure: the law was but a shadow, whereof the gospel is the reality. [The law was an outline, a sketch; the gospel is a finished figure, whether picture or statue.]

In St. Paul's epistles, Jesus Christ is called *the image of the Father*, 2 Cor. iv. 4. And, Col. i. 15. *The image of the invisible God, the first-born of every creature*. And, Heb. i. 3. *the brightness of his glory, the express image of the Father's substance*. This is not a mere image and no more, a ray only, but it is an emanation from the Father, an efflux of his light and substance.

St. Paul requires that, *As we have borne the image of the earthly, we should likewise bear the image of the heavenly*, 1 Cor. xv. 49. As we have borne the image of sinful and offending Adam, as we have imitated his sin and disobedience, so we should endeavour to retrace on our souls the features of the heavenly man Christ Jesus; his obedience, humility, patience, meekness, &c. [rather to be cast in the mould, as a figure.]

Image is often taken for a statue, figure, or idol: the book of wisdom, speaking of the causes of idolatry, says, that a father afflicted for the death of his son, *made an image of him*, to which he paid divine honour. We read, Rev. xiii. 14, 15. that God permitted the beast to seduce men, whom it commanded to make an image of the beast, which became a living and animated image, and all who refused to adore it, were put to death.

IMLAH, ימלא, πληγή, *Plenitude, or repletion*; from מלא *mala*: otherwise, *circumcision*; from מול *mul*.

IMMANUEL, עִמָּנוּאֵל, *God with us*: from the preposition עִי *him, with*, the pronoun נו *eno, us*, and אל *el, God*. Vide ALMAH, Additions.

IMMER, אִמֶּר, אָמַר, *he that speaks, saying*; according to the Syriac, *Lamb*; otherwise, *exaltation*.

IMMER, head of a family of priests, the sixteenth in the temple service. 1 Chron. ix. 12; xxiv. 14. The descendants of Immer returned from Babylon in number 1052. Ezra ii. 37.

IMPOSITION OF HANDS, is understood in different senses both in the Old and New Testament. 1. For ordination and consecration of priests, and sacred ministers, as well among the Jews as Christians. Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. Also 2. To signify the establishment of judges and magistrates, on whom it was usual to lay hands, when they were intrusted with their employments. Numb. xxvii. 18. Jacob laid his hands on Ephraim and Manasseh, when he gave them his last blessing.

The Israelites who presented sin-offerings at the tabernacle, confessed their sins, while they laid their hands upon those offerings. Lev. i. 4; iii. 2; ix. 22. Witnesses laid their hands upon the head of the accused person, Dan. xiii. 54. Apoc. as if to signify that they charged on him the guilt of his blood, and freed themselves from it. Our Saviour laid his hands upon the children that were presented to him, and blessed them, Mark x. 16. We find imposition of hands used likewise in confirmation, Acts viii. 17; xix. 6. The apostles conferred the Holy Ghost by laying their hands on those who were baptized. The Israelites laid their hands on the Levites, when they offered them to the Lord, to be consecrated to his service, Numb. viii. 10, 12.

IMPURE, *legal impurity*. There were several sorts of impurity under the law of Moses. Some were voluntary, as the touching of a dead body, or of any animal that died of itself, or of any creeping thing, or unclean creature: or the

touching things holy by one who was not clean, or who was not a priest; or the touching one who had a leprosy, one who had a gonorrhea, or one who was polluted by a dead carcass; a woman who had newly lain in, or was in her courses, or was incommoded with an extraordinary issue of blood. Sometimes these impurities were involuntary; as when any one unawares entered the chamber of a person that lay dead, or touched bones, or a sepulchre, &c. or either by night or day suffered an involuntary pollution; or such diseases as pollute, as the leprosy, gonorrhea, or the use of marriage, lawful or unlawful.

Beds, clothes, moveables, and utensils, which had touched any thing unclean, contracted likewise a pollution, and often communicated it. Legal pollutions were generally purified by bathing, and lasted only till the evening. The person polluted plunged over head and ears into water, either with his clothes on, or washed himself and his clothes separately. Other pollutions continued seven days; as that contracted by touching a dead body. Others lasted forty or fifty days, as that of women lately delivered. Others lasted till the person was cured; as the leprosy, or the gonorrhea. Certain diseases excluded the patients from the commerce of the world, as the leprosy: others excluded only from the use of things holy, as the involuntary touching of an unclean creature, the use of marriage, &c. Others only separated the person from his relations in his own house, restraining such to a particular distance; as women who had newly lain in, &c.

Many of these pollutions were purified by bathing. Others were expiated by sacrifices; others by a certain water, or lye, made with the ashes of a red heifer, sacrificed on the great day of expiation. When a leper was cured, he went to the temple, and offered a sacrifice of two birds, one whereof was killed, the other liberated. He who had been polluted by touching a dead body, or by being present at a funeral, was to be purified with the water of expiation, on pain of death. A woman who had been delivered of a child came to the tabernacle at the time prescribed, and there offered a turtle-dove and a lamb for her expiation; or two turtle-doves, or two young pigeons.

The impurities, which the law of Moses expressed with so much accuracy and care, were figures of other more important impurities, meant to be prohibited; such as sins against God, or faults against our neighbour. The saints of the Old Testament well understood this difference; and our Saviour in the gospel has strongly inculcated, that not outward and corporeal pollutions

render us unacceptable to God, but inward pollutions, such as infect the soul, and violate piety, truth, and charity.

The regulations prescribed by Moses relating to impurity, are very numerous and perplexing; but the Rabbins have multiplied them enormously, and thereby have made the law a still more insupportable burden. A good part of the Mishnah is wholly taken up in resolving cases of conscience on this subject. See Mishnah סדר טהרות, *Ordo Puritatum*.

IMRAH, ימרה, ימרה, *rebel, factious*.

IMRI, אמרי, *bitter*; from מרר *marar*: otherwise, *he that speaks*; from אמר *amar*: otherwise, *raised up*; from רמה *ramah*.

I. IMRI, son of Omri, father of Amihud. 1 Chron. ix. 4.

II. IMRI, father of Zaceer, Nehem. iii. 2.

INCAMPMENTS of ISRAEL in the Wilderness,

1. Rameses; 2. Succoth; 3. Etham; 4. Pihahiroth; 5. Baal-zephon; 6. Near the Red Sea, after their passage; 7. Wilderness of Sur; 8. Marah; 9. Elim; 10. Near the Red Sea; 11. Wilderness of Sin; 12. Dophkah; 13. Alush; 14. Rephidim; 15. Mount Horeb; 16. Sinai; 17. Tabera, or burning; 18. Graves of Lust; 19. Kadesh-barnea; 20. Hazeroth; 21. Richmah; 22. Rimmon-parez; 23. Libnah; 24. Rissah; 25. Kehelathah; 26. Shapher; 27. Adar or Haradah; 28. Makheloth; 29. Taheth; 30. Tarah; 31. Mitheah; 32. Hashminah; 33. Moseroth (the same, perhaps, as Hazeroth); 34. Bene-jaakan; 35. Horehagidgad; 36. Jothathah, (the same, perhaps, as Graves of Lust); 37. Ebronah; 38. Elath; 39. Eziongaber; 40. Mozereth, or Mount Hor; 41. Zalmonah; 42. Tunon; 43. Oboth; 44. Ije-abarim; 45. Zared; 46. Mothen; 47. Nahaliel; 48. Bamoth-Arnon; 49. Dibon-gad; 50. Almon-Diblathaim. *Vide* the MAP of the Travels of the ISRAELITES. See the several articles.

INCENSE, an aromatic and odoriferous gum. It issues out of a tree named by the ancients *Thurifera*, whose leaves resemble those of a pear-tree, according to Theophrastus. Incisions are made in it in the dog-days, to procure the gum. Male incense is the best; it is round, white, fat within, and kindles instantly as put on the fire. It is likewise called *Olibanum*. Female incense is soft, more gummy, and less agreeable in smell than the other. That of Saba was the best, and most esteemed by the ancients; they speak of it with great approbation. Theophrast. *Hist. Plant.* lib. ix. cap. 4. & alii passim. Virgil, *Georg.* 1 & 2. *Vide* *Æneid.* 1.

India mittit ebur, molles sua thura Sabaei.

To offer incense was an office peculiar to the priests; they entered every day into the holy, morning and evening, to burn incense there. On the great day of expiation, the high-priest took up with a spoon incense or perfume pounded, and ready for the censer, and threw it on the fire in his censer the moment he entered the sanctuary; that the smoke which rose from it might prevent his looking with too much curiosity on the ark and mercy-seat. God threatens him with death on failing to perform this. Numb. xvi. 13. The Levites were not to touch the censers; and Corah, Dathan, and Abiram suffered a terrible punishment for imprudently arrogating this honour. The censers of the ancient Hebrews were a sort of chafing dishes, or perfuming pans, with, or without, handles; which the high-priest placed on the altar of incense, or carried into the sanctuary. St. John, Rev. v. 8. speaking of the censers held by four and twenty elders, calls them dishes only, or golden cups full of incense; *Phialas aureas plenas odoramentorum*: which gives an idea of censers very different from those used at present. In medals of Simon Maccabeus, we see smoking censers like a cup, or a chalice with a foot to it, [if those smoking representations be genuine.]

INCENSE, *incensum*, sometimes signifies in Scripture the sacrifices and fat of victims; as, *Aaron and his sons burnt incense upon the altar of burnt offerings and on the altar of incense*. We know that no incense was offered on the altar of burnt offerings; but victims were burnt thereon as an odour agreeable to the Lord. 1 Chron. vi. 49.

INCEST, an unlawful conjunction of persons related within the degrees of kindred prohibited by God and the church. In the beginning of the world, and again long after the deluge, marriages between near relations were allowed. In the time of Abraham and Isaac, these marriages were permitted, and among the Persians much later; it is even said to be esteemed neither criminal nor ignominious, among the remains of the old Persians at this day.

Some authors believe, that marriages between near relations, were permitted, or at least tolerated, till the time of Moses, who first prohibited them among the Hebrews: that among other people they were allowed even after him. Others hold the contrary; but it is hard to establish either of these opinions, for want of historical documents. God prohibits such alliances, Lev. xviii. 24, 25. *Ye shall not do according to the customs*

of the land of Egypt, wherein ye dwell; nor according to the manners of the land of Canaan, whither I am bringing you; which intimates, that incests were common in Egypt and Palestine. Vide FRAGMENT, No. 126.

Marriage is prohibited, 1. between the son and his mother; the father and his daughter; the son and his mother-in-law. 2. Between brothers and sisters, whether both by the same father or mother, or, by one or the other of them only. 3. Between the grandfather and grandmother, and their grandson or granddaughter. 4. Between the daughter of the father's wife, and the son of the same father. 5. Between the aunt and the nephew; but the Jews pretend that the uncle might marry his niece. 6. Between the father-in-law and the mother-in-law. 7. Between the brother-in-law and the sister-in-law. There is an exception to this law; that when a man dies without children, his brother was obliged to marry his widow, to raise up heirs for him. 8. The same man is forbid from marrying both the mother and the daughter; or the daughter of his wife's son, or, the daughter of his daughter. 9. His wife's sister. But some translate the Hebrew thus; "When thou marryest a wife, thou shalt not take a second;" and many maintain, that this passage forbids polygamy, which was only tolerated afterward.

All these degrees of relation, wherein marriage was not lawful, are comprehended in the following verses:

*Nata, soror, neptis, matertera, fratris & uxor,
Et patru conjux, mater, privigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur.*

Moses forbids these incestuous marriages, Lev. xviii. 29. on pain of being cut off from among their people; i. e. put to death. This is plain, because adultery and other crimes, which the law elsewhere subjects to death, are here made liable to the same punishment, of cutting off from among the people. And these crimes are made capital; for for if any one lieth with his mother-in-law, let them both be punished with death, Lev. xx. 14, 19. And he who having married the mother, marries afterward the daughter, shall be burnt alive with her. Most civilized people have looked on incests as abominable crimes. St. Paul, speaking of the incestuous man of Corinth, says, "It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the

Gentiles, that one should have his father's wife."
1 Cor. v. 1.

Tamar's incest with her father-in-law Judah, is well known. Scripture does not condemn it; nay, seems rather to approve it; and Judah, who designed to have had her burnt as an adulteress, acknowledges that she was more *righteous than he*; because, he deferred marrying her to his youngest son Shelah, who should have wedded her, according to the law, which obliges one brother to marry the widow of another, on his dying without children. Gen. xxxviii. 24, 26. *Vide* FRAGMENTS, Nos. 82, 125.

Lot's incest with his two daughters can be palliated only by his ignorance, and the simplicity of his daughters, who believed, or pretended to believe, that after the destruction of Sodom and Gomorrah there remained no man upon the earth to perpetuate the race of mankind by them. The manner of their procedure shews that they looked on this action as unlawful, and that they did not question but their father would have abominated it, had they not put it out of his power to detect it, by making him drunk. Gen. xix. 31, &c.

For the incest of Amnon and Tamar, 2 Sam. xiii. 12. *Vide* AMNON.

INCHANTMENTS. The law of God condemns enchantments and enchanters. Several terms are used in Scripture to denote enchantments.

1. *Lachash*, לָחָשׁ which signifies to mutter, to speak with a low voice, like magicians in their evocations, and magical operations. Psalm lviii. 5.
2. *Latim*, לָטִים, *secrets*, when Moses speaks of the enchantments wrought by Pharaoh's magicians.
3. *Caschap*, כַּשָּׁפ, meaning those who practise juggling, *legerdemain*, tricks, and witchery, deluding people's eyes and senses. 2 Chron. xxxiii. 6.
4. *Chabar*, חָבַר, which signifies properly, to bind, assemble, associate, reunite; which occurs principally among those who charm serpents, who tame them, and make them gentle and sociable, which before were fierce, dangerous, and untractable. Deut. xvii. 14. Psalm lviii. 5.

We have examples of all these ways of enchanting. It is common in Scripture for magicians, sorcerers, and enchanters to speak in a low voice, to *whisper*: they are called *Ventriloqui*, because they spake as one would suppose from the bottom of their stomachs. They affected secrecy, and mysterious ways, to conceal the vanity, folly, or infamy of their pernicious art. Their pretended magic often consisted in cunning tricks only, in slight of hand, or some natural secrets,

unknown to the ignorant. They affected obscurity and night, or would shew their skill only before the uninformed, or mean persons, and feared nothing so much as serious examination, broad day light, and the inspection of the intelligent.

The INCHANTMENTS of Pharaoh's magicians, in imitation of the miracles wrought by Moses, were either mere witchcraft and illusion, whereby they deceived the eyes of the spectators; or, if they performed miracles, and produced real changes of the rods, of the waters of the Nile, &c. they did it by the application of second causes to the production of effects, which depend originally on the power of God, and by giving certain forms to, or impressing certain motions on, a created substance; and as these impressions, changes, and motions, were above the known power of Nature, they were thought to be miraculous. But God never permits miracles produced by evil spirits to be such as may necessarily seduce us into error; for, either he limits their power, as he did to Pharaoh's magicians, who were obliged to acknowledge the finger of God in some events; or they discover themselves by their impiety, or bad conduct, which are the marks appointed by Moses for discerning a false from a true prophet. Deut. xiii. 12, &c.

Inchantments of serpents, the cure of wounds by charms, fancied metamorphoses, &c. were common among the ancients. The Psalmist speaks, Psalm lviii. 5. of the *serpent, or deaf asp, that stoppeth her ears, lest she should hear the voice of the charmers, charming wisely*. Heb. *The voice of those who speak low, and of those who make use of charms with skill; or the voice of him who tameth, who softeneth serpents*. *Vide* ASP. Jeremiah, viii. 17. threatens the Jews, *behold I will send serpents among you, which will not be charmed*. Ecclesiastes, x. 11. says, *A babler is like those serpents against which charms have no power*. Job likewise speaks of enchanters by whose power serpents were burst asunder. *Shall the enchanter cause the Leviathan to burst?* Job xl. 25. And Ecclesiasticus xii. 13. *Who will pity a charmer that is bitten with a serpent?*

St. Austin, de Genesi ad litter. lib. xix. 28. confesses that the Marsians, a people of Italy, had formerly the secret of enchanting serpents. *Any one would say, that serpents understood the language of this people, so obedient do we see them to their orders: as soon as the Marsian has done*

speaking, they come out of their holes. Charmers are often satisfied with driving serpents from some certain district.

Primum quas valli spatium comprehendit arenas,
Expurgat cantu, verbisque fugacibus angues.

LUCAN. PHARSAL. lib. ix. ver. 915.

Sometimes they made them burst :

Vipereas rumpo verbis & carmine fauces.

OVID. METAMORPH. Fab. 2. de Medea.

At other times they benumbed them, lulled them asleep, tamed them, and took away their fierceness.

Spargere qui somnos cantuque manuque solebat.

VIRG. ÆNEID. vii.

Origen and Eusebius speak of the charming of serpents as common in Palestine. Nearchus, apud Strabo, lib. xv. who followed Alexander the Great in his expeditions, says, that the Indians scarce use any other remedies against the bites of serpents besides enchantments, and that some travel up and down the country professing this art, and making a livelihood of it. The Psylli and the Marsi not only cured the wounds by sucking them, but sold magical plates, as preservatives against the bite of serpents. Arnob. lib. ii.

To charm diseases, to stop flowing blood by enchantments, to cure the bitings of serpents, to charm the gout, and sprains, are things very common in antiquity. Pindar, Pyth. Ode 4. affirms, that Chiron the Centaur cured diseases by his charms; and that Æsculapius cured fevers, ulcers, wounds and pains, by gentle charms, by potions, topical remedies, or incisions. Homer, Odys. 1. assures us, that the blood which issued out of Ulysses' wound was stopped by enchantments. Cato, De Re Rust. cap. 160. produces certain verses which were pronounced in order to heal a limb that was out of joint.

Music and singing, which is a kind of charm, were sometimes used to cure certain diseases of the mind, or at least diseases caused by disorder of the mind, or of the passions. Galen, De sanitate tuenda, lib. i. cap. 8. says, that he had great experience in this, and that he could produce the authority of Æsculapius his countryman, who by melody and music relieved constitutions impaired by too great heat: and Plato says, that the midwives of Athens had a secret of making the delivery of women more easy by certain charms and enchantments. Plato, Theotect. p. 145.

The Hebrews, a people extremely superstitious, did not indeed carry so far the use of charms

and enchantments in the cure of diseases, because they were restrained by their law, and because their kings and priests were vigilant in preventing these misdoings. Notwithstanding, we see traces of this superstition among them. Nay, some pretend even to authorize it by the example of Moses, who ordered a brazen serpent to be elevated on a pole, that those Israelites who had been bitten by serpents, called *saraphs*, might be healed by looking at it. Numb. xxi. 8. Saul employed music, and David's harp, to procure relief in his fits of melancholy. *Vide EXORCISTS.* *Vide also DAVID.*

INDIA. *הודו, הודו*, Heb. *hodu*, praise, law; from *הוד* *hod*.

INDIA is mentioned in Scripture. Esther i. 1. It is said, Ahasuerus reigned from the Indies to Ethiopia. Heb. from Hoddo to Cush. By Hoddo all interpreters understand India; and by Cush they understand Ethiopia, or the country which separates Arabia from Egypt. *Vide CUSH.* Herodot. lib. iii. cap. 94, 97. Job, xxviii. 16. speaks of India. *Non conferetur tinctis Indiæ coloribus.* Heb. *It cannot be valued with the Chethem of Ophir*: the word *Chethem* is taken for gold. See OPHIR. In the Maccabees, the guide of an Elephant is called an Indian, because generally Indians were chosen to conduct these creatures. The Indian sat on the beast's neck, and with an iron rod, which was bent, pricked his ear, and guided him which way he would. The best authors of antiquity commonly call the master of an elephant, of what nation soever he may be, an Indian.

INIQUITY. This word means not only sin, but the punishment of sin, and the expiation of it; *Aaron will bear the iniquities of the people; he will atone for them.* Exod. xxviii. 38. *The Lord visits the iniquities of the fathers upon the children.* Exod. xx. 5. He sometimes causes visible effects of his wrath to fall on the children of criminal parents.

To bear his iniquity, to endure the punishment of it, to be obliged to expiate it. *The 'scape-goat shall bear upon him all the iniquities of the people unto a land not inhabited; as an expiatory victim for the whole nation.* *Aufer iniquitatem famule tue*, said Abigail to David, let not the fault of my husband Nabal be imputed to me. 1 Sam. xxv. 28.

The man of iniquity, the child of iniquity, the hand of iniquity, the workers of iniquity, need no explanation. *Torrentes iniquitatis conturbaverunt me.* Heb. *The torrents of Belial made me afraid.* Psalm xviii. 5. *The wicked have fallen upon me like a torrent. The iniquity of my heels shall compass me about.* Psalm xlix. 5. *The punishment of my iniquities, which pursue me gradu-*

ally, will suddenly lay hold on me. *Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?* Psalm xciv. 20. Is it possible, O my God, that thou shouldst be in concert with the throne of iniquity, with the Chaldeans, those proud and unjust rulers, who abuse their power, that they may overwhelm us with calamities? Judas purchased a field with the reward of iniquity, Acts i. 18. rather he furnished the chief priests with the price of it, by restoring to them the reward of his treachery.

To bear iniquity, to expiate it. The priests bear the iniquity of the people; they are charged with the expiation of it. Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts. Exod. xxviii. 38. *Wherefore have ye not eaten of sin-offerings in the holy place, seeing it is most holy; and God hath given it you to bear the iniquity of the congregation?* Lev. x. 17.

If a man is called upon to give testimony of any thing whereof he was a witness, and will not declare it, *he shall bear his iniquity*; he shall be punished with death: for so bearing his iniquity is generally explained. See Lev. xix. 8; xx. 17, 19, 20; xxiv. 15; Numb. ix. 13; xvi. 31, &c. It must be confessed, however, that sometimes to bear his iniquity, particularly when the matter in question is secret or of less consequence, for the expiation whereof the law ordains certain sacrifices, signifies no more than to expiate his sin, and offer the prescribed sacrifices.

INNOCENT, INNOCENCE. The signification of this word is well known. The Hebrews considered innocence as consisting chiefly in an exemption from external faults committed contrary to the law; hence they often join *innocent* with hands. Gen. xxxvii. 22; Psalms xxiv. 4; xxvi. 6. *I will wash my hands in innocency.* And Psalm lxxiii. 13. *Then have I cleansed my heart in vain, and washed my hands in innocency.* Josephus acknowledges no other sins besides those actions which are put in execution. Sins in thought, in his account, are not punished by God.

To be *innocent*, is used sometimes for being exempt from punishment. *I will not treat you as one innocent,* Jer. xlvi. 28. literally, I will not make thee innocent: I will chastise thee, but like a kind father. Jeremiah, xlix. 12. speaking to the Edomites, says, They who have not (so much) deserved to drink of the cup of my wrath, have tasted of it, *et tu quasi innocens relinqueris?* *Non eris innocens, sed bibes.* And Nahum i. 3. God is ready to exercise vengeance, *he will make no one innocent*: he will spare no one. Exod. xxxiv. 7. Heb. *Thou shalt make no*

one innocent: no sin shall remain unpunished. Thou, O Lord, says the Psalmist, xviii. 26. *cum viro innocente innocenseris.* Thou treatest the just as just, the good as good; thou never dost confound the guilty with the innocent.

Job being accused by his friends, declares he will never renounce his innocency, chap. xxvii. 5. *Non recedam ab innocentia mea.* I will suffer continually, and will not confess that God punishes me for my sins. God tells Satan, that notwithstanding the evils which he had inflicted on Job, he still retained his innocency. And Job's wife insults him in these words, *Adhuc permans in simplicitate tua?* Heb. *innocentia tua*, Job ii. 3—9. Thou continuest as firmly attached to thy duty, as submissive to the will of God, as before thy misfortunes.

INNOCENTS. By this name those infants are called who were massacred by Herod's order at Bethlehem, [from the age of entering on the second year and under,] with a design of including the new born king of the Jews in this slaughter, whose birth he had learned from the wise men of the East. Matth. ii. 16, 17. See **HEROD THE GREAT**, and **MAGI**.

The Greeks in their Menology, and the Ethiopians in their Liturgy, affirm, that the number of the children massacred at Bethlehem, and round about, amounted to *fourteen thousand*; which is not credible. The church very anciently looked on them as the first-fruits of the martyrs. The Latin church celebrates their festival December 28, and the Greek December 29.

It is very surprising, that Josephus the historian should say nothing of this massacre. This makes people think, that the number of children slain, was but small. Some assert that on this occasion, Augustus being informed that Herod had put to death his own son, among the children whom he had caused to be executed in Syria, said, "It is better to be that prince's hog than his son." Macrob. Saturnal. lib. ii. cap. 4. It is probable enough, that the emperor might at the same time learn the death of the innocents, and that of Antipater, which his father Herod ordered, five days before his own death; and that on this occasion he used the expression related by Macrobius; [which in the Greek has a play of words on *hog* and *son*.] there was not above six weeks interval between the death of the innocents and that of Antipater. As to what St. Matthew says, that the massacre of these innocents was a fulfilment of the prophecy by Jeremiah. xxxi. 15. *A voice was heard from Ramah.* &c. It is our opinion, that the primary sense of this prophecy, related to the carrying away the ten tribes into

captivity, and that St. Matthew accommodated it to the circumstances he relates.

INSTRUMENTS of Music. See **MUSIC**; and **FRAGMENTS**, Nos. 231, 232, 233, with the **PLATES**.

INTERCALATION. By this name they call the Jewish custom of adding a thirteenth month to their lunar year, at the end of every two or three years, *i. e.* in the revolution of the cycle of nineteen years, there are seven years of thirteen months each; the rest are only of twelve months. When an intercalary month is added, it is placed between February and March, and then there is a first Adar; and a following month called Ve-Adar; or second Adar.

The intercalation of the Jews is owing to all the lunar months, taken together, being not so long by twelve hours, or thereabouts, as the solar months; which at the end of three years makes twenty-nine or thirty days. See **MONTHS**.

JOAB, **יֹאב**, *paternity, or who has a father*; from **אב** *ab*, a father; otherwise, *voluntary*; from the word **יֹאב** *joab*.

JOAB, son of Zeruiah, David's sister, and brother to Abishai, and Asahel. Joab was one of the most valiant soldiers, and greatest generals in David's time; but then he was one of the most cruel, revengeful, and imperious men of his age. He performed great services for David, and was always firm to his interests. He was commander in chief of his troops, when David was king of Judah only. He signalized himself at the battle of Gibeon against Abner, 2 Sam. ii. 13, 14, &c. but Asahel his brother was killed in that engagement by Abner. To revenge his death, Joab treacherously killed Abner, who had come to Hebron to make an alliance with David, and bring all Israel to his obedience, 2 Sam. iii. 27, 39. David abhorred that base action; but did not dare to punish Joab, who was become formidable to him.

After David was acknowledged king by all Israel, he besieged Jerusalem, and promised to make him captain general of his armies, who should first mount the walls, and beat off the Jebusites, 1 Chron. xi. 6. Joab was the first who appeared on the walls, and by his valour well deserved to be continued in his station. He subdued the Ammonites, and procured the destruction of the brave Uriah, at the siege of Rabbah, their capital, 2 Sam. xi. 12. He interceded for Absalom's return from exile, and his restoration to David's favour. But though he showed himself a friend to Absalom in his disgrace, he was his enemy at his rebellion. He overcame him in a set battle near Mahanaim; and being informed

that he hung by the hair on an oak, he pierced him to death with his own hands, though he well knew that David had given orders to preserve his son Absalom. And when the king discovered too much sorrow for the death of his son, Joab reprimanded him.

When Sheba son of Bichri set up the standard of rebellion, David commanded Amasa to assemble the troops of Judah, and pursue him; but Amasa being too slow, David directed Abishai, Joab's brother, to pursue Sheba. Joab accompanied him with the Cherethites and Pelethites of the king's guard. Amasa arrived soon after, and at Gibeon, Joab making as if he would kiss him, plunged his poniard in his belly. Joab brought the war with Sheba to a happy conclusion, without a battle. He returned to Jerusalem, and David continued him in the general command of his armies. 2 Sam. xx. 23.

When David by the impulse of an evil spirit, and a criminal curiosity, undertook to number his people, he gave that commission to Joab: who did all he could to prevent the king's resolution; but being obliged to obey, he executed in part only what the king had commanded.

Adonijah, David's son, being the eldest of the royal family, after the death of Absalom, he considered how he might procure himself to be acknowledged king. He took care principally to engage Joab the general, and Abiathar the high-priest; and at a great entertainment, which he made near the fountain of Siloam for the leaders of his party, he was saluted king by them. But David ordered Solomon to be crowned, and anointed by the high-priest Zadok, and the prophet Nathan. Adonijah on receiving this news fled to the temple, as a sanctuary, and Joab with the rest retired.

Joab by this last step increased David's aversion for him, so that when near his end, he advised Solomon to punish Joab for the various violences of which he had been guilty. Some time after the death of David, Joab being informed that Solomon had caused Adonijah to be put to death, and had banished the high-priest Abiathar to his country residence at Anathoth, he thought it high time to provide for his own security; he fled therefore into the temple, and laid hold on the horns of the altar. Solomon sent Benaiah, son of Jehoiada, who required him to quit his asylum; but Joab answering that he would die on the spot, Solomon ordered execution upon him at the foot of the altar. Thus died Joab. He was buried by Benaiah in his own house in the wilderness. A.M. 2990; ante A.D. 1014.

JOACHIN. See **JEHOIACHIN**.

JOAH, יוֹחָא, *ioach*, or *ioah*, *fraternity*, or *who has a brother*: from יוֹחָא *achah*, a brother: or brother of the Lord; from *achah*, and יָהּ *jah*, the Lord.

I. JOAH, son of Zimnah, and grandson of Gershon the Levite. 1 Chron. vi. 21.

II. JOAH, secretary to king Josiah, employed in repairing the temple, 2 Chron. xxxiv. 8.

III. JOAH, son of Asaph, sent by Hezekiah king of Judah with Eliakim and Shebna, to answer Rabshekah, Sennacherib's messenger. 2 Kings, xviii. 18.

JOAKIM, יוֹכִיָם, *ioachim*, *Eli*, *Eliakim*. See JEHOIAKIM.

JOAKIM, husband of St. Anna, and father to the blessed Virgin; grandfather to Jesus Christ after the flesh. We believe him to be the Eli mentioned Luke iii. 23. Eli, Eliakim, and Joakim, are properly the same name. The name of Joakim, father of the blessed Virgin, is not in the canonical writings of the New Testament; but has been adopted by the Greek and Latin churches. In the Latin, principally since the festival of St. Anna and St. Joakim has been celebrated; but among the Greeks long before. St. Austin, in his answer to Faustus the Manichee, lib. xxiii. says, that the name of Joakim being known only from apocryphal writings, could not be used in argument. But among the Greeks this name occurs in writings of great antiquity. The Proto-evangelium, or preparatory gospel (of the second century) says a great deal of Joakim and Anna. The apocryphal gospel of the birth of Mary speaks of them likewise. This is thought to have been composed by Seleucus in the second century. *Vide* Tom. 5. nov. Edit. S. Hieronym. p. 44.

Peter of Alexandria, Can. 13. mentions the death of Zachary, father to John the Baptist, who was killed between the temple and the altar, and Elizabeth's flight, which circumstances are taken from the preparatory gospel. Gregory of Nyssa cites the same work. Orat. in Natale Domini, p. 779.

We meet with almost the same things in a discourse of Eustathius of Antioch, on the Hexameron, and in St. Epiphanius; which shews the antiquity of this tradition. From these sources St. John Damascenus, Vincent of Beauvais, and Fulbert of Chartres, have borrowed what they have said concerning the blessed Virgin's death. The tradition of Joakim's being the father of Mary, was so general in the East, that even Mahomet speaks of it. Alcoran. Surat 3.

I do not mean to attribute any authority to the apocryphal books, wherein the name Joakim occurs, but only to prove the antiquity of this tradition in the church. Neither the Ebionites.

nor Manichees, nor Seleucus, had any interest in deceiving us with regard to the names of Joakim and Anna. The preparatory gospel is the most ancient document wherein the name of Joakim, the Virgin's father, is met with, and it represents Joakim as a man of power in Israel, who at all solemn festivals, made magnificent sacrifices in the temple. *Vide* the story, ANNA III.

Cedrenus tells us, that the blessed Virgin lost her father and mother at twelve years of age. They who please may consult the Bollandists on March 19, and M. de Tillemont, tom. 1. not. 2. The worship of St. Joakim and St. Anna is very ancient in the East; but is more modern in the west. It is said, that pope Julius appointed the feast of St. Joakim to March 20, about A.D. 1510. In a martyrology printed in 1491, it is placed Dec. 9. Pius V. struck it out of the Roman Breviary; but Gregory XV. in 1610, replaced it there, at March 20.

II. JOAKIM, high-priest of the Jews. He succeeded Joshua, son of Jozedek, his father, after the return from the captivity. He lived under Xerxes king of Persia. Joseph. Antig. lib. xii. cap. 5. initio.

III. JOAKIM, otherwise Eliakim, son of Hilkiah high-priest of the Jews, in the reigns of Manasseh and Josiah, more generally known by the name of Hilkiah, or Eliakim, Judith iv. 6, 14.

JOANNA, יְהוֹנָנָה, *iohanna*, the grace, the gift, or the mercy of the Lord. See JOHANAN.

JOANNA, wife of Chuza, Herod's steward, Luke viii. 3. was one of those women who had followed our Saviour, and assisted him with their property. St. Luke observes, that these women had been delivered by Jesus Christ from evil spirits, or cured of diseases. Perhaps this wife of Chuza was not a widow. It was customary among the Jews, for men who dedicated themselves to preaching, to accept the services of women of piety, who attended them without any scandal. We know nothing particular of Joanna.

JOASH, יוֹשָׁא, *who despairs*; from יָשָׁא *jaash*; otherwise, *he that burns, who is of fire*; from יָשָׁא *esh*.

JOASH, יוֹשָׁא, *gnawed by the moth*; from יָשָׁא *hash*; otherwise, *who is assembled*; from יָשָׁא *hush*.

I. JOASH, father of Gideon. Judg. vi. 11.

II. JOASH, son of Amelek, was ordered by king Ahab to imprison the prophet Micahiah, 1 Kings, xxii. 26. [Eng. Tr. Joash the king's son.]

III. JOASH, a descendant of Shelah, son of Judah. 1 Chron. iv. 22. Vulgate, Securus, (the Certain.)

IV. JOASH, son of Ahaziah, king of Judah. When the impious Athaliah, undertook to extinguish

the race of the kings of Judah, that she might seize the crown herself, she ordered all the princes her grandchildren to be murdered. Nevertheless, Jehoshebah or Jehoshabath, daughter of king Joram, sister of Ahaziah, and wife to the high-priest Jehoiada, rescued young Joash, then a child, from the cruelty of Athaliah, and lodged him in the temple with his nurse. Here he abode six years: but in the seventh year, Jehoiada procured him to be acknowledged king, and so well concerted his plan, that young Joash was placed on the throne, and saluted king, in the temple, before the queen had notice of it: and she was killed without the temple. 2 Kings, xi. 1, &c.

Joash received the diadem, together with the book of the law, from the hands of Jehoiada, the high-priest, who, in the young king's name, made a covenant between the Lord, the king, and the people, for their future fidelity to God. He likewise obliged the people to take an oath to the king. Joash was but seven years old, when he began to reign, and he reigned forty years at Jerusalem. His mother's name was Zibiah, of Beer-sheba. He governed with justice and piety, so long as he was guided by the high-priest Jehoiada. Nevertheless, he did not abolish the high-places.

Jehoiada, in the king's minority, had issued orders for collecting voluntary offerings to the holy place, with design of repairing the temple; but his orders were ill executed till the twentieth year of Joash. Then this prince directed chests to be placed at the entrance of the temple, and an account to be given him of what money was received from them, that it might be faithfully employed in reparations of the house of God. Jehoiada dying at the age of an hundred and thirty years, Joash was misled by the evil counsels of his courtiers, who had before been restrained by the high-priest's authority. They began to forsake the temple of the Lord, and to worship idols, and groves, or rather Astaroth the goddess of the groves; which drew wrath on Judah and Jerusalem.

Then the spirit of God came upon the high-priest Zachariah, son of Jehoiada, who reprimanded the people; but they who heard him, stoned him, according to orders from the king. It was not long before God inflicted on Joash, the just punishment of his ingratitude to Jehoiada, whose son he had so lately stoned. Hazael king of Syria besieged Gath, which belonged to Judah; and having taken it, he marched against Jerusalem. Joash to redeem himself from the difficulties of a siege, and from the danger of being plun-

dered, took what money he could find in the temple, which had been consecrated by Ahaziah his father, Jehoram his grandfather, and himself; besides what he had in the royal treasury; all which he gave to Hazael.

It is believed that the next year the Syrian army marched again into Judah: but Hazael was not there in person. The Syrians made great havoc, defeated the troops of Joash, entered Jerusalem, slew the princes of Judah, and sent a great booty to the king of Syria, at Damascus. They treated Joash himself with great ignominy; and left him extremely ill: his servants revolted against him, and killed him in his bed, whereby the blood of Zachariah the high-priest was avenged. He was buried in Jerusalem, but not in the royal sepulchre. Amaziah reigned in his stead.

V. JOASH, king of Israel, son and successor of Jehoahaz, was declared king in his father's lifetime, A.M. 3163; and he reigned alone A.M. 3165; ante A.D. 839. He reigned sixteen years in Samaria, including the two years that he reigned with his father. He did evil in the sight of the Lord, and imitated Jeroboam son of Nebat, who made Israel to sin. We do not know many particulars of his reign; but that the Lord re-established the affairs of the kingdom of Israel, which had been thrown into very great confusion under Jehoahaz his father.

Elisha falling sick of that disease whereof he died, Joash came to see him, and wept before the prophet, who directed him to shoot with arrows; he shot three times, and ceased: he gained therefore only three victories over Syria.

Joash reigned a long time peaceably. Amaziah king of Judah, having been victorious over the Edomites, challenged him, saying, "Come, let us see one another in the face." Joash reproved him by the fable of the cedar, and the thistle of Lebanon. But Amaziah would not hearken to him. Joash took the field; Amaziah was routed, and taken in the battle. Joash entered Jerusalem, and ordered four hundred cubits of the city walls to be demolished, from the gate of Ephraim to the corner gate. He took all the treasures of the temple, and the royal palace, and returned in triumph to Samaria. He died there in peace soon after this victory, and was succeeded by Jeroboam. 2 Kings, xiii. 10, &c.

JOAZAR, high-priest of the Jews, successor to Matthias, son of Theophilus, A.M. 4000, the year of Jesus Christ's birth. He was succeeded by his brother Eleazar, A.M. 4004; and was created high-priest a second time, A.M. 4010; and enjoyed this dignity till 4016. Then Ananus the son of Seth succeeded him. Joazar, otherwise Azar,

was brother to Mariamne, the daughter of Simon the high-priest, and wife to Herod the Great. Archelaus, at his return from Rome, deposed Joazar in 4004, because he was engaged against him with the seditious. Some time afterward Joazar was restored by the Romans, for whom he had declared, in 4010. Lastly, Cyrenius governor of Syria being come into Judea, in 4016, deposed Joazar and substituted Ananus.

JOB, *יֹב, יֹסֵף, he that cries, or weeps.*

I. JOB, third son of Issachar, Gen. xlv. 13. called Jashub, 1 Chron. vii. 1.

JOB, *יֹב, he that weeps, that cries; otherwise, that speaks out of an hollow place, like the Ventriloquists.*

II. JOB, celebrated for his patience, his constancy, his piety, and his virtue, dwelt in the land of Uz, or the Ausitis, in east Edom, not far from Bozra. There are different opinions concerning his family and his time. At the end of the Greek and Arabic copies of the book of Job, and in the old Latin Vulgate, we read these words, there said to be taken from the Syriac. *Job dwelt in the Ausitis, on the confines of Idumea and Arabia; his name at first was Jobab. He married an Arabian woman, by whom he had a son, called Ennon. He himself was the son of Zerah, of the posterity of Esau, and a native of Bozrah; so that he was the fifth from Abraham. He reigned in Edom; and the kings before and after him reigned in this order. Balak the son of Beor, in the city of Dinhabah, after him Job, (otherwise called Jobab.) Job was succeeded by Husham prince of Teman. After him reigned Hadad, the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends who came to visit him were Eliphaz, of the posterity of Esau, and king of Teman, Bildad king of the Shuhites, and Zophar the king of the Naamathites.*

This is the most ancient account of Job's genealogy. Aristeus, Philo, and Polyhistor, acknowledged this genealogy to be true: the old Greek and Latin fathers did the same, and cited it. Thodotion has preserved it in his translation of Job. This tradition is derived, probably, from the Jews, and was received by the primitive fathers. In tracing it we find Job to have been contemporary with Moses.

Abraham.
Isaac.

| | |
|--------|--------------------|
| Jacob. | Esau. |
| Levi. | Reuel. |
| Amram. | Zerah. |
| Moses. | Jobab. 1 Chron. i. |

35—44.

Job was a man of great probity, virtue, and religion, and he possessed great riches in cattle and slaves; which at that time were the chief wealth even of princes in Arabia and Edom. He had seven sons and three daughters; and was in great repute among all the eastern people, on both sides of the Euphrates. His sons, by turns, made entertainments for each other; and when they had gone through the circle of their days of feasting, Job sent to them, purified them, and offered burnt-offerings for each of them; that God might pardon any faults inadvertently committed against him during such festivities. He was infinitely averse from injustice, idolatry, fraud, and adultery; he avoided evil thoughts, and dangerous looks; was compassionate to the poor; a father to the orphan, a protector to the widow, a guide to the blind, and a support to the lame.

God permitted Satan to prove the virtue of Job, and at first gave him power over his property, but forbad him to touch his person. Satan began with taking away his oxen. A company of Sabaeans slew Job's husbandmen, and drove off all the oxen: one servant only escaped to bring the news. While he was telling what misfortunes had happened, a second came, and told Job that fire from heaven had consumed his sheep, and those who kept them: and that he alone had escaped.

A third messenger came to Job, and said, the Chaldeans have carried away thy camels, have killed all thy servants, and I only am escaped. While he was relating this, another came, and said, While thy sons and thy daughters were eating and drinking in their eldest brother's house, an impetuous wind suddenly overthrew it, and they were all crushed to death under the ruins: I alone am escaped to bring thee this news. Then Job rent his clothes, and shaved his head, and fell down upon the ground, saying, *Naked came I out out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

As Job endured these calamities without repining against Providence, Satan solicited permission to afflict his person, and the Lord said, *Behold, he is in thine hand, but touch not his life.* Satan therefore smote him with dreadful diseases: and Job being seated on a dunghill, with a potsherd scraped off the corruption. His wife said, "Dost thou still retain thy piety? Curse God, and die." Job answered, "Shall we receive good at the hand of God, and shall we not receive evil?" In the mean time three of Job's friends, having been informed of his misfortunes, came to visit him; Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. There was a fourth likewise, Elihu the Buzite, who in

chap. xxxii. bears a part in their dialogue. They continued seven days sitting on the ground by him, without speaking to him. At last Job broke silence, and complained of his misery. His friends not distinguishing between the evils wherewith God tries those whom he loves, and the afflictions wherewith he punishes the wicked, accused Job of having harboured some impiety, and invited him to return to God by repentance, and humbly to submit to his justice, since he suffered only according to his demerits.

Job, convinced of his own innocence, and assured by the testimony of his conscience, maintained, that his sufferings were greater than his faults, and that God sometimes chastised the righteous only to try them, to give them an opportunity of manifesting, or of improving their dispositions; or, because it was his good pleasure, for reasons unknown to mankind. Elihu takes a middle path, referring strongly to God's sovereignty. To terminate this dispute, God appears in a cloud, and decides in favour of Job; nevertheless, not approving those harsh expressions, which the extremity of his sorrow, and the warmth of dispute, had urged from him. Job humbly acknowledges his fault, and asks forgiveness. The Lord condemns Job's friends, and enjoins them to expiate their sins with sacrifices, offered by the hands of Job. He restores Job to health, gives him double the riches which he before possessed, blesses him with a beautiful and numerous family, and crowns an holy life with an happy death. This is the substance of Job's history.

The time wherein this pious man lived is very much contested. But, supposing him to have been contemporary with Moses, and fixing the time of his trial to some years after the departure of the Hebrews out of Egypt, (it cannot be placed earlier, because it is supposed he speaks of this event;) he might have lived till the time of Othniel. Supposing, for example, that he was afflicted seven years after the Exodus, A.M. 2520; ante A.D. 1484, and having lived 140 years after, he must have been dead in 2660. Job xlii. 16.

[The Talmudists report him to have been born in the year of Jacob's settlement in Egypt, and that he died in the year wherein the Israelites departed out of this country. See Huet. Demonstr. Evang. Prop. iv. de libro Job. Here this very learned author, contrary to the opinion of F. Calmet, asserts Job to have lived before Moses, but that the memory of his misfortunes was recent, when Moses, whom Huetius supposes to be the writer of the book of Job,

undertook to compose the history of them, while he lived in Midian with Jethro.] Some believe, that he lived seventy years in prosperity, and that after his misfortunes, God doubled that number. By which account he must have lived in all two hundred and ten years.

His tomb has been shewn in several places. The most celebrated is that in the Trachonitis, toward the springs of Jordan, where for many ages a pyramid has been believed to be Job's tomb. It is placed between the cities of Teman, Shuah, and Naamath, which are supposed to have been in this country. The Chaldee paraphrast, named Cook, makes him to have lived in Armenia; and travellers tell us, that Job's tomb is shewn there; but this Job is thought to have been a Mahometan captain, of modern date. Another Chaldee interpreter places Job at Constantinople. There is a tomb near the walls of that city, which some have taken for Job's: but it is an Arabian's, killed at the siege of Constantinople, in 672. In the sixth age there was a monastery at Constantinople, dedicated to St. Job; but it is not said that his body was there. Eusebius and St. Jerom assure us, that there was a traditional account of Job's having dwelt at Astaroth-Carnaim, a city in the Batanea beyond Jordan; and that his house was still seen there. The LXX relate that Dinhabah was the capital of Jobab's kingdom, which Jobab we believe to be the same as Job. This city was in the Ausitis, or in Arabia Deserta. As we suppose Job and Jobab to be the same person, we must say likewise, that he lived and died at Dinhabah.

We meet with the name of Job in the ancient martyrologies, with the title of prophet, saint, and martyr. The worship of him is of great antiquity, and very extensive among the Greeks and Latins. The Greeks have chosen May 6, for his festival: and herein they have been followed by the Christians of Arabia, Egypt, Ethiopia, and Russia, or Moscovy. The Latins keep his festival May 10. This, next to the Maccabees, brothers and martyrs, is the first saint to whom the western church has decreed public and religious honours; and we know not of any saint among the patriarchs and prophets to whom more churches have been consecrated, or chapels dedicated.

When we consider accurately all that Job in his book says of himself, it seems to us, that his disease discovers for the most part symptoms of a leprosy; and we may affirm, that the fathers and commentators are generally of this opinion. St. Chrysostom, Apollinarius, Polychronus,

Philip the priest, venerable Bede, the author of the sermons, *ad Fratres in eremo*, cited under St. Austin's name, Pineda, Bartholin, Bolduc, Vatablus, Cyprian of the Cistercians, and many others tell us so in an explicit, or at least in an implicit manner.

They who say that he was attacked with an infamous private disease, agree almost in the same opinion, since this, in all probability, was, originally, a leprosy; which, in hot countries, is communicated with such great activity, that to converse familiarly with an infected person, is often times sufficient to catch it.

Some have questioned whether there ever was such a person as Job. Spinoza believed Job to have been a Pagan. Others say he lived before Moses; others, in the time of Moses; others, under the judges. Some place him so far backward as David and Solomon; others, at or near the captivity. But there is no denying that there was such a person as Job, without contradicting Ezekiel, Tobit, and St. James, who speak of him as a holy man, and a true pattern of patience; without opposing the torrent of tradition among both Jews and Christians, and all the authority of the Greek and Latin fathers. Job did not live under the Jewish law, and perhaps was not subject to the law of circumcision; and in this sense we may confess, that he was a Pagan, like Melchisedec and other good men. Although the time wherein this holy man lived be dubious, we cannot place him so low as David and Solomon, much less at the captivity of Babylon, since he is cited by Tobit and by Ezekiel as an ancient patriarch. Notwithstanding, it is not impossible but the author of this book, as we now have it, might live after David and Solomon: because he seems sometimes to allude to the Psalms, Jeremiah, and the Proverbs.

The eastern people relate several particulars of Job, which we do not read in Scripture. They deduce his genealogy after this manner. Abraham, Isaac, Esau, Razakh, Anosch, Job, or Aiub, as they write it. Eutyehius, patriarch of Alexandria, makes him likewise to descend from Esau thus; Esau, Raguel, Razakh, Amos, Job. But some Arabian historians derive his descent from Ishmael, and pretend, that he is the first of the three prophets sprung from Ishmael; which three prophets, in their account, are Job, Jethro, and Mahomet.

BOOK OF JOB. Various conjectures have been made concerning this book. Some have thought that Job himself wrote it at first, in Syriac or in Arabic, and that Moses, or some other Israel-

ite, translated it into Hebrew. Others suppose Elihu, one of Job's friends, was the author of it. No decisive proof of the author is furnished by the book itself. It seems to be beyond dispute, that the composer of it was a Jew by religion, and later than Job. There are so many allusions in it to Scripture expressions, that every one must believe Scripture was very familiar to the author of this poem.

The original language of the book of Job is Hebrew, but blended with many Arabic and Chaldean expressions, and several particular turns, not usual in Hebrew; for which reason this work is obscure and difficult. It is written in verse, whose beauty consists principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, and great diversity of character. I do not believe that in all antiquity there is a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting.

The author, whoever he was, has practised all the beauties of his art, in the characters of the four persons whom he brings upon the stage. The history, as to the substance of it, is true; the sentiments, reasons, and arguments of the several persons, are faithfully expressed: but, it is very probable, that the terms and turns of expression are the poet's own. *Vide FRAGMENT, No. 18.*

The canonical authority of the book of Job, is generally acknowledged in the Greek and Latin churches; and this opinion has been derived from the synagogue to the church. St. Paul, in several places, seems to quote the book of Job; at least to allude to it. St. James commends the patience of Job, and says, it was well known to those he wrote to.

JOBAB, יֹבָב, from the same as Job.

I. JOBAB, son of Zerah, and grandson to Esau, Gen. xxxvi. 33; 1 Chron. i. 44.

II. JOBAB, son of Joktan, Gen. x. 29; and 1 Chron. i. 23.

III. JOBAB, king of Madon, Josh. xi. 4.

IV. JOBAB, son of Gera, of Benjamin, 1 Chron. viii. 9.

V. JOBAB, son of Elpaal, of the same tribe, 1 Chron. viii. 18.

JOCHEBED, יֹכֶבֶד, *glorious, honourable, a person of merit*; from כָּבֹד *cabad*: or *the glory of the Lord*, from יָה *jah*, *the Lord*, and כָּבֹד *cabad*, *glory*.

JOCHEBED, wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relation

between Amram and Jochebed. Some assert, that Jochebed was the daughter immediately of Levi, and aunt of Amram her husband, because, Exod. ii. 1; vi. 20; and Numb. xxvi. 59. she is called the daughter of Levi. Others maintain, that she was only cousin-german to Amram, being daughter of one of Kohath's brethren. The Chaldee, on Exodus vi. 20. says, she was the daughter of Amram's sister; the LXX say, she was daughter to Amram's brother. The Hebrew דודא *doda*, does not always denote the same degree of relation. Nevertheless, it seems to me most probable, that Jochebed was only cousin-german to Amram. Because, 1. Had she been the immediate daughter of Levi, the disproportion between her age and Amram's would have been too great. 2. Marriages between the aunt and nephew were forbidden by the law, and we have no proof that they were allowed before the law. 3. By the daughter of Levi may very well be meant the granddaughter, according to the style of the Hebrews.

JOED, יוֹד, *who is adorned, or who possess*; from יָדָה *hadah*: otherwise, *who gives testimony*; from יָדָה *hud*: or *who plunders*; from יָדָה *hed*.

JOEL, יוֹאֵל, *he that wills, commands, or swears*; from יָאֵל *jail*.

I. JOEL, the prophet Samuel's eldest son. Samuel being old, made his sons Joel and Abiah judges over Israel, 1 Sam. viii. 1, 2, &c. They exercised their jurisdiction in Beersheba, in the south of Palestine. But they received presents, and were unjust in their judgments; which induced Israel to desire a king.

II. JOEL, son of Josibiah, of the tribe of Simeon, 1 Chron. iv. 35.

III. JOEL, son of Israhiah, of the tribe of Issachar, 1 Chron. vii. 3.

IV. JOEL, a valiant man in David's army, 1 Chron. xi. 38.

V. JOEL, a Levite, ■ chief musician in David's time, 1 Chron. xv. 7.

VI. JOEL, son of Pedaiah, of Manasseh, 1 Chron. xvii. 20.

VII. JOEL, son of Pethuel, the second of the twelve minor prophets, was, it is said, of the tribe of Reuben, and city of Bethoron. (rather Betharan, for Bethoron was on this side Jordan, in the tribe of Ephraim; but Betharan was on the other side of that river, in the tribe of Reuben.) Joel prophesied in the kingdom of Judah. It is our opinion, that he flourished after the removal of the ten tribes, and the destruction of the kingdom of Israel. He speaks of a great famine, and an inundation of locusts, which ravaged Judea: but we can infer nothing from thence toward fixing the period of Joel's prophecy.

St. Jerom, followed by many others, believed Joel to have been contemporary with Hosea, according to a rule laid down by him, that when there is no proof of the time of any prophet, we may be directed in our conjectures by the time of the preceding prophet, whose epoch is better known. But this rule is not certain, and should not hinder us from following a better system. The Hebrews maintain, that Joel prophesied under Manasseh, and they refer the famine mentioned by him, to that of Jeremiah, viii. 13. *Vide* chap. xiv.—but if so, as is probable enough, it must be said that Joel prophesied after Manasseh, since in that place of Jeremiah, the Lord resolves to disperse his people, on account of the sins which had been committed by Manasseh, which implies that Manasseh was then dead. We choose therefore rather to place Joel under Josiah, king of Judah, contemporary with Jeremiah.

Under the idea of a cloud of locusts, this prophet represents an enemy's army, which in his time fell upon Judea, and caused great desolation. This, together with caterpillars and drought, brought on a terrible famine. God being moved by the calamities and prayers of his people, scattered the locusts, and the wind blew them into the sea. After this, the prophet foretells the day of the Lord, and his vengeance in the valley of Jezreel. He speaks of the *teacher of righteousness*, whom God was to send; and of the Holy Spirit, which was to descend upon all flesh. He says, that Jerusalem will eternally be inhabited; that salvation will come out from thence; that whosoever shall call on the name of the Lord shall be saved. All this relates to the new covenant, and to the time of the Messiah. *Vide* Acts ii. 6.

JOELAH, יוֹעֵלָה, *elevation*; from יָעַל *halah*: otherwise, *he that profits, or advances*; from יָעַל *jahal*: otherwise, *he that takes away the curse*; from יָעַל *jahah*, to remove, to reject, and אֵלָה *alah*, a curse.

JOELAH, son of Jeroham, one who espoused David's party in his disgrace, 1 Chron. xii. 7.

JOEZER, יוֹזֵר, *he that aids and assists*; from יָזַר *hazar*.

JOEZER, a gallant officer of David's army, 1 Chron. xii. 6.

JOGBEHAI, יוֹגְבֵהַי, *height, or exaltation*; from יָגַב *gabah*.

JOGLI, יוֹגְלִי, *revelation, exile, revolution*: from יָגַל *galah*: otherwise, *exultation of joy*: from יָגַל *gul*.

JOHAI, יוֹחַי, *who enlivens and gives life*; from יָחַי *chayah*, to live, to vivify.

JOHA, a brave man in David's army, 1 Chron. xi. 45.

JOHANAN, יוֹחָנָן, *iohân*, who is liberal, merciful, pious, and grants favours; from יָחַן *chanan*: otherwise, the grace of the Lord; from יָה *jah*, the Lord, and חֵן *chen*, favour.

I. JOHANAN, son of Careah, 2 Kings, xxv. 23; Jer. xli. 15, 16. he being informed that Ishmael was come to Mizpah, with design to kill Gedaliah, who was left there by Nebuchadnezzar to govern the remnant of the people, he gave intelligence to Gedaliah, and offered to kill Ishmael; but Gedaliah refusing to credit him, was soon after massacred, A.M. 3417; ante A.D. 587.

II. JOHANAN, son of Josiah, 1 Chron. iii. 15. Probably Johanan died without issue, since Scripture speaks no more of him.

III. JOHANAN, son of Eliœnai, a descendant of David by Zerobabel, 1 Chron. iii. ultimo.

IV. JOHANAN, high-priest, son of Azariah the high-priest, and father to another Azariah, 1 Chron. vi. 9, 10. Some believe him to be Jehoida, the father of Zachariah, in the reign of Joash, king of Judah. 2 Chron. xxiv. 11, &c.

JOHN, יְהוֹחָנָן, *iohânnes*, the grace, gift, or mercy of the Lord.

JOHN, in Hebrew, *Johanan*, signifies gentle, agreeable, or the grace of God, agreeable to God. Scripture mentions several illustrious men named John, Joannes, or Jochanan.

I. JOHN, the father of Mattathias, the celebrated Maccabee, descended from the priests of Joarib's family, 1 Mace. ii. 1.

II. JOHN, surnamed Gaddis, son of Mattathias above-mentioned, and brother of Judas, Jonathan, and Simon Maccabeus. John Maccabeus was treacherously killed by the sons of Jambri, as he was conducting the baggage belonging to his brethren the Maccabees, to the Nabathites their allies, 1 Mace. ix. 36.

III. JOHN HIRCANUS, son of Simon the Maccabee. See **HIRCANUS**.

IV. JOHN the Baptist, forerunner of our Lord Jesus Christ, and son of Zachariah and Elizabeth, was born A.M. 4000, about six months before Jesus Christ. His birth, name, and employment, were foretold to his father Zachary, when he was performing his functions as a priest in the temple of Jerusalem, Luke i. 10, 11, &c. *Vide* **ANNUNCIATION**.

The time of Elizabeth's delivery being come, her relations and neighbours rejoiced at it: and on the eighth day, when the child was circumcised, they called him by his father's name, Zacharias; but his mother told them his name should be John, which his father confirmed. The child grew, and was strengthened in spirit, and dwelt in the wilderness till the day of his manifestation to Israel.

St. Chrysostom and St. Jerom believe, that he was

brought up from his infancy in the wilderness. But St. Paulinus informs us, that he spent the first years of his life in his father's house, where he learned the law: and that as soon as his body was strengthened with age, he retired into the wilderness, where he abode without eating or drinking, as Jesus says of him, Matth. xi. 13. (*i. e.* eating and drinking so little, and things so far from dainties, that in some sort, it might be said, he did not eat or drink at all,) and being clothed only with camel's hair and a leathern girdle about his loins, Matth. iii. 4.

After St. John had passed thirty years in the wilderness, God manifested him to the world, in the fifteenth year of Tiberius, A.D. 28, and he began his ministry, by publishing the coming of the Messiah, in the country about and beyond Jordan, preaching repentance, saying, that the kingdom of heaven was at hand, and that the axe was laid at the root of the trees. He brought many persons to confess their sins, and he baptized them in the river Jordan, telling them, that they "should believe in him who was coming after him, who would baptize them with the Holy Ghost and with fire." From this baptism, St. John derived the surname of Baptist, or Baptizer. Many persons became his disciples, exercising themselves in acts of repentance, and preaching it to others: and some of his disciples afterward followed our Saviour.

The virtue of John Baptist was so eminent, that many of the Jews took him for the Messiah; but he plainly declared that he was not that honoured person. Nevertheless, he was as yet unacquainted with the person of Jesus Christ; only the Holy Ghost had told him, "that it was he who should be marked by the Holy Spirit descending and resting upon him." When Jesus Christ presented himself to receive baptism from him, John excused himself, saying, "I need rather being baptized by thee." But Jesus said, "it was becoming to fulfil all righteousness." This was A.D. 30. John the Baptist was then about thirty-four, and Jesus Christ about thirty-three years of age. Some time after, the Jews sent a deputation to John, inquiring, "whether he were the Messiah?" But he answered, No; he was only the voice of one crying in the wilderness, Prepare the way of the Lord. The next day John said publicly of Jesus, *Behold the Lamb of God, that taketh away the sins of the world.*

Herod Antipas having married Philip his brother's wife, while he was still living, had occasioned great scandal. John Baptist with his usual liberty and vigour, reproved Herod to his face, and told him it was not lawful for him to have the wife of his brother (from whom he had forcibly

taken her) while his brother was yet alive. Herod, incensed at this freedom, ordered him into custody, in the castle of Machærus. This, in all probability, happened about the end of A.D. 30. Josephus gives this turn to the causes of his imprisonment: "John, surnamed the Baptist, was, says he, a man of piety, who exhorted the Jews with great zeal to embrace virtue, and to perform all the duties of justice to one another. He was followed by a great multitude of people, who were delighted with hearing his discourses; and the Jews appeared disposed to enter upon any enterprise that he should recommend to them. Herod grew uneasy at it, and was apprehensive that he would stir up some sedition; he thought therefore that it was necessary to prevent this evil, lest, if he should too long defer to remedy it, he might have reason to repent." Antiq. lib. xviii. cap. 2.

He remained a good while in prison, and his disciples did not forsake him. Even Herod respected and feared him, knowing that he was very much beloved by the people; he heard him and sometimes followed his advice. But Herodias, afraid lest Herod should set him at liberty, sought an opportunity of putting him to death. At last she met with it. Herod made a great entertainment for his friends on his birth-day, and Herodias sent Salome, her daughter by Philip her former and lawful husband, into the banquetting hall, to dance before the king and his guests. She acquitted herself so much to his satisfaction, that he promised her any thing she should ask of him. Her mother instructed her to demand the head of John the Baptist. Herod was greatly vexed at her request; but not daring to be worse than his word before his company, he gave orders for beheading John the Baptist; which orders were immediately executed. The head was given to Salome, and by her carried to her mother; who, it is said, pierced his tongue with her bodkin. The death of John the Baptist happened, as is believed, about the end of A.D. 31; or early in A.D. 32. The entertainment was made probably at Machærus, where John was in prison. *Vide* FRAGMENT, No 50.

The Greek and Latin churches celebrate John's beheading August 29. The disciples of John on hearing of his death, came and carried away his body, and gave notice of it to Jesus Christ. The gospel does not say where they buried him; but in the time of Julian the apostate, his tomb was shewn at Samaria, where the inhabitants opened it, and burnt part of his bones; the rest were saved by some Christians, who carried them to an abbot of Jerusalem, named Philip. Theo-

doret, Hist. Eccl. lib. iii. cap. 3. Chronic. Alex. p. 686.

V. JOHN the Evangelist, was a native of Bethsaida in Galilee, son of Zebedee and Salome; by profession a fisherman. Some have thought he had been a disciple of John the Baptist, before he attended Jesus Christ; but there is no proof of this. He was brother to St. James Major. Our Saviour called them *sons of thunder*, Boanerges. It is believed that St. John was the youngest of the apostles. He might be five or six and twenty years of age when he began to follow Jesus Christ, A.D. 30. Some believe he was the bridegroom at the marriage of Cana; others, that he always lived single; an opinion better supported by antiquity than the former.

Our Saviour had a particular friendship for him; and St. John describes himself by the name of "that disciple whom Jesus loved." Jesus Christ took him with him at his transfiguration; and at his last supper, when John was lying in his bosom, he discovered to him, who it was that should betray him. John xiii. 25; xxi. 20.

Jesus chose Peter, James, and John, as witnesses, of his agony in the olive-garden. After the soldiers had seized his master Jesus, it is believed that John was the disciple who followed him to Caiphas' house, where he went in, and afterward introduced Peter. He attended our Saviour even to the cross; and Jesus observing him near it, said to his mother, "Woman, behold thy son;" and afterward to this disciple, "Behold thy mother." John xix. 26. From that time John took care of Mary, the mother of Jesus, till her death. After the resurrection of Jesus, John being fishing on the sea of Tiberias with other disciples, Jesus appeared on the shore. John first discovered him, and told Peter. They came ashore, dined with Jesus, and after dinner, as John was following him, Peter asked Jesus, What was to become of him? (meaning John) Jesus answered, "If I will that he stay till I come, what is that to thee? follow thou me." Hereupon the disciples believed, that Jesus had said he should not die; many still believed it, when St. John wrote his gospel, and long after: many also have affirmed, that he did not die. But St. John himself confutes this opinion, [the coming of Christ referring to his punishment of Jerusalem, which this evangelist lived to see; not to the general judgment.]

Within a few days after the apostles had received the Holy Ghost, Peter and John went up to the temple, and near it cured a man lame from his birth, Acts iii. 1—10. This miracle occasioned their being imprisoned. The next day

they were liberated, and forbidden to speak in the name of Jesus Christ ; but they continued preaching, whereupon they were again imprisoned with the other apostles. But God miraculously delivered them out of jail ; and as they did not cease to preach Jesus as the Christ, the magistrates took them into custody, and reproved them for persisting still to discourse of Jesus. The apostles answered, that it was necessary rather to obey God than men. The Sanhedrim inclined to put them to death ; but being persuaded by Gamaliel, commanded them to be scourged only, and so dismissed them.

St. Peter and St. John were sent to Samaria, to confer the Holy Ghost on those whom Philip the deacon had there baptized, Acts iii. 5—14. St. John was of the council of Jerusalem, and was evidently one of the pillars of the church. It is believed that he preached to the Parthians, and his first epistle has been cited as an Epistle to the Parthians. The Indians maintain, that he published the Gospel in their country. There is no question of his preaching in Asia, and of his abiding some time at Ephesus, and near it. Thither he carried the blessed Virgin, who died there. We do not know in what year he settled in this country ; but it could scarce be before A.D. 66. St. Jerom says, that he founded and governed the churches of Asia ; and Tertullian, that he first established bishops in that country ; which is not to be understood rigorously, as if Peter and Paul were not the founders of several churches there, and that Timothy did not govern the church of Ephesus, even while St. John was in this province. *Vide* TIMOTHY and EPHEBUS. The emperor Domitian persecuted the church in the fifteenth year of his reign, A.D. 95 ; St. John, it is said, was carried to Rome, where he was plunged into boiling oil, without being hurt in it ; but, on the contrary, was greatly refreshed. He was exiled to the isle of Patmos, in the Egean sea. Here he wrote his Revelations. He did not continue quite two years in banishment. Domitian being killed in September, A.D. 96, his successor Nerva recalled all who were banished by his predecessor ; and St. John returned to Ephesus, A.D. 97 ; being about ninety years of age. The bishops and Christians of Asia pressing him earnestly to write what he had heard from our Saviour, he complied, and wrote his gospel : after a fast and public prayers. His principal view in this narration was, to relate such things as might confirm the divinity of the son, in opposition to heretics of that time.

We have three epistles by this apostle. The first has been sometimes cited by the name of the epistle to the Parthians, and was never contested.

The two others have been disputed. The first of these is addressed to a lady of quality, named Electa ; or, say some, Electa is a symbolical name to denote a Christian church, to which another church wrote. For I have some suspicion that this epistle is only a letter of recommendation given to the faithful, who might travel from one church to another, and such were sometimes necessarily written in an obscure manner, for fear of their falling into the hands of unbelievers. The third letter is directed to Caius, whom St. John praises for hospitality to the faithful, and exhorts to continue his pious practice.

St. John lived to a very great age, so that he could scarce go to the assembly of the church, without being carried by his disciples ; and being now unable to make long discourses, his custom was to say, in all assemblies, to the people, *My dear children, love one another.* At last they grew weary of this concise exhortation ; and when he was informed of this, his answer was, " This is what the Lord commands you ; and this, if you do it, is sufficient." He died quietly at Ephesus in the third year of Trajan, and the 100 of Jesus Christ, being then, according to St. Epiphanius, ninety-four ; but some say he was 98 or 99, others 104, or 106, or 120. He was buried near the city, and several of the fathers have observed, that his sepulchre was there. The council of Ephesus takes occasion to commend this city from its possessing the body of this blessed divine ; and pope Celestine exhorted the fathers, who were there assembled, to follow the instructions of St. John, whose remains they had in their keeping. Jerom. on Gal. vi. et de Viri Illust. cap. 9. Con. Ephes. tom. iii. Diony. Alex. apud Euseb. lib. vii. cap. 25.

Several apocryphal writings are attributed to St. John ; as, a book of his supposed travels, another of his acts used by the Eneerates, Manichees, and Priscillianists ; a book concerning the death and assumption of the Virgin ; a creed supposed to have been given by the blessed Virgin and St. John to Gregory of Neocæsarea. St. John is generally surnamed " the Divine," by reason of the sublimity of his knowledge and revelations, and particularly of the beginning of his gospel.

Polyerates bishop of Ephesus affirms, that he wore a plate of gold on his forehead, as a priest and apostle of Jesus Christ. He is painted with a cup, and a serpent issuing out of it, because some heretics having given him poison in a glass, he made the sign of the cross over it, and all the venom was dispelled under the form of a serpent. This miracle is related in the spurious Prochorus, who calls himself a disciple of St. John.

VI. JOHN MARK, cousin to St. Barnabas, and his disciple, was the son of a Christian woman named Mary, who had a house in Jerusalem, where the faithful and the apostles generally met. Here they were at prayers in the night, when St. Peter, who was delivered out of prison by an angel, knocked at the door. In this house the celebrated church of Sion was said afterward to have been established. Acts xii. 15.

John Mark, whom some very imprudently confound with the evangelist St. Mark, adhered to St. Paul and St. Barnabas, and followed them to Antioch; he continued in their company and service till they came to Perga in Pamphylia. But then seeing that they were undertaking a longer journey, he left them, and returned to Jerusalem, A.D. 45.

Some years after, in A.D. 51, Paul and Barnabas preparing to return into Asia, to visit the churches which they had founded there; these two apostles separated. Paul went to Asia, and Barnabas with John Mark went to the isle of Cyprus. We find him at Rome, A.D. 63, performing signal services for St. Paul during his imprisonment. The apostle speaks advantageously of him, Col. iv. 10. *Marcus sister's son to Barnabas saluteth you; if he come unto you receive him.* And again in his epistle to Philemon, ver. 24. written A.D. 62, at which time he was with St. Paul at Rome. But A.D. 65, he was with Timothy in Asia; and St. Paul writing to Timothy, desires him to bring him to Rome; adding, that he was useful to him for the ministry of the gospel.

In the Greek and Latin churches the festival of St. John Mark is kept September 27. Some say he was bishop of Biblis in Phœnicia. The Greeks call him apostle, and say, the sick were cured by his shadow only. It is very probable, that he died at Ephesus, where his tomb was very famous. The year of his death, and the kind of it, we are strangers to. He is sometimes called simply John or Mark.

JOIADAH, יְהוֹיָדָה, *joadâ*, science, or knowledge of the Lord; from יָדָה, *jedah*, and יָה, *jah*, the Lord.

JOIADA, or Judas, high-priest of the Jews, succeeded Eliashib or Joashib, who lived under Nehemiah, about A.M. 3550; ante A.D. 454. Jojada was succeeded by Jonathan or John.

JOIARIB, יֹאֲרִיב, *he that combats, pleads, strives, or reprehends*; from רִיב *rub*: otherwise, *he that multiplies*; from רִבָּב *rubab*.

JOKDEAM, יֹקְדָם, *ioadâm*, the humiliation or abasing of the people; from קָדַר *kadad*, to bow one's self: otherwise, the burning of the people; from יָקַד *jakad*, a burning, and עַם *ham*, the people.

JOKDEAM, a city of Judah, Josh. xv. 56.

JOKMEAM, יֹקְמָם, *resurrection, or confirmation, or revenge of the people*; from קִום *kum*, and עַם *ham*, people.

JOKMEAM, a city of Ephraim, afterward yielded to the Levites of Kohath's family. 1 Chron. vi. 68.

JOKNEAM, or *Joknean*, יֹקְנָם, *ioanâm*, possession, or purchase; from קָנָה *kanah*: otherwise, nest of the people; from קָן *kinneu*, to build nests, and עַם *ham*, the people.

I. JOKNEAM, a city of Judah, 1 Kings, iv. 12.

II. JOKNEAM, a city of Zebulun, given to the Levites of Merari's family, Josh. xxi. 34; xix. 11. surnamed Jokneam of Carmel, Josh. xii. 22. by reason of its neighbourhood to this mountain.

JOKSHAN, יֹקְשָׁן, *ioxtou*, hard, difficult, scandalous; from קָשָׁה *kashah*.

JOKSHAN, second son of Abraham and Keturah. Gen. xxv. 2. We are of opinion that he peopled part of Arabia, and that he is the person whom the Arabians call Cahtan, and acknowledge as the head of their nation. He dwelt in the provinces east of Beersheba, i. e. in part of Arabia Felix, and part of Arabia Deserta. This Moses expressly mentions. *But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, eastward, unto the east country.* Jokshan's sons were Sheba and Dedan, who dwelt in the same country. Bochart. Phaleg. lib. 1. cap. 15.

JOKTAN, יֹקְטָן, *small*; from קָטָן *katon*: otherwise, disgust, weariness; from קָטָה *kut*: otherwise, dispute, contention.

JOKTAN, the eldest son of Eber, who had for his portion all the land which lies from Mesha as thou goest unto Sephar, a mount of the east, or Kedem. Gen. x. 25. Mesha is, in our opinion, where Masias was situated, in Mesopotamia, and Sephar is the country of the Sepharvaim, or Sepharrenians, or Sapiors, or Serapares; for these all denote the same, i. e. a people, who, according to Herodotus, were placed between the Colchians and the Medes. Now this was in the provinces which Moses commonly describes by the name of Kedem or the east. We find traces in this country of the names of Joktan's sons; which is a farther confirmation of this opinion. Joktan had thirteen sons, whose names were, Almohad, Shaleph, Hazarimaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimeel, Sheba, Ophir, Havilah, and Jobab.

The Arabians believe, that their country was originally peopled by Joktan, the son of Eber, and brother of Peleg; who, after the division of languages, came and dwelt in the peninsula of Asia, which might take its name from Jarab the son of Joktan, or from a large plain in the province of Tehema called Arabat. These ancient Arabians lived here without mingling with other people, till Ishmael and his sons settled here, who mixing with the former Arabians were

called Mos-arabes, or Mostearabes, *i. e.* mixed Arabians, as the Ishmaelites descended from Ishmael the son of Abraham and Hagar.

The same authors suppose Joktan to have had several sons: as Joarab, the first author of the Arabic language, from whom all the posterity of Joktan were called Arabians; Ad, the founder of the Adites, whom God in his anger extirpated; Thamond, Tasni, and Giadis, fathers of some old tribes of Arabians: but, that which embarrasses us is, that the founders of these ancient tribes are called by names distant from those of Moses; which, however, did not hinder M. Bochart from placing in Arabia the sons of Joktan mentioned in Scripture, wherein he has succeeded very well in the judgment of many learned men. In a thing so obscure, and so distant, we should be satisfied with probabilities, and think ourselves greatly obliged to those who take pains to clear the darkness of such remote antiquity. The reader may consult Bochart.

JOKTHEEL, יַחְזִיקֵל, ἱερουζήλ, *assembly of God*; from יָקַח *jakah*, *I assemble, I unite*, and אֱלֹהִים *el, God*.

JOKTHEEL, a city of Judah, Josh. xv. 38. perhaps the same as Jekabseel of the same tribe. Neh. xi. 25. But this last is rather Kabzeel, Josh. xv. 21. and 2 Sam. xxiii. 20, &c.

JOKTHEEL, a rock which Amaziah king of Judah took from the Edomites, from the top whereof he threw down ten thousand Edomites, whom he had taken in battle. Eusebius is of opinion, that this rock is the city of Petra, the capital of Arabia Petrea. The battle, wherein the Edomites were defeated, was fought in the *valley of Salt*, which we place between Palmyra, and Bozra. Pliny says, that the solitudes of Palmyra reach to the city of Petra. It is probable, therefore, that Amaziah pushed his conquest as far as this city, and gave it the name of Joktheel, *i. e.* *Obedience to the Lord*; thereby signifying, that he understood the victory which he had obtained over the Edomites, to proceed from the obedience which he had paid to God.

JONADAB, יֹנָדָב, *who acts in good earnest, gives and offers freely, liberally, or who acts as a prince*; from נָדַב *nadab*.

I. JONADAB, son of Shimeah, David's nephew, and cousin-german to Amnon. Jonadab was a very subtil man, and the adviser of Amnon, son of David, in the violation of Tamar. 2 Sam. xiii. 8.

II. JONADAB, son of Rechab, head of the Rechabites. Jonadab lived in the time of Jehu king of Israel. He is thought to have added to the

ancient austerity of the Rechabites, that of abstinence from wine; to have introduced the non-cultivation of their lands; and the custom of being satisfied with what their flocks and fields produced. [As many tribes of Arabians are at this day.] We read, 2 Kings, x. 15, 16. that Jehu being raised up to punish the sins of Ahab's house, and coming to Samaria, to destroy the false prophets and priests of Baal, he met Jonadab, son of Rechab, and said, *Is thine heart right, as my heart is with thy heart?* Jonadab answered, *It is*. Then Jehu carried him to Samaria, and executed before him all that remained of Ahab's family, and all the ministers of Baal's temple. See RECHABITES.

JONAH, or *Jonas*, יוֹנָה, ἰωνάς, *a dove*; otherwise, *he that oppresses*; from נָחַ *junah*. Vide DOVE.

JONA. This word signifies *a dove*; and Barjona the son of a dove. But the best reading, Matth. xvi. 17. seems to be Barjoanna or Jochanna, *i. e.* the son of John. The name of St. Peter's father was Joanna, by abbreviation Jonah.

JONAH, son of Amittai, the fifth of the minor prophets, was a Galilean, native of Gath-hepher, which is believed to be the Jotapata, celebrated for the siege which Josephus the historian there maintained against the Roman army, before the destruction of Jerusalem. Gath-hepher was situated in the land of Zebulun, where was the district of Opher or Hephher. St. Jerom places it two miles from Sephoris, toward Tiberias. Some Rabbins are of opinion, that Jonah was the widow's son of Sarepta, restored to life by Elijah. But Jonah lived in the reigns of Joash and Jeroboam, kings of Israel: He could not, therefore, be the widow's son of Sarepta, since the former of these princes did not begin to reign till sixty years after the translation of Elijah. Others maintain, that Jonah was son of the Shunamite woman, whose child was raised from the dead by Elisha. But Shunam and Gath-hepher are too remote; and we know from Scripture, that Jonah was of Gath-hepher. Some are of opinion, that Jonah was the prophet whom Elisha sent to Jehu, to anoint him king of Israel; but this fact is not certain.

Epiphanius relates, that Jonah when returned from Nineveh, being ashamed that his prediction was not accomplished, retreated with his mother to Sur or Tyre, where he dwelt till his death in the plain of Sear, and was buried in the cave of Cenezeus, judge of Israel. This judge in all probability is Caleb, or Othniel. Caleb in several places is surnamed the Kenezite; but we do not read that he had been judge of Israel. Othniel was the son of Kenaz, Josh. xv. 17; Judg. i. 13.

What we know with certainty of Jonah is from his history, which see, Jonah i. 1, 2, &c. He was ordered first to prophesy at Nineveh; this he endeavoured to decline by voyaging to Tarshish: but being overtaken by a storm, he was thrown overboard, and was miraculously delivered from death. *Vide* FRAGMENT, No. 145.

After this, the word of the Lord a second time directed him to visit Nineveh. Thither he went, and when he came into the city, which was three days journey in extent, [as Diodorus of Sicily remarks, *Biblioth. lib. ii. i. e.* about five and twenty leagues in circumference,] Jonah walked in the city a whole day, crying, "In forty days Nineveh shall be destroyed." The Ninevites believed his word, and appointed a public fast, from the meanest of the people to the greatest. The king of Nineveh himself, who we take to be the father of Sardanapalus, known in profane authors by the name of Aracyndaraxa or Nabaxarus, and in Scripture by the name of Phul, descended from his throne, covered himself with sackcloth, and sat down on ashes. God being moved with their repentance, did not execute the sentence, which he had pronounced against them. *Vide* FRAGMENT, No. 3.

Jonah was afflicted at this, and complained to God, saying, that he had always questioned, whether as being a God of mercy he would not yield to their prayers. Retiring out of the city, he made a little cover for himself till he saw what would happen. The Lord caused a plant to grow over his cabin, called in Hebrew, Kikajon. See KIKAJON. The next morning at day-break, the Lord sent a worm which bit the root of this plant, and withered it, so that the sun beginning to shine on Jonah's head, he found himself faint, and desired that God would take him out of the world. The Lord said unto him, Hast thou reason to be thus concerned at the death of a plant, which cost thee nothing, which rises one night, and dies the next? But wouldest thou not have me pardon such a city as Nineveh, wherein there are an hundred and twenty thousand persons, not able to distinguish their right hand from their left? *i. e.* an hundred and twenty thousand children, not arrived at the use of reason, nor having offended God by actual sin? As children make generally about one fifth part of the inhabitants of cities we presume that Nineveh contained above six hundred thousand persons.

After this Jonah returned, in all probability, from Nineveh into Judea. The eastern people, who shew his tomb at Mosul, [the successor city of Nineveh,] are persuaded, that he died and was buried there. In St. Jerom's time his tomb was

seen at Gath in Palestine; and the Turks at this day shew his mausoleum at Gath-hepher, in a subterraneous chapel, enclosed within a mosque. The Greeks keep his festival September 21, the Russians the 22^d. His name is not mentioned in the old martyrologies of the Latins. About the fourteenth century it was inserted on January 27; but Baronius places it September 21.

We do not know at what time Jonah foretold how Jeroboam II. king of Israel should restore the kingdom of Samaria, from the entrance of Hamath to the dead sea, 2 Kings, xiv. 25. whether before, or after his journey to Nineveh. Our Saviour mentions Jonah in the gospel, Matth. xii. 41; Luke xii. 32. He says, that the Ninevites should rise in judgment against the Jews, and condemn them; because they repented at the preaching of Jonah. And when the Pharisees required a sign from him, his answer referred them to that of the prophet Jonah, *i. e.* his resurrection. *Vide* FRAGMENT, No. 145.

Scripture says, that Jonah fled out of Judea from the presence of the Lord, and embarked at Joppa for Tarshish; which seems to intimate his belief, that if he could get to Tarshish he should be out of the reach of God's power, and that God would not, or could not, send him from thence to Nineveh; [rather, perhaps, he imagined God would think no more of sending him to Nineveh, but would order some other to go thither; because it was not usual with God to pour forth the spirit of prophecy out of the holy land.]

JONATHAN, יְחֹנָתָן, given of God, or the gift of the Lord; from נָתַן nathan, a gift, and יָהּ jah, the Lord.

JONATHAN, a Levite, son of Gershom, and grandson of Moses, dwelt some time at Laish, in the house of Micah, Judges xvii. 10. ministering as a Levite with an ephod, and superstitious images, which Micah had made, and placed in a chapel of his house. But some years after, six hundred men of the tribe of Dan, seeking a new settlement, in the territories of the Sidonians, passing that way, they engaged Jonathan to accompany them. He settled at Dan, where that tribe placed the images which they had taken out of Micah's house, and appointed Jonathan to be their priest, and his son to succeed him. Their idols remained at Dan, while the ark of the Lord was at Shiloh, and till the captivity of Dan, *i. e.* till the last year of Eli, the high-priest, wherein the ark was taken by the Philistines. A.M. 2888; ante A.D. 1116. The captivity of Dan may denote either the oppression of this tribe by the Philistines, after the ark was taken; or the more remarkable captivity of the ten-

tribes, which were carried away beyond the Euphrates by the Assyrian kings.

II. JONATHAN, son of Saul, a prince of an excellent temper, and in all varieties of fortune a most faithful friend to David. 1 Sam. xiv. Jonathan gave proofs of courage and conduct, during the war between Saul and the Philistines. One day when the Philistines were encamped at Michmash with a powerful army, and Saul's army of not above six hundred men, lay at Gibeath of Benjamin, Jonathan said to his armour-bearer, Let us go to the camp of the Philistines. But he told not his father, nor the people. There was a narrow pass between two rocks, which led to the camp of the Philistines. As soon therefore as the Philistines on guard perceived them, they said, "Behold the Hebrews come like rats out of the holes where they had hid themselves;" and they cried out to them, "Come up to us, and we will shew you something." Whereupon Jonathan said to his armour-bearer, "Follow me, for the Lord hath delivered them into the hands of Israel." They went up and began to kill all that fell into their hands. The camp of the Philistines soon was in disorder; and the noise and tumult increasing, the Hebrews hastily advancing nearer to them, discovered that the Philistines killed one another. Saul therefore pursued the runaways, and said before his whole army, "Cursed be the man that eateth any food this day."

Jonathan, who was absent when Saul spake in this manner, found a quantity of honey in a wood, into which he dipped the end of his staff, and ate of it, for which, afterward, Saul would have slain him; but the people opposed the king's resolution, and preserved him.

Some years after, David having overcome Goliath, Jonathan conceived so perfect a friendship for him, that he loved him as himself; he stripped himself of the robe which he wore, and gave it to David: he made him likewise a present of his sword, his bow, and his belt. And when David incurred Saul's displeasure, Jonathan continued always zealous in his friend's interests. He gave him intelligence of his father's determination to kill him, advised him to retire, and so wrought upon Saul, that he promised him with an oath, not to kill him. Saul having again resolved on the death of David, Jonathan dissuaded the king from his design; but perceiving that the destruction of his friend was determined, he informed David, who lay concealed in a field; when on a signal agreed on between them, they met, conversed, and confirmed their friendship and covenant with an oath.

The year following, while David was concealed in a forest in the wilderness of Ziph, and Saul was in pursuit of him with his troops, Jonathan went secretly to his friend, and they renewed their covenant. The war breaking out between the Hebrews and Philistines, Saul and Jonathan encamped on mount Gilboa with the army of Israel; but their camp was forced, their troops routed, and themselves killed. The news being brought to David, he mourned for a year, and composed a funeral song to their honour, wherein he evidenced his tenderness toward his friend Jonathan. Jonathan had a son named Mephibosheth, to whom David did great favours. See MEPHIBOSHETH.

III. JONATHAN BEN-UZZIEL, or son of Uzziel. We have a Targum, (*Vide* TARGUM,) or Chaldee paraphrase of the five books of Moses, and another of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, and Jeremiah, Ezekiel, and the twelve smaller prophets; *i. e.* all the Old Testament, except the Hagiographa. The Jews say great things in commendation of Jonathan; they believe he lived in the time of Haggai, Zachary, and Malachi, soon after the return from the captivity; and that he received from them the oral law or tradition. They add, that he was likewise the first and most excellent disciple of Hillel, the famous rabbi, who lived a little before the coming of our Saviour, in the reign of Herod the Great. But, if Jonathan had seen Haggai, Zachary, and Malachi, and was Hillel's disciple, he must have lived about five hundred years! which is incredible. The Jews are never weary of exalting the merit of Jonathan, son of Uzziel. They equal him to Moses, and relate, that while he was about his paraphrase, God in a visible manner protected him; that to prevent any thing diverting his application, if a fly came and sat on his paper, or a bird flew over his head, they were immediately consumed with fire from heaven, without his being hurt by it, or any thing about him: that intending to compose a Targum on the Hagiographa, as he had done on the law and the prophets, he was diverted from his design by a voice from heaven, which told him, that the end of the Messiah was therein determined. This story, whether true or false (but rather false than true) has occasioned some Christians to take advantage of this confession, to maintain against the Jews, that the death of the Messiah was clearly foretold in the prophet Daniel, whom the Hebrews place among the Hagiographa. And since these disputes, the modern Jews have taken the liberty of changing

this passage, lest such an acknowledgment should be prejudicial to their reasonings.

Of the two Targums attributed to Jonathan, son of Uzziel, it appears that he composed only that on the first and last prophets. The Jews call Joshua, Judges, Samuel, and the Kings, *the first prophets*: and Isaiah, Jeremiah, Ezekiel, and the twelve smaller prophets, *the last prophets*.

The Targum or paraphrase on these books comes near the style of Onkelos, which is esteemed the best of all these comments: but whereas the Targum of Onkelos is an exact and literal version, Jonathan takes the liberty of paraphrasing, of enlarging, and adding, sometimes a gloss, sometimes a story, which do no great honour to his work. What he has done on the last prophets is still less correct, less perfect, and less literal than the rest.

That on the law, which is attributed to him, is very different from the first, both as to style and method: being more stuffed with fables, glosses, long explanations, and vain additions, than the Targum on the prophets, which without contest is Jonathan's. Besides, he speaks there of several things not as yet existing; or, at least, not under the names he gives them; for example, he mentions the six orders, or books of the Mishna, which were not written till long after his time; there are the names of Constantinople and Lombardy in it, which are still more modern than the Mishna.

We cannot tell who is the real author of this last Targum; it continued long unknown even to the Jews: they had no notice of such a book, till it was published at Venice, about an hundred and fifty years ago; the name of Jonathan was in all probability put to it only to give credit to the work, and to promote the sale of it. See TARGUM. In the Polyglott Bible of Antwerp many of the impertinences in Jonathan's Targum have been suppressed. See F. Morinus' Exercitat. Bibl. lib. i. Exercitat. 8. cap. 1, 2, 3.

IV. JONATHAN, son of Abiathar the high-priest, gave notice to Adonijah and his party, near the fountain of Rogel, that David had declared Solomon his successor, 1 Kings, i. 42, 43, &c.

V. JONATHAN, son of Shage the Hararite, distinguished for bravery in David's army, 1 Chron. xi. 34. In 2 Sam. xxiii. 32, 33. we read Jonathan and Shammah the Hararite.

VI. JONATHAN, son of Shimeah, David's nephew, killed a giant, who had six fingers on each hand, and six toes on each foot, 1 Chron. xx. 7.

VII. JONATHAN, or Jehonathan, son of Uziah, was David's treasurer, 1 Chron. xxvii. 25.

VIII. JONATHAN, son of Asael, named among others in the time of Ezra, to detect those, who had married strange women, Ezra x. 15.

IX. JONATHAN, or Johanan, or John, high-priest of the Jews, the son of Jehoiada, and father of Jeddoa or Jaddus, celebrated in the time of Alexander the Great, Neh. xii. 10, 11, 12. He lived under Ezra and Nehemiah. Josephus, and after him Eusebius, and St. Jerom, call him John instead of Jonathan, and say that he lived in the reign of Artaxerxes. Josephus relates a transaction which is a great blemish on the memory of Jonathan. Joshua or Jesus his brother was so much in favour with Bagoses, governor of Syria and Phœnicia under the king of Persia, that he obtained for him the office of high-priest, to the exclusion of his brother Jonathan, who was then possessed of it, and had enjoyed it many years. Jesus came to Jerusalem to take possession of his new dignity, and to divest his brother of it. But, he refusing to submit to the order of Bagoses, great contests arose, and they came to blows; and Jonathan killed his brother in the inner court of the temple.

This action, in itself very criminal, was rendered still more so by reason of the profanation of the holy place where it was committed. Bagoses being informed of it, came with great indignation to Jerusalem, designing to take cognisance of the murder. He attempted to enter the temple, in order to observe the spot where this fact was committed; but he was denied admission, as being a Gentile, and profane person. How! said he, am I then more polluted than the dead body which you have massacred there? Then, being transported with anger, he went into the temple, notwithstanding the opposition of the priests, examined into the fact, and fined the temple; the fine he ordered to be paid by the priests out of the money belonging to the treasury. It was fifty drachmas for every lamb of the continual sacrifice, which was offered every morning and evening, *i. e.* two lambs a day. This fine was paid till the death of Artaxerxes; when revolutions happening in Persia, and a new governor being appointed, it was no longer exacted.

The high-priest Jonathan, or John, died, after having exercised the high priesthood thirty-two years. Jeddoa, his son, succeeded him.

X. JONATHAN, a scribe, and keeper of the prisons in Jerusalem, under king Zedekiah. Jer. xxxvii. 14, 15, 20. He was very severe to the prophet Jeremiah, who therefore earnestly desired king Zedekiah, that he might not be sent back

again into that dungeon, where his life was in danger.

XI. JONATHAN, surnamed Apphus, son of Mattathias, and brother to Judas Maccabeus. After the death of Judas, he was appointed general of the troops of Israel. Bacchides, general of Demetrius Soter, his enemy, was soon informed of it. Jonathan went immediately into the country bordering on the lake Asphaltites; at last he passed the river Jordan, and observing that Bacchides was advancing toward him with a powerful army, in order to give him battle on the sabbath-day; and being posted in such a manner, that he had the enemy before him, Jordan at his back, and woods and marshes at his right and left; he exhorted his people to implore the assistance of heaven, and represented to them the necessity they were under, of either conquering, or dying, since there was no way for escape. He therefore immediately gave battle, and being within reach of Bacchides, he stretched out his arm, meaning to run him through; but Bacchides dexterously avoided the blow by retiring backward. At length Jonathan and his people having laid a thousand of their enemies dead upon the spot, and being apprehensive that they should be overwhelmed with numbers, threw themselves into the river Jordan, and swam over it in the presence of their enemies, who not daring to pursue them, retreated to Jerusalem.

After various other fightings, Jonathan made proposals of peace, which Bacchides accepted, returned to Syria, and came no more into Judea. Jonathan dwelt at Machmas, not at Jerusalem, because the troops of Demetrius Nicator were in possession of the citadel. Some years afterward, Alexander Balas and Demetrius Soter, who contended for the kingdom of Syria, wrote to Jonathan, desiring his friendship; each endeavouring to engage him in their party. Jonathan declared for Alexander Balas, against Demetrius. The first time of his putting on the high-priest's ornaments, was on the Feast of Tabernacles, in the year 160 of the Greeks, about A.M. 3852; *ante* A.D. 152. After his receiving Alexander Balas' letter, who gave him this dignity, the people importuned him to accept it, and he solemnly performed the function belonging to it.

Two years after, Alexander Balas celebrating his marriage with the king of Egypt's daughter at Ptolemais, Jonathan was invited thither, and appeared with royal magnificence. Some of his enemies attempting to accuse him to the king, he would not hear them, but clothed him in

purple, and seated him near himself. Jonathan returned to Jerusalem, and there abode some time in peace. But at the end of two years, Demetrius Nicator, son of Demetrius Soter, king of Syria, whom we have mentioned, coming into Syria, sent Apollonius, general of his troops, to Jamnia in Palestine, to defy Jonathan, telling him, that he trusted only to his rocks and mountains, where he kept close, without daring to descend into the plain. Jonathan stung with these reproaches, assembled ten thousand chosen men, besieged Joppa, and took it with ease. From thence he marched against Apollonius, defeated him, killed eight thousand of his men, and returned loaded with booty to Jerusalem.

Alexander Balas was killed some years after; whereupon Demetrius Nicator was advanced to the throne of Syria. Jonathan taking advantage of the troubles in Syria, besieged the citadel of Jerusalem. Some time after, Jonathan having desired Demetrius to recall his troops from the citadel of Jerusalem; that prince answered him, that he would not only do what he requested, but more, provided he would send him succours to reduce the inhabitants of Antioch. Jonathan sent him three thousand chosen men; who rescued him from his danger, for his people had besieged him in his palace. The city of Antioch was obliged to solicit his clemency, and desire peace.

Demetrius was not so grateful as he might have been, but shortly after he quarrelled with Jonathan. His ingratitude was the cause of Jonathan's declaring for young Antiochus, whom Tryphon had set on the throne of Syria. Jonathan fought several battles with Demetrius' generals. About the same time he renewed his alliance with the Romans and Lacedemonians. Jonathan marched against the Zabadean, Arabians, or Nabatheans, defeated them, and returned to Jerusalem with great booty. He undertook to rebuild the walls of Jerusalem, and to raise a wall between the fortress, (which was in the hands of the Syrians) and the city.

Tryphon having conceived the design of despatching young Antiochus, and stepping into his throne, thought it necessary to secure the person of Jonathan. He persuaded him to come to Ptolemais, and having not above a thousand men with him, the inhabitants, when he was entered into their city, shut the gates, killed the Jews who attended Jonathan, seized him, and put him in chains. Tryphon killed Jonathan and his sons some time after at Bascama, perhaps Besek, not far from Bethsan. Simon procured the bones of Jonathan his brother, and buried them at Modin

in a magnificent mausoleum. There was a general and great mourning over all Israel for Jonathan many days.

XII. JONATHAN, son of Absalom, was sent by Simon the Maccabee, to make himself master of Joppa, 1 Macc. xiii. 11. A.M. 3861; *ante* A.D. 143.

XIII. JONATHAN, son of Ananus, high-priest of the Jews, succeeded Joseph Caiaphas, A.M. 4038; A.D. 38, was succeeded by his son Theophilus, A.M. 4040. Vitellius, governor of Syria, created Jonathan high-priest, and some time after deprived him of that dignity to invest Theophilus with it. Agrippa took it from Theophilus, and gave it to Simon Cantharas. Some time after he deprived Simon of it, and offered it again to Jonathan: but he excused himself, and recommended his brother Matthias, A.D. 43.

Jonathan had been principally concerned in procuring Felix to be governor of Judea, and therefore thought it his duty to represent the great mischief which his misconduct did the country. Felix, weary of these remonstrances, resolved to despatch him, and prevailed with one Dora, a native of Jerusalem, and Jonathan's particular friend, to assassinate him. Dora prepared ruffians, who coming to Jerusalem with daggers under their cloaks, got among Jonathan's people, and falling on the old man, murdered him: we do not know in what year. Felix was governor till A.D. 60.

IONIA, part of Asia Minor, lying along the Egean sea, to the west. Caria lies south; Æolis north. There were twelve cities anciently in Ionia, Miletus, Myus, Lebedus, Colophon, Priene, Theos, Clazomena, Ephesus, Phocæa, and Smyrna, on the continent, with Chios and Samos, in the islands. The name Ionians came from Javan, son of Japhet; but some suppose that of old, it included the people of Attica, and others. See JAVAN. *Vide* FRAGMENT, No. 283.

JOPPA, יֹפֶה, *beauty*; from יָפַח *japhah*.

JOPPA, a sea-port in Palestine, on the Mediterranean. Profane authors think it derived its name from Joppa, the daughter of Æolus, and wife of Cepheus, who founded it. In St. Jerom's time were shewn, marks reported to be those of the chain by which Andromeda was fastened, when exposed to be devoured by the sea monster. It is probable, that the fable of Andromeda was forged from Jonah's adventure, who having embarked at Joppa, was cast into the sea, and swallowed by a sea monster. Joppa was situated in a fine plain between Jamnia south, Cæsarea of Palestine north, and Rama or Ramula east. The port of Joppa is unsafe by reason of rocks which project into the sea.

Joppa is frequently mentioned both in the Old Testament, and in the New. Tabitha, whom St. Peter raised from the dead, dwelt at Joppa. Peter was at Joppa when God shewed him a sheet full of creeping things, no longer making any distinction between Jew and Gentile, if disposed to receive the word, Acts ix. 36, 37; x. 5. [it is now called Jaffa.]

JORA, יָרָה, *he that casts, or shews*; from יָרָה *jarah*: otherwise, *in season, in time*; from יָרָה *jorah*.

JORAI, יָרִי. From the same as Jora.

JORAM, יֹרָם, also written יְהוֹרָם, *Jehoram, to cast*; from יָרָה *jarah*, otherwise, *elevated*: from יָרָם *rum*.

I. JORAM, son of Toi, king of Hamath, sent to David by his father, to compliment him on his victory over Hadadezer, 2 Sam. viii. 10. A.M. 2960; *ante* A.D. 1044.

II. JORAM, son of Ahab king of Israel, and successor of his eldest brother Ahaziah, who died without children, 2 Kings, iii. 1, &c. He did evil before the Lord, but not like Ahab his father, and Jezebel his mother. He removed the statues of Baal which his father had erected; but he continued to worship the golden calves. Mesha king of Moab, having refused to pay his tribute, Joram warred against him, and invited Jehoshaphat, king of Judah, to accompany him, who also brought the king of Edom his tributary. These princes advanced through the wilderness of Edom, but soon were in danger of perishing for want of water, which Elisha procured.

Elisha did very important services for Joram during his wars with Syria, discovering to him the designs of Benhadad. Benhadad having besieged Samaria, the famine was so terrible, that a woman ate her own son.

Joram being informed of such calamities, rent his clothes, and all the people saw that he wore sackcloth. He ordered a servant to go and cut off Elisha's head, as if the cause of these distresses had been in his power. Elisha, who was then in his house, desired his friends to shut the door, and to prevent such a person from entering; observing, that Joram was close at his heels, coming to revoke the order.

Accordingly, the king came almost at the same time, and complained to Elisha, who comforted him, and foretold a great plenty for the morrow; which came to pass.

Some time after, the king conversing with Gehazi about Elisha's miracles; the Shunamite woman, whose son Elisha had raised from the dead, solicited the king for restitution of her estate, which had been confiscated while she was absent in some foreign country during the famine. Gehazi informed the king, that this was the very

woman whose son had been restored to life by Elisha. Joram immediately gave directions for the restitution of all her property.

About that time Joram took the city of Ramoth-Gilead, but was dangerously wounded, and obliged to return to Jezreel for cure. He left Jehu, who commanded his army, to reduce the citadel, which still held out. In the mean time, Jehu having been anointed king by a young prophet, made haste to destroy king Joram at Jezreel. See the history, 2 Kings, ix. This was in the twelfth year of Joram, A.M. 3120; ante A.D. 884.

JORDAN, יַרְדֵּן, *the river of judgment*; from יָרַע *jeor*, a river, and דָּן *dun*, judgment: otherwise, *he that shews, or rejects judgment*: from יָרַח *jarah*, to shew, or reject: otherwise, descent; from יָרַד *jarad*.

JORDAN, a river of great note in Scripture. Some derive its name from יָרַע *Jor*, which signifies a spring, and דָּן *Dan*, a small town near the source of this river; others derive it from two rivulets, Jor and Dan. But these etymologies are dubious: because,

1. It is doubtful whether the river Jordan is formed of two rivulets, one of which was called Dan, though the geographical maps mostly describe it so. The visible origin of the Jordan is a little stream, whose source is in mount Libanus, and on which the little town of Dan is situated, four leagues higher than Cæsarea Philippi, where properly the Jordan begins. The other and most considerable source of Jordan, though the least apparent, is the lake Phiala, about four leagues south of Cæsarea Philippi. This lake has a communication under ground with Jordan, and furnishes Cæsarea with large supplies of water. Josephus, de Bello, lib. i. cap. 16. and lib. iii. cap. 18.
2. The name Dan is more modern than that of Jordan. A colony of the tribe of Dan having seized Laish, called it Dan from the name of their tribe. Now before this time the Jordan was well known; nor does it appear to have been called by any other name. We may, perhaps, therefore, with more reason, derive Jordan from *jared*, to descend, by reason of the full and rapid course of this river.

The Jordan, from Cæsarea Philippi runs about fifty leagues, till it discharges itself into the Dead Sea. In its course it forms the lake Semechon, at five or six leagues distance from its spring. From thence it enters, and passes through, the lake of Tiberias. It overflows its banks about the time of barley harvest, or the feast of the passover. The banks of Jordan are covered with rushes, reeds, willows, and other trees; so that

there are, as it were, two banks of the Jordan. The first, is that of this river in its natural state, the second is that of its overflowings. Pietro della Valle. Maundrell.

Travellers observe, that lions, during the summer, hide in the trees and reeds along this river, and are forced from thence when the river swells: Jeremiah alludes to this, xlix. 19. when he compares the enemies marching to attack Jerusalem or Babylon, to lions which come up from the swelling or inundation of Jordan. Zachary represents the princes of Judah afflicted at their distance from Jerusalem, like lions roaring when they see the pride, or height, of Jordan spoiled. Maundrell says, that the river Jordan near Jericho, was, when he saw it, about sixty feet wide, and so rapid that a man could not swim against it.

On each side of Jordan a great plain extends from the Dead Sea. Josephus, de Bello, lib. v. cap. 4. says, this plain is 1200 furlongs in length, and 600 wide: extremely dry in summer, and unwholesome, by reason of the excessive heat. The banks of the Jordan only may be said to have any moisture; the rest is a wilderness. Joseph. de Bello, lib. iii. cap. 18.

Little Jordan is the Jordan nearer to its spring, and before it receives the waters of those rivulets which enlarge it. Josephus says, that the marshes of the lake Semechon extend to the delicious plain of Daphne, the fountains whereof feed little Jordan, and convey it into great Jordan below the temple of the golden ox, or golden calf. It is my opinion, that instead of Daphne we should read Dan; and that Dan should be placed much nearer to the lake Semechon than generally it is. Vide Joseph. Antiq. lib. v. cap. 2; lib. viii. cap. 3; & Reland. Palest. cap. i. p. 273. Joseph. de Bello, lib. iv. cap. 1. *initio*.

[If we should read "the plain of Dan"—might this plain have this name before the Danites settled in the neighbouring town?—If so, might the Jor-Dan take name from this plain?]

JORIM, יֹרֵם, *he that exalts the Lord, or the elevation of the Lord*; from רוּם *rum*, elevation, and יָה *jah*, the Lord.

JORKOAM, יֹרְקָם, *their extension*; from רָקַח *racah*; and the pronoun כִּי *am*, theirs: otherwise, *verdure, or spittle of the people*; from יָרַח *jarah*, evacuation, or armour, from רִיק *rik*; and חָם *ham*, people.

JOSE, יֹשֵׁעַ, *raised, or who exists*; from שָׁשׁ *jesh*: otherwise, *who pardons, or Saviour*; as if it had been Jehosua.

JOSEPH, יוֹסֵף, *increase, addition*; from יָסַף *jasaph*.

I. JOSEPH, son of Jacob and Rachel, born in Mesopotamia, A.M. 2256; ante A.D. 1745. Joseph was favoured by God in his youth with

prophetic dreams. His father Jacob loved him tenderly, and gave him a coat of divers colours. His brothers became jealous of such little marks of affection; and Joseph unawares increased these evil dispositions in them, by accusing them of some enormous crime, or by reporting their wicked discourses. The LXX, (followed by the Greek fathers) read that his brethren the sons of Bilhah and Zilpah, defamed Joseph to his father, *κατήνεγκαν δὲ κατὰ Ἰωσήφ ψόγον πονηρὸν πρὸς Ἰσραήλ*. Gen. xxxvii. 2, 3. Vid. Chrysost. Theodoret. Diodor. &c.

But what most angered his brethren was, his relating certain dreams, in one of which he had seen twelve sheaves belonging to them, bow before his sheaf, which stood upright in the field, &c. Jacob heard this without remark; but Joseph's brethren could not bear the allusion.

Joseph being sent by his father to visit his brethren, they conspired against him, and at first would have slain him, but Reuben opposing this resolution, they threw him into an old well, which had no water: soon after, perceiving a caravan of Midianite merchants going into Egypt, they sold Joseph to them, and deceived Jacob into a belief of his destruction by a wild beast.

The merchants took Joseph into Egypt, and sold him as a slave to Potiphar, captain of Pharaoh's guards. Joseph obtained his master's confidence so greatly, that he made him steward of his house, and committed to him all his domestic affairs. Gen. xxxix. 1, 2, 3, &c. But Potiphar's wife conceiving a criminal passion for this young slave, solicited him to gratify that passion, and at last she pressed him so closely, that he could only escape by leaving his cloak in her possession. Seeing herself thus despised, she began to cry out, and complained that the young Hebrew had offered her violence. Shewing his cloak as evidence against him, she easily persuaded her husband Potiphar, who therefore put Joseph in prison.

Two of the king of Egypt's officers, his butler and his baker, having incurred their master's displeasure, were put into the same prison with Joseph. Each of them had a dream in reference to himself, which he related to Joseph, who explained it to him: the butler dreamed favourably, the baker dreamed fatally. Joseph's interpretation of both dreams was fulfilled: the butler was restored to his dignity, but did not remember Joseph.

Two years after this event, Pharaoh had dreams, which none of his wise men were able to explain to him. This making him very uneasy, his butler at last remembered Joseph, and told the king

of him. Pharaoh commanded Joseph to be brought before him. The king related his dreams, and Joseph interpreted them, foretelling a prodigious plenty succeeded by distressing famine.

Pharaoh also said to Joseph, since you have discovered futurity to us, where can I find a more proper person than yourself for the government of my house, and of Egypt? My people shall obey you; and I will be your superior only in the throne. Then he put his own ring upon Joseph's finger, clothed him in fine linen, or cotton, put a chain of gold about his neck, made him ride in the chariot next to his own, and gave orders to proclaim him governor of all Egypt. He changed his name to Zaphnathpaaneah, which in Egyptian signifies, says St. Jerom, *Saviour of the world*: others translate it, *He who discovers things concealed*. He married him to Asenath, daughter of Potipherah, priest of On or Heliopolis, (*Vide* *ASENATH*.) by whom Joseph had two sons, Manasseh and Ephraim.

During the seven years of plenty, Joseph accumulated great stores of corn and grain. After this abundance came the famine, which did not afflict Egypt only, but also Canaan, where Jacob lived with his sons. Jacob therefore sent his sons into Egypt to buy provision, retaining only Benjamin. Joseph knew his brethren, though they did not discover him. He spoke roughly to them, called them spies, detained Simeon in bonds (probably because he had been the warmest of his enemies) and would not let the rest depart, but on condition that they should bring their youngest brother with them; whom they had mentioned to him. When he dismissed them, he ordered their sacks to be filled with corn, and every man's money to be put in his sack, without their perceiving it.

Jacob was constrained by the famine, notwithstanding his reluctance, to send his sons again into Egypt, and Benjamin with them. When Joseph saw his brother Benjamin, he ordered an entertainment for these strangers that day at noon: when he came in, his brethren prostrated themselves before him, and offered him presents from Jacob. Having saluted Benjamin, he immediately went out, being unable to restrain his tears. Joseph directed his brethren to be placed at table according to their age, and sent to Benjamin a portion five times larger than the rest, which mightily raised their admiration.

The next morning the corn they had purchased was loaded, and Joseph's cup [*of distinguishing*] was privately conveyed into Benjamin's sack. They were scarce out of the city, when Joseph

sent in great haste after them, reproaching them bitterly for this theft. Benjamin's sack was opened, and Joseph's cup was found in it! all in confusion at this accident, they returned with Benjamin to the city. Judah entreated Joseph to receive him for his slave instead of Benjamin, remonstrating, that if he returned to his father, without bringing back his favourite son, he would die with grief. Joseph then discovered himself, and asked if his father were living? After this he embraced them all, and principally Benjamin, and sent them with a message to their father, proposing his removal into Egypt. To which Jacob agreed. Joseph therefore gave Jacob and his sons the land of Goshen, where the city of Rameses was situated, that they might dwell there with their flocks.

The famine increasing, Joseph drained all the money of the Egyptians into the king's coffers; then their cattle; afterward their lands; and last of all their persons. He restored to the Egyptians their lands and cattle, with corn for seed, on condition that they paid the fifth part of the crop to the king.

Jacob having spent seventeen years in Egypt, sent for Joseph, and made him promise to bury him in the land of Canaan, in the sepulchre of his fathers. Some time after, Joseph was informed that his father grew very ill; wherefore taking his two sons with him, Manasseh and Ephraim, he went to visit him. Jacob adopted his two sons, embraced them, and blessed them; putting his hands on their heads. Joseph, observing his left hand to be placed on Manasseh's head, though he was the eldest, and his right on Ephraim, who was the youngest, was desirous to remove them, but Jacob told him, he knew what he did.

After this, Jacob gave to each of his children a particular blessing. Of Joseph he said, *Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall, &c.* Gen. xlix. 22, 23.

As soon as Jacob expired, Joseph fell on his face, and melted into tears. Afterward, he had him embalmed, and then buried him in the cave of Machpelah, which Abraham had purchased of Ephron the Hittite. After Joseph was returned to Egypt, his brethren, apprehending some resentment might remain latent in him, solicited his favour, which he promised them.

Joseph, after he had lived an hundred and ten years, and seen his grandchildren of the third generation, fell sick, and made his brethren promise with an oath, to carry his bones with them, when they should depart from Egypt. After his death, his body was put into a coffin in Egypt; and

Moses carried it away with him at the Exodus, Exod. xiii. 19. It was committed to the tribe of Ephraim, and was by them buried near Shechem, in the field which Jacob a little before his death had given to Joseph, Josh. xxiv. 32. The Rabbins have abundance of stories concerning Joseph's coffin.

The author of Ecclesiasticus has an encomium on this patriarch, chap. xlix. 16, 17.

Many learned men have been [mistakenly] of opinion, that the Egyptians worshipped Joseph as Osiris, Apis, and Serapis, and even under the names of Hermes, Tammuz, and Adonis. There is a book ascribed to Joseph, entitled, Joseph's prayer, cited by Origen. Trimethius speaks of a magical book ascribed to Joseph, called Joseph's Mirror.

Artapanus, apud Euseb. Præparat. Evan. lib. ix. cap. 23. says, that Joseph coming into Egypt shewed the Egyptians the way of dividing the lands, and cultivating each his own portion, whereas before, every one tilled what he thought proper, the lands being in common: he adds, that he invented likewise measures; for which he deserved extraordinary honours from that people.

The Mahometans have books containing the supposed amours of Joseph with Zoleikah, daughter to Pharaoh king of Egypt, and wife to Potiphar. They make use of the name and example of Joseph to raise their hearts to a love of God. Joseph and Zoleikah are with them, what the bridegroom and the spouse are in Solomon's Canticle, *i. e.* Jesus Christ and the church; or God and a faithful soul: wherein, under the allegory of common love, the heart is exalted to divine and supernatural affection. Bibl. Orient. p. 996. Jousouf. ben. Jacob.

Mahomet relates the history of Joseph in a manner different from Moses.

III. JOSEPH, son of Jacob, and grandson of Matthan, spouse of the blessed Virgin, and foster-father of Jesus Christ, Matth. i. 15, 16. His age, and other circumstances of his life, excepting what is related in the gospel, are uncertain. Many of the ancients believed that before his marriage with the Virgin, he had a wife, named Escha, or Mary, by whom he had James the Less, and those others who are called in Scripture the brethren of Jesus Christ. But this opinion is not maintainable, since Mary the mother of James was living at the time of our Saviour's passion, unless it be said, she had been divorced by Joseph, (whether to marry the blessed Virgin) or that he was married at the same time to two sisters; which is contrary to the law, Lev. xviii. 18.

The apocryphal gospel of the Virgin's birth, followed by Epiphanius, Heres. 51. cap. 10. and

others, imports, that Joseph was old when he married the Virgin. Epiphanius says, he was above fourseore, and had had six children by a former wife; that he married the blessed Virgin not out of choice, but by lot: to be the guardian of her virginity. Others think, that he was obliged to marry her, as being her nearest relation. Vid. Grot. ad Matth. i. 16. Casaubon. ad Baron. 1. n. 37. alii ex Epiphanius. 78. cap. 7.

Joseph, says the gospel, Matth. i. 19. was a just man: this is the greatest encomium on his virtue, since justice comprehends all virtues. But see ANNUNCIATION. He married the blessed Virgin; his ordinary abode was at Nazareth, particularly after his marriage; for some believe that the place of his birth was Capernaum, but others say Bethlehem. He lived by labour, and worked at a trade; though at what trade is not agreed. (Matth. xiii. 55. *Ὁυκ ἔτιός ἐστιν ὁ τῆ τέκτονος υἱός.*) Some say a carpenter, others a locksmith; others a mason; Justin Martyr, Dialog. cum Tryphon. p. 306. says, he made yokes and ploughs. The apocryphal book of the Infancy of Jesus, which is of great antiquity, relates a miracle wrought by our Saviour in his father's shop, who was a carpenter. St. Ambrose, in Lucam, lib. iii. n. 2. says, he was employed in felling and cutting trees, and in building houses: but at the same time says he handled the utensils belonging to a smith. Libanius asking a Christian in raillery, what Jesus Christ was doing? he replied, that he was making a coffin for the emperor Julian. [Julian died at the very time.] Apud Theodoret. Hist. Eccles. lib. v. cap. 18; Sozom. lib. iv. cap. 2, &c. That Joseph was a carpenter is the current opinion.

They who maintain that Joseph was a smith, or farrier, cite St. Hilary, St. Peter Chrysologus, venerable Bede, and the Hebrew gospel of St. Matthew, published by Tilius. Cardinal Hugo makes him a goldsmith; but does not disapprove the opinion, that he was a mason. Theophilus of Antioch, and St. Ambrose, are not against his being a smith, since he worked, say they, with fire and bellows.

The incarnation of the Son of God was not at first discovered to Joseph; but being informed that Mary his espoused wife was pregnant, not knowing to what to attribute it, he inclined to dismiss her privately, by giving her a bill of divorce, instead of publicly dishonouring her. But while he was under this embarrassing uncertainty, an angel of the Lord appeared to him in a dream, and encouraged him to take home Mary. See ANNUNCIATION.

About six months after, Joseph went to Bethlehem,

there to be registered with Mary his wife, in pursuance of an edict from Augustus. While they were in this place, the time of Mary's delivery came. Forty days after the child's birth, Mary and Joseph carried him to Jerusalem, and performed what the law appointed. While here the angel of the Lord directed Joseph in a dream, to carry the child into Egypt, because king Herod sought to kill him. How long they continued in Egypt we cannot tell, probably not long, since Herod died about the passover, some few months after the massacre of the innocents. The angel again informed Joseph, that he might return to Judea; but, learning that Archelaus succeeded Herod, Joseph retired to Nazareth in Galilee, which was not subject to Archelaus, but to Herod Antipas. He took Jesus at the age of twelve, with Mary, to the passover at Jerusalem, where they lost him for three days: but found him at last in the temple, Luke ii. 42—51.

It is believed with great probability, that Joseph died before Jesus began his public ministry. Joseph does not appear at the marriage of Cana, or in any other instance; and Jesus on his cross recommends his blessed mother to St. John, which, without doubt, he would not have done, had her husband been living. His name is in very ancient martyrologies, March 19: but his festival is of late introduction.

V. JOSEPH, or Joses, son of Mary Cleophas, was brother to James the Less, and nearly related to our Lord Jesus, being son of Mary the blessed Virgin's sister, and of Cleophas, Joseph's brother; or of Joseph himself, as those ancients suppose, who assert, that Joseph was married to Mary Cleophas, or Escha, before he was married to the Virgin. Some believe, Joseph son of Mary and Cleophas to be Joseph Barsabas, the Just, who was proposed to fill up the traitor Judas' place, Acts i. 23. But there is no certainty in this. We learn nothing particular in Scripture concerning Joseph the brother of our Lord. If he was one of those kinsmen who did not believe in him, John vii. 5. he was afterward converted; for we gather from Scripture, that at last all our Saviour's brethren believed in him; and St. Chrysostom says, they were signalized for eminent faith and virtue.

V. JOSEPH BARSABAS, surnamed Justus, one of Jesus Christ's first disciples. He was one of the seventy-two disciples. Peter, proposed him, with Matthias, to fill by lot the traitor Judas' place; Matthias was preferred. Joseph continued in the apostolic ministry to the end. Papias, apud Euseb. Hist. Eccles. lib. iii. cap. 39. informs us, that having drank poison, he was by the grace of Jesus

Christ secured from death. The martyrologies of Usuardus and Ado place his festival July 20, and say he suffered much from the Jews, and at last died in Judea gloriously.

VI. JOSEPH of Arimathea, or of Ramatha, a Jewish senator, and privately a disciple of Jesus Christ, John xix. 38. He was not consenting to the acts of the Sanhedrim, who condemned Jesus Christ; and when our Saviour was dead, he went boldly to Pilate and desired the body of Jesus, that he might bury it. *Vide PUNISHMENTS.* Mark xv. 43; John xix. 38. He buried it in an honourable manner, in a sepulchre newly made, in his garden, on the same mount Calvary where Jesus was crucified: and he closed the entrance of it with a great stone, Matth. xxvii. 60; John xix. 40, 41.

The Greek church keeps his festival July 31; his name is not in the old Latin martyrologies, nor was it in the Roman, till A.D. 1585.

VII. JOSEPH, husband to Salome, Herod the Great's sister. *Vide SALOME.*

VIII. JOSEPH, son of Ellem: the high-priest Matthias dreaming in the night, that he had commerce with a woman, became incapable, according to the law, of performing his sacred functions. Joseph his relation was for that day appointed to perform them for him. *Vide* Heb. vii. 26. ἀπιστολος.

IX. JOSEPH, son of Canœus, high-priest, from A.M. 4048 to 4050.

X. JOSEPH, surnamed Cabeï or Gaddis, made high-priest by Agrippa, A.M. 4066, and deprived the same year.

XII. JOSEPH-BEN-GORION, an author, whose age, birth, and profession are not exactly known: he describes himself as a priest and prince of his people, who was particularly qualified for war, and received the spirit of wisdom and understanding, of counsel and fortitude, of knowledge and the fear of God; one who gave his life for the people of God, for his sanctuary, and for his nation. Adding, that one of his soldiers cried out to him, *Thou art the man of God; blessed be the Lord God of Israel who hath created the soul that animates thee, and hath filled thee with wisdom.* When he was taken, they asked one another in the enemy's army, *Is this the man so formidable to the Romans? How came he to be taken who alone spread terror through our army, and hath filled the universe with the fame of his valour?* When Jerusalem was taken, Titus did justice to the excellent qualities of the son of Gorion, and raised him above all the priests and Levites of his nation.

These commendations, so extravagant, and heaped together with so much affectation, prejudice us

very much to his disadvantage, who bestows them so liberally on himself. But the Jews, who are used to set an extreme value on every thing that proceeds from themselves, discern nothing excessive in these praises. Rabbi Than, who published the history of this spurious Josephus, affirms, *that all the words of this writer are truth and justice; that there is not one falsehood in his writings; that he comes nearer to the old prophets than any writer that hath appeared; that the hand of the Lord rested upon him, while he composed his work: and that his words may be said almost to be the words of a God incarnate.*

Joseph says, that he was born 134 years after the Cæsareat, which the Greeks call Imperiosia, was instituted among the Romans; and that he was one and fifty years old when Julius Cæsar came into the world. He says, he had seen Julius Cæsar, who is the first king, called by the Latins Imperius, or the first Cæsar, who resettled the Cæsareat a third time among the Romans. He says likewise, that he was contemporary with Jesus the son of Sirach, a prince among the Jews. How is all this chronology to be reconciled? one contemporary with Jesus the son of Sirach, fifty-one years old at the birth of Julius Cæsar, and born 134 years after the establishment of the Roman empire!!

His father Gorion survived the taking of Jerusalem, for he left the city when Titus had made himself master of it. Gorion therefore must have been then at least 240 years old, and he foretold what was to befall the great city of Rome, till its total destruction. Nevertheless, he did not set up for a prophet; but he reported what he had learned from the Sages who had lived with the prophets, and from the heathen, who are true and sincere in their conjectures. He had greatly obliged us, if he had told us, who these Sages were whom he had seen, and who lived with the prophets. There is besides a considerable interval from the time of the ancient Hebrew prophets to that of Julius Cæsar. As for the rest, it was easy for him, who did not live till the eleventh century, to write the revolutions of the city of Rome, and give an account of what had been transacted so many years before.

Lastly, he published the famous history which we are speaking of, whereof no one had any knowledge till the twelfth century; no ancient author having taken any notice of it. Solomon Jarchi, a French Jew, who lived about A.D. 1140, was the first who spoke expressly of it. After him we find it cited by Aben-Ezra, Abraham Ben Dion, and David Kimchi, who lived about the same time.

This work may be considered as a chronicle of what was done under the second temple. The author persuades himself, that he should be esteemed by posterity as the prince of historians. He exalts himself above Livy, whose faults he pretends to correct. He relates that he had several other authors before him, from whom he had extracted part of what he delivers. He says, that he had read Livy, Trogius Pompeius, Strabo, Porphyry, (probably Porphyry) the books of Cainan, son of Enos, those of the Medes, Macedonians, and Assyrians; Alexander's letters to Aristotle; the book of the Greeks, that of the Roman alliances, and of Kirker's (or Cicero's) works, who had been an eye-witness of the hardships put upon the priests by Pompey at the taking of Jerusalem; the calendar which Julius Cæsar composed for the Greeks and Nazareans; the chronicle of the Roman Cæsars; the collection of Roman Laws, that Vespasian kissed on the day of his coronation. What falsehoods and impostures are here? yet these are only a part.

His history of Alexander the Great, is a collection of fables and gross errors; there never was a romance more mistaken, or fuller of silly trilles. The author boasts of having extracted his history from this prince's genealogy, written by the Egyptian Magi the year immediately following his death. M. Gagnier has lately published a Latin book with this title, *The Actions of Alexander*, together with a Latin translation of Joseph Ben-Gorion. The Latin author agrees in almost all the facts with Joseph, son of Gorion, and says, as he does, that he hath taken his history from the memoirs of the Egyptian Magi. But it is hard to decide which of the two is most ancient; the Latin writer is some small matter less stuffed with fables. He is not ancient; but the Hebrew seems to be more modern. He often speaks of Britany, mentions Normandy, the Loire, Amboise, Chinon, France, Lombardy, England, Hungary, and Turkey.

He speaks of the Burgundians, Bulgarians, of the inhabitants of Cracow, of the Croats or Crevats, of gold florins, &c. which are incontestable proofs of novelty. It is remarkable, that he had read Josephus the historian only in Rufinus' translation. No one doubts but that he was by original, a Frenchman, and wrote in France, but whether in Touraine, Britany, or Normandy, is uncertain.

XIII. JOSEPH, or Josephus, the historian, a Jew, surnamed Flavius, son of Matthias, of the race of the priests: born at Jerusalem, in the first year of the reign of Caius, A.D. 37. He was well instructed, and made an early proficiency in

learning. From the age of sixteen to nineteen he busied himself in laborious exercises in the wilderness, under the conduct of one Banès; and after having well examined the three principal sects then in repute among the Jews, he adhered to the Pharisees. At nineteen years of age, he returned to Jerusalem. About A.D. 65, being above twenty-six, he voyaged to Rome; but was shipwrecked, and out of more than six hundred persons, he and fourscore others only were saved, by swimming all night. It appears that he had three wives.

In the beginning of the war between the Jews and Romans, A.D. 66, he was sent into Galilee, as governor, by the Jews. There he performed many memorable actions, which he has particularly described. Vespasian besieged him in Jotapata, a city of Galilee, which he defended in a manner, admired even by the Romans. When they had taken the place, Josephus fled into a cave; where he found forty Jews; they were discovered after three days; Vespasian sent three times to offer him his life. Josephus at last determined to trust the Romans, but his companions opposed him, and declared, he must die by his own hands or theirs. He made a fine discourse to them against self-murder, as a weak, not a generous action; but all that he could prevail with them to do, was to draw lots who should die first: the lot so happened, that the rest being dead, he was left with one other, whom he persuaded without much difficulty to prefer life to death.

He surrendered therefore to Vespasian, who inclined to send him to the emperor Nero at Rome. Josephus being informed of his design, desired to speak with Vespasian in private; to whom he foretold his promotion to the empire after Nero, and some others, his immediate successors: although Vespasian at that time made little account of this prediction, yet the event shewed its truth, for he was proclaimed emperor in Judea, A.D. 69. Some time after he held an assembly at Berytus, wherein, after he had publicly commended the courage of Josephus, he ordered his chains to be broken, that he might do him honour as well as give him liberty.

Josephus attended Titus at the siege of Jerusalem, and endeavoured, several times, to bring the Jews to submit to the clemency of the Romans: but the Jews answered him only with affronts and curses. One day as he was speaking to them pretty near the walls, he received a blow from a stone, which laid him senseless on the ground. After the city was taken, A.D. 70, he procured the liberty of several Jews, and

Titus gave him the sacred books, which he had desired.

The war being ended, Titus returned to Rome, with Josephus, A.D. 71. Vespasian appointed him a lodging in the house which belonged to him before he was emperor, made him a citizen of Rome, assigned him a pension, gave him lands in Judea, and shewed him great affection: which was continued by Titus. He assumed the name of Flavius which was that of Vespasian's family, because he considered himself as the emperor's freedman.

At Rome, he employed himself in writing the history of the Jewish war, from memoirs which he had prepared; he composed it first in his own language, (the Syriac;) and this work soon spread among the Arabians, Adiabeniens, Babylonians, Parthians, and Jews beyond the Euphrates. Afterward he translated it into Greek for the benefit of the Romans. At what time he learned the Greek language is not known. He confesses that he never could pronounce it well, because he did not learn it when young; the Jews having very little esteem for the study of foreign languages. He calls on all those as witnesses to the truth of his narration, who had been present in this war. As soon as this work was finished, he presented it to Vespasian, Titus, and king Agrippa, who all approved and highly commended it. Titus ordered it to be placed in a public library, and signed the copy, which was lodged there, with his own hand. We are interested in all these circumstances, because his history shews the accomplishment of the predictions of Jesus Christ before his death, who foretold them as a just punishment for the sin of the Jews in crucifying him.

After Josephus had written his history of the war, he composed a general history of his nation, from the beginning of the world, to the twelfth year of Nero, A.D. 66, wherein the Jews revolted. He undertook this work at the instance of Epaphroditus, who is believed to be Nero's celebrated freedman, whom Domitian put to death, A.D. 95. Josephus finished this work in the fifty-sixth year of his age, the thirteenth of Domitian, A.D. 93. He professes to adhere closely to the sacred books: but he has on several occasions, suppressed, altered, or disguised certain Scripture histories.

To his Antiquities he joined a History of his own life; inscribed to the same Epaphroditus. Epaphroditus dying A.D. 95, the book containing his life, must be of 93 or 94. The principal part of this work is employed in describing his conduct while governor of Galilee.

As several persons questioned what he had said concerning the antiquity of the Jews, he under-

took a new work, entitled, *Against Apion*; or according to Eusebius and St. Jerom, *Of the Antiquity of the Jews*. He dedicated it to the same Epaphroditus. Herein, by a great number of extracts from profane authors, he shews the antiquity of the Hebrew nation, and the agreement of several ancient and foreign writers, with many great events in the history of the Jews.

There is a very eloquent discourse cited under his name, entitled, *Of the Empire of Reason*, which in some Greek bibles is called, *The fourth book of the Maccabees*; because in this he speaks of the martyrdom of the seven brothers, the Maccabees, whose history is related in a more simple manner, 2 Macc. vii. But we can scarce believe this work to be Josephus'. *First*, by reason of the difference of style. *Secondly*, because Josephus nowhere cites or speaks of it, as he does of his other works. *Thirdly*, because there are many things in it contrary to the history of the Maccabees.

Josephus has spoken very advantageously of Jesus Christ, saying, that he was the Messiah, and the Christ. Some moderns have questioned the authenticity of this passage, but the ancients having cited it, and it being in all the copies of Josephus, we see no reason to give it up. Consult Francis de Roye; M. Huet *Demonstratio Evangelica*; and M. de Tillemont, note 40. on the destruction of the Jews; and lastly, a little piece published in 1661, by Christopher Arnoldus, wherein he hath collected thirty letters from several learned men, who give their opinions on this subject, and nine and twenty extracts from different works relating to the same thing.

Josephus has likewise given a very advantageous testimony to St. John Baptist, *Antiq. lib. xviii. cap. 7.* and to St. James minor, whom he describes by the name of the brother of Jesus, called the Christ, *Antiq. lib. xx. cap. 8.* See their articles. It was before mentioned in his history, that the emperor Claudius expelled the Jews out of Rome, and that the Jews imputed the destruction of Jerusalem to the death of St. James minor. It is surprising that he has said nothing concerning the murder of the innocents; but there are many other things omitted by him. The old Latin version of Josephus' works still extant, is thought to be by Rufinus, priest of Aquileia. Photius expresses great esteem for the history of Josephus; and St. Jerom makes a magnificent encomium on him: calling him the *Livy of the Greeks*. Lastly, Eusebius says, that his statue was erected at Rome in consideration of his writings. We do not meet with his name in any of the sacred books. But as we

cite him frequently in this Dictionary, and have borrowed many particulars from him, we thought ourselves obliged to mention him somewhat at large in this place.

XIV. JOSEPH, surnamed the Blind, was, it is said, a professor in the university of Sara, about A.D. 351. [He is indeed commonly called Josephus Cæcus, or Josephus the Blind: but this is not to be understood as if he were blind of both eyes: for then he could not have done this work. The word in Hebrew, by which he is so denominated, signifieth *Luscum*, one that is blind of one eye, as well as *Cæcum*, one that is blind of both eyes. Prid. Connect. &c. part ii. book viii.]

The Jews call him the *great light*, or *Saghi-Nahor*, Ganz Tzemach David, ad an. 113. likewise Sinai, because he gloried in having a perfect knowledge of all the traditions delivered to Moses on mount Sinai. He is said to be the author of the Chaldee paraphrases on the Psalms, Job, Proverbs, Ecclesiastes, Solomon's Song, Ruth and Esther. But it is not agreed that the paraphrases on all these books are by the same author, there being so visible a difference in style and method; which sometimes is too close and concise, and sometimes too copious and diffuse. The names of Turk and Constantinople appear in them, for which reason F. Morin says, that they are of a much later composition than the Jews will allow. Elias the Levite says, that several traces of the Babylonish, Greek, Latin, and Persian languages may be discerned in them.

JOSHABAD, יוֹזָבָד, יוֹזָבָד, *he that is endowed by the Lord*; compounded of יָה *jah*, *God*, and זָבָד *zabod*, *to endow*.

JOSHAH, יוֹשָׁה, יוֹשָׁה, *who is*, or *who exists*; from יָשַׁח *jesh*: otherwise, *who forgets*; from נָשַׁח *nashah*.

JOSHBKASHAH, יוֹשֶׁבֶקֶשׁ, *he that asks*, or *informs himself*, or *information*; from בִּקֵּשׁ *bikkesh*: otherwise, *difficult respiration*; from נָשַׁח *nashab*, *to breathe*: or *conversion*, *difficult return*; from שׁוּב *shub*, *to return*, and from קָשָׁה *cashah*, *difficult*, *troublesome*.

JOSHBKASHAH, son of Heman, a Levite and singer: of the seventeenth class of Levites, 1 Chron. xxv. 4, 24.

JOSHAVIAH, יוֹשִׁיָּה, *equity, justice*, or *the plain of the Lord*; from שָׁוָה *shavah*, *equity*, &c. and יָה *jah*, *the Lord*: or *the Lord will put equality*; from the same.

JOSHIBIAH, יוֹשִׁבִיָּה, *abroad, residence*, or *return of the Lord*; see Jushabhesed: otherwise, *captivity of the Lord*; from שָׁבָה *shabah*, *captivity*, and יָה *jah*, *the Lord*.

JOSHUAH, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ, *Jesus*, or *יְהוֹשֻׁעַ*, *the Lord*, *the Saviour*; from יָשָׁה *jashah*, *to save*, *to help*, and יָה *jah*, *the Lord*.

JOSHUA, son of Nun, by the Greeks called Jesus son of Nave, was of the tribe of Ephraim; born A.M. 2460; ante A.D. 1544, he is commonly called the servant of Moses. His first name was Hosea. Numb. xiii. 8, 17. Some believe that Moses changed his name by adding that of God to it. *Hoseah* signifies *saviour*, *Jehosua*, *the salvation of God*, or *he will save*: (הוֹשִׁיעַ *hoseah*, יְהוֹשֻׁעַ *jehosuah*.) There is some dispute concerning the time when Joshua began to be so called. Some think it was after the defeat of the Amalekites, others not till after the return of the commissioners appointed to survey the promised land. The Greek instead of Hosea reads Ausem.

Joshua signalized his valour against the Amalekites: he routed their whole army. When Moses went up mount Sinai, to receive the law, and remained there forty days and forty nights, Joshua abode with him, though in all probability, not in the same place, nor with the same abstinence; and when Moses descended from the mountain, Joshua heard the noise of the people, playing about the golden calf, and thought it was the cry of battle, Exod. xxxii. 17.

Joshua was very constant at the tabernacle of the congregation; he had the care and custody of it, Exod. xxxiii. 11. and seems to have dwelt in, or near it. When the people came to Kadesh-barnea, Joshua with others, was deputed to survey the land of Canaan; and when these deputies returned, and represented the difficulties of conquering that country as extremely great, Joshua and Caleb maintained, that the conquest was easy, if the Lord were with them. The murmurers were all excluded from the land of promise; but God promised Joshua and Caleb that they should enter it.

When Moses was near his end, God commanded him to lay his hands on Joshua, to communicate to him part of his spirit and glory, that the people might obey him. After the death of Moses, he took the command of the Israelites; and God favoured him. He sent spies to the city of Jericho, and ordered the army of Israel to pass the river Jordan. Joshua took twelve stones out of the midst of the river, which he placed at Gilgal, and set up twelve likewise in the midst of Jordan, as monuments of Israel's miraculous passage.

Some few days after the passage of the Jordan, Joshua caused to be circumcised all those who being born in the wilderness, by reason of their changing place frequently, had not received circumcision. After this, they kept the passover on the 14th of Nisan, A.M. 2553. While Joshua was before Jericho meditating the siege of that city, he saw a man standing with a naked sword in his hand: to whom he said, "Art thou for

us, or for our adversaries?" The man answered, "I am captain of the host of the Lord, and I am come here to thine assistance." Joshua fell with his face to the earth; and the angel said to him, "Take off thy shoes, for the place where thou standest is holy ground."

A few days after, he received orders from the Lord to besiege Jericho. Some think this siege was carried on during the seven days of passover. The six first days, the army of Israel, with the priests and the ark at their head, marched round the city once, on the seventh day they marched seven times round it; and at the seventh time, the priests sounding the sacred trumpets, the people shouted, and the walls of the city fell, so that each man entered at the place opposite to him: Joshua then uttered his [predictive] imprecation against the rebuilders of Jericho: which prophecy was accomplished many ages after. See HIEL. *Vide* FRAGMENT, No. 5.

Joshua sent 3000 men against Ai: but this small army was repulsed with the loss of thirty-six men. Joshua complained to the Lord, who told him, that Israel had violated the anathema pronounced against Jericho. The people hereupon were convened; and the lot fell on Achan the son of Carmi, who was punished for his crime. *Vide* ACHAN. After this Joshua took Ai.

God had commanded, that after the Israelites had passed the Jordan, they should erect an altar on mount Ebal. Joshua fulfilled this order.

About the same time, the Gibeonites came to Joshua, pretending they inhabited a distant country, and were not of the people of Canaan, who were devoted to the curse. Joshua and the elders of Israel made a covenant with them, without consulting the Lord; but three days after they understood that they were Canaanites, and dwelt in the cities of Gideon, Chephirah, Beeroth, and Kirjath-jearim. The people murmured against the elders; but it was resolved, that their lives should be preserved, since this they had been promised in the name of the Lord; nevertheless, they were condemned to cut wood, and to carry water. Hereupon Adonibezek king of Jerusalem, confederated with four other kings of Canaan, to attack Gibeon. But Joshua being informed of it, marched all night, and in the morning fell upon them so briskly, that he put the five kings to flight, and as they fled along the way to Bethoron, the Lord poured a shower of large hail-stones upon them as far as Azekah, which killed many. Then Joshua said, "Sun, stand thou still over against Gibeon, and thou moon, in the valley of Ajalon." And the sun and moon stood still, till the people of the Lord had

taken vengeance on their enemies. *Vide* FRAGMENT, No. 155, and Plate.

The five kings having fled into a cave near Makkedah, Joshua ordered great stones to be rolled against the mouth of it, till the army had entirely dispersed the enemy. Toward the close of the day, the army returned to Makkedah. Joshua killed these five kings, and hung their dead bodies upon gibbets, where they remained till evening. Joshua taking advantage of the consternation of the Canaanites, attacked and took several cities belonging to their country. He pillaged all the land from Kadesh-barnea, to Gaza, and all the land of Gozen as far as Gibeon, *i. e.* all the southern part of Palestine.

The year following the king of Hazor, who dwelt above the lake Semechon, in Galilee, confederated with several kings of Canaan, to endeavour, if possible, to oppose the Israelites with their great numbers. They assembled at the waters of Merom, south of mount Carmel. Joshua marched against them; and charging them suddenly, defeated and pursued them to great Zidon. The Hebrews killed all that fell into their hands: they hamstrung their horses, and burnt all their chariots. Joshua returned to Hazor, took and burnt it. He took and destroyed in like manner all the cities round about, and killed their kings. All this was not done in a day. Some years were necessary to reduce the country: for he was obliged to make war with all these kings, none surrendering without a battle.

In the sixth year after the Israelites had entered the land of Canaan, they began to divide the conquered lands; Caleb first demanded his portion in the mountains of Judah and Hebron. See CALEB. After this, a division was made to every tribe by lot: first to Judah, then to Ephraim and the half tribe of Manasseh, which hitherto had not received its partition.

After this, the people assembled at Shiloh, to allot the portions of the other tribes. Joshua sent surveyors throughout the country; and the tribes of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan, had their portions assigned them. And lastly they gave to Joshua for his inheritance Timnath-Serah, in the mountains of Ephraim. They then appointed six cities of refuge for those who had committed casual and involuntary murder, and forty-six cities as residences of the priests and Levites. The tribes of Reuben and Gad, and the half tribe of Manasseh, having assisted their brethren in conquering the land of Canaan, they returned to the country beyond the Jordan, which was their inheritance. On the banks of the Jordan, they erected ■

monument, as a memorial to future generations, that they were the same people with the tribes on the other side the river. Joshua fearing lest this might be made an idolatrous monument, sent to inquire their intentions by it. But the tribes of Reuben, Gad, and Manasseh, having declared their real intentions to the deputies, they returned in peace to Joshua.

This great man drawing near his end, summoned all Israel to Shechem, and ordered the ark of the covenant to be brought thither. After he had represented to the Israelites the favours they had received from God, and had exhorted them to continue faithful, he made a covenant on the part of God with the people, and the people reciprocally engaged to serve the Lord. Joshua reduced the act of it into form, and wrote it in the book of the law of the Lord; and to preserve the memory of this transaction, he erected a very large stone, under the oak, near Shechem. After this he died, aged an hundred and ten, A.M. 2570; *ante* A.D. 1434. Jesus ben Sirach has made his encomium, Ecclus. xvi. 1, 2, &c.

The book of Joshua is generally attributed to this great man. All the copies of it go under his name. It is said in the last chapter, ver. 26. that Joshua wrote all these things. Both the church and synagogue agree, in making him the author of this work, and, acknowledging it to be canonical; nevertheless, it is owned, that there are certain terms, names of places, and particular circumstances, which do not agree with Joshua's time, and which induce a belief, that this book has been revised, and that additions and corrections have been made by transcribers. But there are few books of Scripture, wherein something like this is not observable.

The Samaritans have a book of Joshua, which they preserve with respect, and use in supporting their pretensions against the Jews: but this is very different from that of the Jews and Christians. It contains forty-seven chapters, filled with fables and childish stories. It begins, where Moses chooses Joshua to succeed him. It relates the history of Balaam; of the war of Moses against the Midianites; of the occasion of it, of Balaam's death; of the death of Moses, and the lamentation made for him. It relates the passage of the river Jordan very much at large, the taking of Jericho, and adds a great number of miracles which are not in the genuine book of Joshua. It describes a certain war which it mentions to have been carried on against Saubec, the son of Heman king of Persia, with the addition of a thousand fabulous circumstan-

ces. After the death of Joshua, this book names one Terfeco, of the tribe of Ephraim for his successor. The author includes within his history what concerns the judges and kings of Judah, Jaddas, and Alexander the Great, and the siege of Jerusalem by Adrian. He concludes with what relates to Nathanael, and his sons Babarraba, Akbarus, and Phinehas. This book is not printed. Joseph Scaliger, to whom it belonged, left it as a legacy to the library of Leyden, where it is at present in Samaritan characters, but in the Arabian language, translated from the Hebrew.

The Jews make Joshua the author of a prayer, which they repeat, either entire or in part, as often as they go out of their synagogues. It begins thus, *It is our duty to praise the Lord of the universe, and to celebrate the creation of the world; for he hath not made us like unto the nations of the earth, and hath prepared for us an inheritance infinitely richer and greater, &c.* See Wagenseil, *Tela ignea Satanæ*, p. 223, 227. They likewise ascribe to Joshua ten rules which were to be observed in the Land of Promise. The first is, that it is lawful to feed small but not large cattle in forests, the trees whereof are large. The second, that all Israelites are allowed to pick up little pieces of wood, such as briars or the like, in another man's field; provided nevertheless, that they find them upon the ground, and do not cut them. The rest of these regulations are much of the same nature. We do not read, that Joshua was married or had children. After his death the elders of Israel governed the people in a sort of aristocracy. But we do not know whether there was any one among them who was first in rank, or who he was. Nevertheless, it is believed, that Othniel had the principal share in the government.

JOSIAH, יְהוֹשִׁיָּהוּ, *Joshiah*, the Lord burns, or the fire of the Lord; from יֵשׁ *esh*, fire, and יָהּ *jah*, the Lord.

JOSIAH, son of Amon, king of Judah, and Jedidah daughter of Adaiah of Boscath, 2 Kings, xxii. 1, 2, &c. He began to reign when he was eight years of age, A.M. 3363; *ante* A.D. 641. He did right in the sight of the Lord, and walked in the ways of David. He began to seek after God from the eighth year of his reign, which was the sixteenth year of his age; and in the twelfth year of his reign, which was the twentieth of his age, he purged Judah and Jerusalem from high-places, groves, idols, and superstitious images. He burned the bones belonging to the priests of the false gods upon the altars of their idols. Nor was he satisfied with thus destroying

the remains of idolatry in his own dominions, but he visited for the same purpose the cities of Ephraim, Manasseh, Simeon, and Naphtali.

After this he made it his business to repair the temple of the Lord, which in the preceding reigns had been neglected. As they were removing the money which had been offered by the Israelites at the temple, to give it to the workmen, the high-priest Hilkiah found in the treasury-chamber *a book of the law of the Lord given by Moses*. It is thought, that this was the ORIGINAL of the law, and that it was found either in some wall, or chest, or beside the ark: for it appears, that the ark was not then in the sanctuary, since Josiah commands the priests to restore it to its place, and forbids them to carry it about any more. St. Chrysostom says somewhere, that this book was found in a heap of filth and nastiness; and in another place, that it was found in a hole under ground, and almost defaced. He is of opinion, that the book of Deuteronomy only was then discovered, probably, because it is said, Deut. xxxi. 26. that Moses ordered this book of the law to be placed beside the ark.

Shaphan the scribe informed the king of this discovery; and Josiah having heard it read, rent his clothes, and sent to Huldah the prophetess, the wife of Shallum, and asked her advice. The king having convened the elders of Judah and Jerusalem, went up to the temple of the Lord with them. He read to them the book lately found, and made a covenant with God, engaging to walk in his ways, and to observe his precepts and ordinances; and he made the assembly promise the same thing. He afterward ordered the destruction of all remains of superstitious and idolatrous monuments in Jerusalem, and Judah: he cut off the soothsayers; those who worshipped the stars; and the sodomites: he enjoined those priests who had offered sacrifices in the high-places, to forbear all exercise of their sacred functions. He defiled Topheth and the valley of Hinnom, and profaned all the places which had been consecrated to superstition and idolatry, filled them with dead men's bones, and broke down the statues which were in them. He demolished the altar erected by Jeroboam son of Nebat, at Bethel, dug up the bones of the false prophets and priests of the golden calves, but spared the sepulchre of that prophet, whom the Lord had sent to prophesy against Jeroboam, 1 Kings, xiii. 31, 32.

Josiah afterward commanded all his people to keep the passover, according to the law. Scrip-

ture says, that from the time of the judges, and during the reigns of all the kings of Judah and Israel, no passover was ever kept like that of the eighteenth year of Josiah; and that there was no king before him, like unto him, who turned as he did to the Lord with all his heart, with all his soul, and with all his strength. Pharaoh Necho king of Egypt, desiring to pass through Judea, to attack the city of Carchemish on the Euphrates, Josiah opposed his passage, at Megiddo, at the foot of mount Carmel. Here this good prince was mortally wounded; and being carried to Jerusalem, died there. The people mourned very much for his death, and Jeremiah composed an elegy on the occasion. Josiah was buried with the kings his predecessors, at Jerusalem. The people of Judah took Jehoahaz, otherwise Shallum, one of Josiah's sons, and made him king in his room.

Jesus, the son of Sirach, speaks highly of king Josiah, Ecclus. xlix. 1, 2, 3, &c.

There were several prophets in Judah while Josiah reigned; Jeremiah and Baruch, Joel and Zephaniah: also the prophetess Huldah. Many have been of opinion, that the Lamentations of Jeremiah, which are extant, were composed on the death of Josiah; and that these are the lamentations, mentioned 2 Chron. xxxv. 24, 25. which were so celebrated, that all the singing men and singing women continued to sing them long after. The mourning of the people on the death of this prince, passed, as it were, into a law, and proverb; and the prophet Zachary, xii. 11. speaking of the lamentation of future ages, at the death of the Messiah, alludes to that of Josiah, as *the mourning of Hadadrimmon in the valley of Megiddo*. Josiah, it is well known, received his death's wound at Megiddo, near Hadadrimmon. He left four sons, Jehoahaz, otherwise Shallum, Eliakim, or Jehoiakim, Zedekiah, otherwise Matthanias, and Johanan. This last, in all probability, died young; the other three reigned after him. See their Articles.

There are some difficulties in the history of Josiah. *First*, in that he was not satisfied with abolishing idolatry in Jerusalem and in his own dominions, but he went likewise into the territories of the kingdom of Israel, and did the same in the kingdom of Samaria. It is true, the kingdom of Israel at that time was not in being, the ten tribes having been transplanted beyond the Euphrates: but there was still a great number as well of Israelites, who were left behind, as of Cutheans and other people who were sent thither by the kings of Assyria. However, it seems

certain, that Josiah was not sovereign of that country; which was in subjection to the kings of Assyria: how then could he exercise the rights of sovereignty?

We may answer, 1. that Josiah did not so much follow the rules of policy, as of his zeal and piety. 2. It is very credible, that as a wise prince, and well advised, he did nothing without consulting the wisest men of his kingdom. 3. We see by the sequel of Josiah's history, that he was in alliance with the kings of Chaldea, since he opposed Necho king of Egypt, who marched against Carchemish. It is therefore very probable, that Josiah held the territories of Samaria, under the kings of Chaldea. 4. Lastly, the Cutheans and other people, whom Esar-haddon had sent into this country, might not concern themselves much in maintaining the religion of the Israelites; and those of the ten tribes who remained were not in condition to resist Josiah, since their continuance in the country was by sufferance only. [5. His party, as a native Jewish king, would naturally be strong among the remaining Israelites, who being now under punishment were, perhaps, also under penitence. *Vide CAPTIVITIES.*]

The second difficulty relates to Josiah's expedition against Necho king of Egypt. Josiah at the head of his army opposed his passage. The king of Egypt sent to him, saying, "I have no designs against thee; but I make war on another house, against which God hath commanded me to march with all expedition." Josiah refused to acquiesce in what Necho had said to him *from the mouth of God*: he attacked him at Megiddo, and was there mortally wounded. Herein, Scripture expresses itself, as if Necho had really been engaged by God's order to march against the city of Carchemish.

It is the opinion of some, that Jeremiah, or some other prophet had enjoined Necho to commence hostilities against that city. But it is very probable that Josiah was either an ally, or even tributary [perhaps, for his authority over the former kingdom of Israel] to the kings of Chaldea, successors to those of Assyria, to whom his father Manasseh had been delivered, and who was restored to the crown by them only on conditions. Josiah no doubt was under the same engagements. It was therefore both [his duty] policy and justice, to forbid the king of Egypt's passage through his country, who was going to attack a place belonging to the empire of Chaldea.

JOSIPHIAH, יספיה, *the Lord is my increase, or the profit of the Lord*; from יספ *jasaph*, increase: otherwise, *the Lord who consumes and finishes*; from ספח *saphah*, to consume, and יה *jah*, the Lord.

JOSIPHIA returned from Babylon with one hundred and sixty persons, Ezra viii. 10.

IOTA, ι, a letter in the Greek alphabet, derived from the (י) *jod*, of the Hebrews, or the *Judh* of the Syrians. Jesus Christ says, Matth. v. 18. that every *iota*, or tittle, in the law, would have its accomplishment. This seems to have been a kind of proverb among the Jews, *i. e.* that all should be completed, because an *iota* is the smallest letter in the alphabet. *Iota unum, aut unus apex*; now *apex* is properly a stroke, a point, or the extremity of certain Hebrew letters, which exceed others in length, as ל *lamed*, ש *schin*, &c.

JOTBAH, יטבה, ἰτεβα, *that does good, or his goodness*: from טוב *tob*, or יטב *jatab*, and ה *ah*, his.

JOTBAH, a city of Judah, 2 Kings, xxi. 19.

JOTBATHAH, יטבתה, or ἰτεμαθα, or *jeteba*, *she that is a benefactress*; from טוב *tub*, goodness: otherwise, *she that declines*; from יט *jat*, to decline, and בת *bath*, a daughter. The root of this word is not easy to be found in the Hebrew tongue.

JOTBATHAH, an encampment of the Israelites in the wilderness between Gidgad and Ebronah, Numb. xxxiii. 34. We conjecture that this may be the same as the graves of lust. *Ie-taabalha*, signifies an heap of lust.

JOTHAM, יתם, Vulgate, Joathan, *perfection of the Lord*; from יתם *tham*, or יתם *thamam*, perfect, or perfection, and יה *jah*, the Lord.

I. JOTHAM, or Joatham, Gideon's youngest son. He escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, killed in the presence, and by the order, of Abimelech, Gideon's bastard son, Judg. ix. 5, 6, &c. The people of Shechem having made this same Abimelech king, because he was their countryman, Jotham went up to the top of mount Gerizim, and from thence addressed them in the famous fable of the trees, who offered their kingdom, but the valuable trees declined it, and at length they elected the bramble. He then fled to Beer. We do not know what became of him after this, but his prediction against Shechem and Abimelech was soon accomplished. Judges ix. 5, &c.

II. JOTHAM, son and successor of Uzziah, otherwise Azariah, king of Judah. Uzziah having been smitten with a leprosy for attempting to offer incense, 2 Chron. xxvi. 16, 17, &c. the government was committed to Jotham his son, A.M. 3221; ante A.D. 783. He governed twenty-five years. Then he assumed the title of king, and reigned alone to A.M. 3262; ante A.D. 742; so that he governed Judah forty-one years; sixteen years alone, and twenty-five in his father's life-time. He did right in the sight of the Lord, and imitated the piety of his father Uzziah: nevertheless, he did not destroy

the high-places. He built the great gate of the temple, and other works on the walls of Jerusalem, in Ophel. He caused forts and castles to be erected on the mountains, and in the forests of Judah.

The Ammonites, who had been brought into subjection by Uzziah his father, having attempted to revolt, he defeated them, and imposed on them a tribute of an hundred talents in silver, and ten thousand measures of wheat, with as many of barley. Toward the end of his reign, the Lord sent Rezin king of Syria and Pekah king of Israel against him. It appears from Isaiah i. 1, 2, 3, 4. that the land of Judah was in a very melancholy condition in the beginning of the reign of Ahaz, the son and successor of Jotham.

IOZACHAR, יזכר, *who remembers, or is male*; from זכר *zakar*.

IPHEDEIAH, יפדיה, *the redemption of the Lord*; from פדה *phadah*, to redeem, and יה *jah*, the Lord.

IPHTAH, יפתח, *that opens*; from פתח *pathach*.

IPHTAH-EL, יפתחאל, *God opens*; from פתח *pa-thach*, and אל *el*, God.

IRA, עירא, *city*; from עיר *hir*: otherwise, *watch*; from עיר *hur*: otherwise, *spoil*; from ערה *harah*: otherwise, *effusion, or heap of vision*: from ע *hi*, an heap, and ראה *raah*, vision.

I. IRA, son of Jair, 2 Sam. xx. 26.

II. IRA, son of Ikkes, of Tekoah, a gallant officer in David's army, 1 Chron. xi. 28.

IRAD, עירד, *wild ass*; from עירד *hared*: otherwise, *heap of descents, or of empire*; from ע *hi*, an heap, and רוד *rud*, to rule, to command; or from ירד *jarad*, to descend.

IRAD, son of Enoch, and grandson of Cain, Gen. iv. 18.

IRAM, עירם, *their city, their watch, &c.* from עיר *hir*, a city, and ׀ *am*, theirs.

IRAM, the last duke of Edom of Esau's family, Gen. xxxvi. 43.

IRI, עירי, *my watch, my city, my ass*; from עיר *hir*: otherwise, *he that spoils*.

IRIJAH, יריה, *the fear of the Lord*; from ירה *jara*, to fear: otherwise, *vision of the Lord*; from ראה *raah*, to see: otherwise, *projection of the Lord*; from ירה *jarah*, to cast, and יה *jah*, the Lord.

IRIJAH, arrested the prophet Jeremiah as he was going to Anathoth, Jer. xxxvii. 13, &c.

IRIS, עיר, *the rainbow*; from עיר *ir*, one who watches.

IRON, יראן, *fear*; from ירה *jara*: or *vision*; from ראה *raah*: or *he that rejects pain or force*; from ירה *jarah*, to reject, and אן *aven*, or on: according to different readings, *force, or pain*.

I. IRON, a city of Naphtali, Josh. xix. 38.

II. IRON. Moses forbids using any stones to form the altar of the Lord, which had been in any manner wrought with iron; as if iron communicated pollution to them. He says the stones of Palestine are of iron, Deut. viii. 9. *i. e.* of hardness equal to iron, or, that being melted, they yield iron. *An iron yoke*, 1 Kings, viii. 51. a hard and insupportable dominion. *Iron sharpeneth iron*, says the wise man, *So a man sharpeneth the countenance of his friend*. The presence of a man, of a friend, gives us more confidence and assurance. God threatens his ungrateful and perfidious people with making the *heaven iron, and the earth brass, i. e.* to make the earth barren, and the air to produce no rain. *Chariots of iron*, are chariots armed with iron, with spikes and sithes. See **CHARIOTS**. The false prophet Zedekiah made himself *iron horns*, to persuade Ahab that he would overcome Syria. Vide **FRAGMENT**, No. 114. *Thy neck is an iron sinew*, as hard and inflexible as iron. God said that he would make Jeremiah as stiff as a pillar of iron, Jer. i. 18.

IRPEEL, ירפאל, *the health, or the physis of God*; from רפא *rapha*, to comfort, to treat, and אל *el*, God.

IRPEEL, a city of Benjamin, Josh. xviii. 27.

IRU, עירוואל, *city*, or *city*, or *city*. Some pretend, that this word should not be separated from Elah, which follows it; and that it ought to be read, *Hir-velah, i. e.* Hir and Elah.

ISAAC, יצחק, *laughter*; from שחק *shahac*, or צחק *tzachac*, to laugh.

ISAAC, son of Abraham and Sarah. Sarah gave him this name, because when the angel promised that she should become a mother though she was beyond the age of having children, she privately laughed at the prediction. And when the child was born, she said, *God hath made me to laugh, so that all that hear will laugh with me*. She suckled him herself; and would not suffer Ishmael to inherit with him; but prevailed on Abraham to turn him and his mother Hagar out of doors. When Isaac was about twenty-five years of age, the Lord tempted Abraham, and commanded him to sacrifice his son. Abraham therefore took Isaac, and two of his servants, to the place which the Lord should shew him. On the third day, discerning this place, (supposed to be mount Moriah) he took the wood as for a burnt-offering, placed it on his son Isaac, and took fire in his hand, and a knife. As they two only were going together toward the mount, Isaac said, "Behold the fire and the wood, but where is the victim for the burnt-offering?" Abraham answered, "My son, God will provide a victim for himself."

When they were come to the place appointed, which might be mount Moriah, where afterward the temple of Jerusalem was built—(but the Samaritans think it was mount Gerizim, called likewise, according to them, Moreh or Morah; and it is certain that Morah was in the neighbourhood of Shechem)—Abraham arranged the wood, bound Isaac as a victim, and taking the knife, stretched forth his hand, to kill his son. But the angel of the Lord called to him and said, "Lay not thine hand on the lad." He therefore unbound Isaac, and in his stead sacrificed a ram which he found with his horns entangled in a thicket adjacent.

When Isaac was forty years of age, Abraham sent Eliezer the steward of his house, into Mesopotamia, to procure a wife for him, from the family of Laban his brother-in-law. Eliezer succeeded in the object of his journey, and brought Rebekah to Isaac. Rebekah being barren, Isaac prayed for her, and God granted her the favour of conception. She was delivered of twins, Esau and Jacob. Isaac had most inclination for Esau, and Rebekah for Jacob. Some years after a famine obliged Isaac to retire to Gerar, where Abimelech was king: he reported that Rebekah was his sister; and she was taken from him, by reason of her beauty, to be one of the king's wives. But Abimelech having observed, that Isaac behaved otherwise with Rebekah than he would have done with his sister, restored her to him. Isaac grew very rich, and his flocks multiplying every day, the Philistines of Gerar were so envious, that they filled up all the wells which were dug by Isaac's servants. Abimelech himself desired him to depart: which he did, and pitched his tent in the valley of Gerar, where he dug new wells, but was put to some difficulties again. At length he returned to Beersheba, where he fixed his habitation.

The Lord appeared to him, and renewed the promise of blessing him. Abimelech, king of Gerar came thither likewise to make an alliance with him. Isaac when grown very old, (for he was an hundred and thirty seven years of age,) and his sight was extremely weakened, called Esau his eldest son, and directed him to hunt for him some venison. But while Esau was gone a hunting, Jacob stole the prime, the superior blessing of Isaac, so that afterward Isaac could only give Esau an inferior blessing. See JACOB, and ESAU.

Isaac lived a good while after this. He sent Jacob into Mesopotamia, to take a wife of his own family. When Jacob returned out of that country, after twenty years, Isaac was living, and continued so twenty-three years longer. He died

aged an hundred fourscore and eight years, A.M. 2288; *ante* A.D. 1716; and was buried with his father Abraham, by his sons Esau and Jacob.

The Hebrews say, that Isaac was instructed in the law by the patriarchs Shem and Eber, who were then living; and that when Abraham departed, with a design to sacrifice Isaac, he told Sarah, that he was carrying his son to Shem's school. They believed likewise, that Abraham composed their morning prayers, Isaac their noon prayers, and Jacob their evening prayers.

ISAIAH, *ישעיהו*, *salvation of the Lord*; from *ישע* *jashah*, *salvation*; and *יה* *jah*, *the Lord*.

ISAIAH, son of Amos, was, as is said, of the royal family, if it be true that his father Amos was son to king Joash, and brother to Amaziah king of Judah. St. Jerom says, in *Isaiah*, lib. iii. cap. 20. *ex Hebræis*; that *Isaiah* gave his daughter in marriage to Manasseh king of Judah; which we cannot easily believe: because Manasseh did not begin to reign till sixty years after *Isaiah* entered on the prophetic office. The beginning of *Isaiah's* prophecies we date from the death of *Uzziah*; and his death under *Manasseh*, who began to reign A.M. 3306; *ante* A.D. 698. The Jews believe, that *Amos*, *Isaiah's* father, was a prophet, as well as his son, according to a rule, which they represent as certain, that when Scripture mentions the name of a prophet's father, it proves that his father was a prophet. But this rule is certainly fallible. For the different spelling of the name *Amos*, *Amotz*, *vide* *Amos*.

Isaiah's wife is called a prophetess, *Isaiah* viii. 3. the Rabbins from thence conclude, that she had the spirit of prophecy. But it is very probable, that the prophets' wives were called prophetesses, as the priests' wives were called priestesses, only from the quality of their husbands. *Vide* *ALMAH*. Scripture mentions two sons of *Isaiah*, one called *Shear-Jashub*, *the remainder shall return*, the other *Hash-baz*, *hasten to the slaughter*. The first name shewed, that the captives who should be carried to *Babylon*, should return from thence, after a certain time; and the second name implied, that the kingdoms of *Israel* and *Syria* should shortly be ravaged. The prophecies of *Isaiah* may be divided into three parts. The first part includes six chapters, which relate to the reign of *Jotham*; the six following to the reign of *Ahaz*; and all the rest to the reign of *Hezekiah*. The great and principal objects of *Isaiah's* prophecies, are the captivity of *Babylon*, the return of the Jews from that captivity, and the reign of the *Messiah*. For this reason the sacred writers of the

New Testament have cited Isaiah more than any other prophet, and the fathers say, he is rather an evangelist than a prophet. Aug. de Civit. lib. xviii. cap. 29.

In the fourteenth year of Hezekiah, Sennacherib king of Assyria, warring in Judea, sent Rabshakeh his cup-bearer with a summons to Hezekiah. Rabshakeh harangued the people of Jerusalem in a very insolent and blasphemous manner, of which Hezekiah being informed by his officers, he rent his clothes, went to the temple, and sent messengers to tell Isaiah. Isaiah answered, "Fear not the blasphemous words wherewith the king of Assyria's servants have dishonoured me: behold I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land." Accordingly, the Lord caused 18,500 men of Sennacherib's army to perish by the hand of the destroying angel; and this prince was obliged to fly to Nineveh, where he was killed by his own sons. *Vide* FRAGMENT, No. 4.

About that time Hezekiah fell dangerously ill, and Isaiah coming to visit him, said, "set thine house in order, for thou shalt die and not live." Then Hezekiah prayed to the Lord, and Isaiah was directed to return, and comfort him, by promising him fifteen years addition of life, as a pledge of which he gave him the sign of the returning shadow. *Vide* FRAGMENT, No. 2. He also directed a lump of figs to be laid on Hezekiah's bile, who was so perfectly cured, that in three days he was in a condition to go to the temple.

Soon after this, Isaiah received orders from the Lord, to walk three years barefoot and naked, to denote the approaching captivity of Egypt, and Cush, or Ethiopia.

It is the constant tradition both of Jews and Christians, that Isaiah was put to death with a saw, in the beginning of the reign of Manasseh king of Judah. It is said, that the pretence of this impious prince for thus executing him, was an expression, chap. vi. 1. *I saw the Lord sitting on a throne*; which he affirmed to be a contradiction to Moses, Exod. xxxiii. 20. *No man shall see me and live*. It is said, that his body was buried near Jerusalem, under the fuller's oak, near the fountain of Siloam; from whence it was removed to Paneas near the sources of Jordan, and from thence to Constantinople, in the reign of Theodosius the younger. A.D. 442.

Isaiah prophesied a long time. They who say he began his predictions in the twenty-fifth year of Uzziah, make him to perform this function during fourscore and five years. But we are of opinion, that more than threescore years cannot be allowed, since he did not enter on the pro-

phetic office till the beginning of Jotham's reign, A.M. 3246, and died in the first of Manasseh, A.M. 3306; *ante* A.D. 698.

Isaiah is esteemed the most eloquent of the prophets. St. Jerom says, that his writings are, as it were, an abridgment of the holy scriptures, a collection of the most uncommon knowledge, of which the mind of man is capable, of natural philosophy, morality and divinity; *quid loquar de Physica, Ethica & Theologica? Quicquid Sanctorum est Scripturarum, quicquid potest humana lingua proferre, & mortalium sensus accipere, isto volumine continetur*. Grotius compares Isaiah to Demosthenes. In the prophet we meet with the purity of the Hebrew tongue, as in the orator, with all the delicacy of the Attic taste. Both are sublime and magnificent in their style, vehement in their emotions, copious in their figures, and very impetuous when they describe subjects either enormous, or grievous and odious. Isaiah was superior to Demosthenes in the honour of illustrious birth, and the advantage of belonging to the royal family. What Quintilian, lib. x. cap. 20. says of Corvinus Messala may be applied to him, that he speaks in an easy flowing manner, and in a style which denotes the man of quality. Caspar Sanctius thinks Isaiah to be more florid, and more ornamented, yet at the same time more weighty and nervous, than any writer we have, whether historian, poet, or orator, and that in all kinds of discourse he excels every author, either Greek or Latin.

Besides the writings of Isaiah, which are in our possession, this prophet wrote a book concerning the actions of Uzziah, which is cited 2 Chron. xxvi. 22. and is not now extant.

ISCAH, יסכח, *he that anoints*; from יסך *jasac*: otherwise, *that covers or protects*; from יסך *sa-cac*: or, according to the Syriac, *that beholds*.

ISCAH. Many are of opinion, that she is the same as Sarah, wife to Abraham. But there is some difficulty in this; for Sarah is never called Iscah, and Abraham does not call her niece, but sister. *She is indeed my sister*, says he, *the daughter of my father, but not the daughter of my mother*, Gen. xx. 12; *i. e.* sister by another venter.

ISCARIOT, Ἰσκαριωτης, *a native of the town of Carioth*; or, a man of the tribe of Issachar. *A man of murder*; from שׂרש *ish*, *a man*, and כרת *carath*, *he that cuts off, or exterminates*. Others maintain, that this surname given to Judas, signifies *recompense, retribution*; from שׂכר *shacar*, *to receive a recompense*.

ISCARIOT. or ISH-CARIOTH, *vide* IV. JUDAS.

ISCARIOTH. Eusebius and St. Jerom speak of the village Iscarioth in Ephraim, where the traitor Judah is said to have been born. Others are

of opinion, that he was of the tribe of Issachar, and that Iscariothes is put for Issachariothes; lastly, some suppose that he was of Carioth or Kerioth in Judah, Josh. xv. 25. *Vide* IV. JUDAS.

ISHBAH, יִשְׁבָּה, *tranquillity, or return*; from שָׁב *shub*: otherwise, *praise*; from שִׁבַּח *shibach*.

ISHBAH, son of Ezra, and father of Eshtemoa of Judah. 1 Chron. iv. 17.

ISHBAK, יִשְׁבָּק, *who is empty, or exhausted*; from יֵשׁ *jesh*, *he is*, and בֹּק *buk*: otherwise, *who is forsaken or abandoned*; from בָּקַק *bakak*, *to exhaust*.

ISHBAK, fifth son of Abraham and Keturah, Gen. xxv. 2.

ISHBI-BENOB, יִשְׁבִּי בֶּנוֹב, *he that sits in the prophecy, or in the word, or in the production*; from יָשָׁב *jeshiba*, *to sit down*, and the preposition ב *beth*, *in*, and נָבָה *niba*, *prophecy*; or from נֹב *nub*, *word, or production of force*: otherwise, *conversion, or blowing, or respiration in prophecy*, &c. from the word שָׁב *shub*, *conversion, or* נָשָׁב *nashub*, *respiration*: otherwise, *captivity in prophecy*; from שָׁבָה *shabah*, *to chain*. LXX, *Jeshbi*, of the city of Nob.

ISHBI-BEN-OB, *i. e.* Ishbi, son of Ob, of the giants, or Rephaim. The iron of his spear, or rather his spear, as the Hebrew implies, weighed 300 shekels, *i. e.* 150 ounces, or twelve pounds and a half. This giant being on the point of killing David, who was fatigued in the battle, was himself killed by Abishai, son of Zeruiah, 2 Sam. xxi. 16, 17.

ISHBOSHETH, אִישִׁי־בֹשֶׁת, *man of shame*; from אִישׁ *ish*, *a man*, and בֹּשַׁת *bosh*, *shame*: otherwise, *the retarding of the man*; from בֹּשַׁשׁ *boshesh*, *delay*. Ishbosheth is the same as Ishbaal, the man of Baal.

ISHBOSHETH, or Ishbaal, son of Saul, and his successor. Abner, Saul's kinsman, and general, so managed, that Ishbosheth was acknowledged king by the greater part of Israel, while David reigned at Hebron over Judah. Ishbosheth resided at Mahanaim, beyond Jordan. He was forty-four years of age when he began to reign, and he reigned two years pretty peaceably: afterward his people had skirmishes, with loss, against David, 2 Sam. ii. 8, &c.

Saul had had a concubine named Rizpah, Abner was accused of having been too free with her; Ishbosheth said therefore to Abner; why hast thou come near my father's concubine? Abner provoked at this reproach, swore he would endeavour to transfer the crown from the house of Saul to David: but he was treacherously killed by Joab.

Ishbosheth informed of Abner's death, lost courage; and all Israel fell into great disorder:

Ishbosheth almost at the same time was assassinated in his own house, by two captains of his troops, who coming into his palace, while he was sleeping on his bed during the heat of the day, stabbed him with their poniards; then cutting off his head, they came and presented it to David at Hebron, thinking to receive a considerable reward. But he commanded these two murderers to be killed, and their hands and feet to be cut off, and hung up near the pool in Hebron: and the head of Ishbosheth he placed in Abner's sepulchre at Hebron. With Ishbosheth ended the royalty of Saul's family.

ISHI, יִשְׁעִי, *my salvation*; from יָשָׁה *jashah*, *to save*: otherwise, *he that beholds*; from שָׁהָה *shahah*.

ISHMA, יִשְׁמָא, *named*; from שָׁמָה *shem*: otherwise, *desolation, or admiration*; from שָׁמַם *shamam*, or from יָשָׁם *jasham*, *to make desolate*.

ISHMAEL, יִשְׁמָעֵאל, *God that hears*; from שָׁמַע *shamah*, *to hear*, and אֵל *el*, *God*.

I. ISHMAEL, son of Abraham and Hagar. Sarah, Abraham's wife, being barren, desired her husband to take her handmaid Hagar, that by her means she might have children, Gen. xvi. 1, 2, 3, &c. Hagar having conceived, despised her barren mistress Sarah, who using Hagar harshly, she fled from her. An angel of the Lord appeared to her in the wilderness, and bid her return to her mistress, adding, thou hast conceived, and shalt bring forth a son, and call his name Ishmael, ("the Lord hath hearkened") because the Lord hath heard thee in thy affliction. He shall be a fierce savage man, whose hand shall be against all men, and the hands of all men against him. Hagar returned therefore to Abraham's house, where she had a son named Ishmael.

Fourteen years after, the Lord having visited Sarah, and Isaac being born to Abraham, Ishmael, who till then had been considered as Abraham's sole heir, saw his hopes disappointed. One day, Isaac being about five or six years old, Ishmael teased him in a manner displeasing to Sarah; who thereupon said to Abraham, "expel this servant with her son Ishmael." Abraham thought this expulsion was hard: but the Lord confirming it, he sent away Hagar with Ishmael, who quitting that part of the country, wandered in the wilderness of Beersheba, and her stock of water failing, she left her son under a tree hard by, and went to a distance to lament. While here, she heard a voice from heaven, which said, "Fear not, the Lord hath heard the child's voice. Rise, and take him up; for I will make him the father of a great people." She rose, and God having shewn her a well,

she drew water out of it, gave some to her son, and carried him farther into the wilderness of Paran, where he abode. He became a very expert archer; and his mother married him to an Egyptian woman. He had twelve sons, viz. 1. Nabajoth; 2. Kedar; 3. Adbeel; 4. Mibsam; 5. Mishna; 6. Dumah; 7. Massa; 8. Hader, or Hadad; 9. Tema; 10. Jetur; 11. Naphish; 12. Kedemah. He had likewise a daughter named Maheleth, or Bashemath, Gen. xxxvi. 3. who married Esau, Gen. xxviii. 9.

From the twelve sons of Ishmael are derived the twelve tribes of the Arabians, which are still subsisting. St. Jerom says, Qu. Hebr. in Genes. that in his time the Arabians called the districts of Arabia, by the names of their several tribes: the Gentiles call the heads of the Arabian tribes, Phylarchs, and the Arabians, Scheich-Elkebir. See Thevenot, lib. ii. cap. 32. part 1. The descendants of Ishmael inhabited from Havilah to Shur. Havilah lies toward the junction of the Tigris and Euphrates; and Shur lies on the isthmus of Suez. The descendants of Ishmael are mentioned in history under the general name of Arabians and Ishmaelites. Since the seventh century, they have almost all embraced the religion of Mahomet. Ishmael died in the presence of all his brethren, Gen. xxv. 18. says the Vulgate, or, according to another translation, his inheritance lay opposite to that of all his brethren. See Gen. xvi. 12. The year of his death is not known.

The Mahometans insist, that Ishmael was the favourite son of Abraham, and that son in whose behalf God made such great promises to that patriarch: that Abraham intending to sacrifice Ishmael, the angel Gabriel, by God's order, prevented him, and substituted a ram, which the father and son sacrificed to the Lord in the place where now stands the temple of Mecca. The Arabians of Abraham's time fastened the horns belonging to the ram which had been sacrificed by Abraham, to the gutter on the top of the temple, from whence Mahomet removed them, to take away all occasion of idolatry.

Ishmael after having lived some time at Jathrab, now Medina, retired to Yemen, where he settled and married. Besides the twelve sons of Ishmael, mentioned in Genesis, the Arabians say he had another son called Thor, or Thour, who gave name to mount Sinai, still called Thour, and Thour Sinai, as well as to a city which lies on the Red Sea. *Vide* TOR, in the MAP.

Arabia was peopled by old Arabians, before the sons of Ishmael settled there, and it was not till after long disputes with the Giorhamides, the first possessors, that they agreed about the tem-

ple of Mecca. The race of the old Arabians still subsists, but is blended with that of the Ishmaelites. See ARABIANS.

These histories of the Mahometans are very disagreeable, on account of their little regard for the rules of history, and their destroying the recitals of the Old and New Testament, in order to substitute their own extravagancies and traditions; which have no foundation in antiquity, but are owing to the ignorance of their false prophet. This man having heard of the sacred histories of the Jews and Christians, has related them after his own way; [or, copied spurious, or interpolated books] his followers have added new fables, and new circumstances; and when any would call them back to the ancient and authentic Scriptures, they treat them as spurious and corrupt.

II. ISHMAEL, son of Nethaniah, of the royal family of Judah, treacherously killed Gedaliah, whom Nebuchadnezzar had established over the remains of the people, in Judea, after the destruction of Jerusalem. But John or Johanan, son of Careah, pursued Ishmael and his company, charged him near the pool of Hebron, and obliged him to fly to Baalis, king of the Ammonites, Jer. xli. 1, 2, &c.

III. ISHMAEL I. high-priest of the Jews, son of Phabi, or Phabeus, had a brother named likewise Ishmael, who also was high-priest. The former Ishmael succeeded Ananus, and was appointed by Valerius Gratus governor of Judea, A.M. 4027; A.D. 24. He was deposed the year following, and Eleazar, son of Ananus, succeeded him.

IV. ISHMAEL II. brother to the former, succeeded Ananias, son of Nebedeus, by the favour of king Agrippa. The deposed high-priests joining with him, pretended to make themselves masters of the tithes and oblations, which were designed for the maintenance of the common priests. But these being supported by the principal of the people, rebelled against the high-priests; and there was a kind of war between them in the temple. Ishmael was obliged to go to Rome with Chelcias, and ten of the chief inhabitants of Jerusalem, to desire Nero's permission to rebuild the wall which Festus, governor of Judea, had demolished, because it hindered the Roman troops from seeing the temple, and confined the view from Agrippa's palace. They procured what they desired, by the credit of Poppea. Ishmael returned no more to Jerusalem; and Agrippa deprived him of the high priesthood.

ISHMAIAH, ישמעיה, *sapais*, he that hears the Lord, or that obeys the Lord; from שמע *shamah*, to hear or obey, and יה *jah*, the Lord.

I S R

I T H

ISHMAIAH, son of Obadiah, chief of the tribe of Zebulun, 1 Chron. xxvii. 19.

ISHMERAI, יִשְׁמֵרִי, *guardian*; from שָׁמַר *shamar*.

ISHPAN, יִשְׁפָן, Vulgate, *Jespham*; a rabbit, or some other wild animal; from שָׁפָן *shaphan*: otherwise, *hidden*, or *broken*; from שָׁחַף *shuph*.

ISHTOB, אִישְׁטוֹב, *good man*; from אִישׁ *ish*, a man, and טוב *tob*, *good*.

ISH-TOB, an inhabitant of Tob, or an honest man, or martyr of the country of the Tubienians, 2 Sam. x. 6. This country was at the northern extremity of the mountains of Gilead, toward mount Libanus. Jephthah retired into the land of Tob, Judg. xi. 3, 5. This country is called Tobie, Macc. v. 13.

ISHUAH, see JESHUAH.

ISHUAH, Asher's second son, Gen. xli. 17.

ISMACHIAH, יִסְמַחִיָּה, *σαμαχίας*, who is joined and united to the Lord; or the Lord is my support; from סָמַח *samac*, to unite, to support, and יָהּ *juh*, the Lord.

ISMACHIAH, probably a priest or Levite in the time of Hezekiah, 2 Chron. xxxi. 13. one to whom that prince intrusted the care of the first-fruits and offerings brought to the temple.

ISMAIAH, of Benjamin, and town of Gibeon, a valiant man, who joined David at Ziklag, 1 Chron. xii. 4.

ISPAH, יִשְׁפָּה, *jasper*; from יִשְׁפֹּה *jishphe*, a precious stone: otherwise, *shore*, *lip*; from שָׁפַח *shaphah*.

ISRAEL, יִשְׂרָאֵל, who prevails with God; from שָׂרָה *sharah*, to govern, and אֵל *el*, God: otherwise, the man that sees God: as if it had been written, אִשְׂרָאֵל, *Ish-ra-el*.

ISRAEL. This name was given by the angel to Jacob, after having wrestled him at Mahanaim, or Penueh, Gen. xxxii. 1, 2. and 28, 29, 30. and Hosea xii. 3. See JACOB. Israel signifies the conqueror of God, or a prince of God, or according to many of the ancients, a man who sees God.

By the name Israel is sometimes understood the person of the patriarch Jacob, sometimes the people of Israel, the race of Jacob; sometimes the kingdom of Israel, or the ten tribes, distinct from the kingdom of Judah. [Sometimes the called of God, from the world—the church.]

ISRAEL, *kings of*. See KINGS.

ISRAELITES, the descendants of Israel, at first called Hebrews, a name derived from Abraham, who came from the other side of the Euphrates; vide HEBER, and afterward Israelites, from Israel or Jacob: and lastly Jews, Judæi, particularly after their return from the captivity of Babylon; because the tribe of Judah was then most numerous, and foreigners had scarce any knowledge but of this tribe. Vide TRANSMIGRATIONS.

ISSACHAR, יִשַׁשָּׁר, *price*, or *recompense*; from שָׁחַר *shacar*.

ISSACHAR, fifth son of Jacob and Leah, conceived after Rachel had purchased the mandrakes, which Reuben brought to his mother Leah, Gen. xxx. 14—18. born about A.M. 2255; ante A.D. 1749. He had four sons; Tola, Phuvah, Job, and Shimron, Gen. xli. 13. We know nothing particular of his life. Jacob blessing him, said, *Issachar is a strong ass couching down between two burdens. And he saw that the rest was good, and the land that it was pleasant, and bowed his shoulder to bear and became a servant unto tribute.* The Chaldee translates it in a quite contrary sense, *He shall subdue provinces, and make those tributary to him, who shall remain in his land.* The tribe of Issachar had its portion in one of the best parts of the land of Canaan, along the great plain, or valley of Jezreel, having the half tribe of Manasseh south, Zebulun north, the Mediterranean west, and the Jordan, with the extremity of the sea of Tiberias east.

ITALY, Ἰταλία, Numb. xxiv. 24. Vulgate. A Latin word, from Vitulus or Vitula, because this country abounded in calves and heifers. According to others, from a king called Italus.

ITALY. St. Jerom has translated by Italia, the Hebrew כֶּלִּים *celhim* or *cilthim*, Numb. xxiv. 24; Ezek. xxvii. 6. But we have shewn, on Gen. x. 4. that *Celhim* means Macedonia. In Isaiah. lxi. 19. St. Jerom translates the Hebrew תִּיבָל *thubal*, Italia, though, according to others, the Tibareniens are signified by it. We do not know the true and ancient name of Italy in the ancient Hebrew language; but in the sacred books written in Greek, there is no ambiguity in the word Italia: it signifies that country whereof Rome is the capital.

ITHAMAR, אִיתָמָר, *island of the palm-tree*, or of palms; from תָּמָר *thamar*, a palm-tree, and אִי *i*, an island: otherwise, *changing of the isle*; from מָוֹר *mur*, a change: otherwise, *wo to the palm*, or *to the change*; from אוֹי *oi*, *wo*, &c.

ITHAMAR, Aaron's fourth son. We know nothing particularly of his life, and probably he never exercised the high priesthood. He and his sons continued as simple priests, till the high priesthood came into his family in the person of Eli; but we know not by what means, or on what occasion.

The successors of Eli, of the family of Ithamar, were Ahitub, Ahiah, Ahimelech, and Abiathar, whom Solomon deposed. See 1 Kings, ii. 27.

ITHIEL, אִיתֵּיִל, אֵיִל, *God with me*; from אֵת *eth*, with, and אֵל *el*, God: otherwise, *sign, coming of God*; from אֵת *eth*, a sign, אֵיִל *aith*, coming, and אֵל *el*, God.

ITHIEL, son of Isaiah, and father of Maaseiah of Benjamin, Neh. xi. 7.

ITHLAH, יתלה *ithlah*, which is fastened, or suspended; from תלה *thalah*: or which is gathered; from הלל *thalah*.

ITHMAH, יתמה *ithmah*, orphan, or pupil; from יתם *jatham*: otherwise, admiration, or perfection; from תמה *thamah*, to admire, or תמם *thamam*, perfection.

ITHMAH, a gallant officer of David's army, 1 Chron. xi. 46.

ITHNAN, יתנן *ithnan*, Vulgate, *Jethnam*: reward, salary; from תנה *thanah*, or *nathan*.

ITHOBAL, king of Tyre. We do not meet with this name in the Old Testament. We read of Ethbaal, father to Jezebel, and father-in-law to Ahab. Josephus, Antiq. lib. ix. cap. 6. calls him Ithobal, compare 1 Kings, xvi. 31. He says in another place, that one Ithobal priest of Asarte, having killed Phelletes king of Tyre, reigned thirty-two years in his room. Contra Apion, lib. i.

We are of opinion, that the invectives and menaces of the prophet Ezekiel are directed to this prince. The old Phœnician historians call the king of Tyre, Ithobal, in whose reign Nebuchadnezzar besieged that city. Ezek. xxviii. Philostrat. apud Joseph. Antiq. lib. x. cap. 2. and contra Apion. lib. i.

We believe, likewise, that the words of Habakkuk, chap. ii. 12. have regard to the same prince, *Wo to him who buildeth a town with blood, &c.*

ITHREAM, יתראם *ithream*, Vulgate, *Jethraam*, excellence of the people: from יתר *jathar*, and חם *ham*, the people.

ITHREAM, son of David and Eglah, 1 Chron. iii. 3. See **EGLAH**.

ITHRAN, יתראן. See **JETHER**.

ITTAI-KAZIN, יתאי קזין *ithai kazin*, Vulgate, *Thacasin*, the hour or time of the prince; from ית *heth*, time; otherwise, the prince of the present time; from יתה *hathath*, now, and קזין *catsin*, a prince.

ITTAH-KAZIN, a town of Zebulun, Joshua xix. 13.

ITTAI, יתאי *ithai*, sign: from את *oth*: otherwise, mattock: otherwise, who comes; according to the Syriac. Also strong; from את *eth*.

ITTAI, son of Ribai, surnamed the Gittite, native of Gibeah, 1 Chron. xi. 31; 2 Sam. xv. 19, 20, &c.

ITUREA, *Iturea*, from Jethur, son of Ishmael, according to St. Jerome. Which is guarded; from יתור *thur*, to keep: otherwise, a country of mountains, according to the Syriac.

ITUREA, a province of Syria or Arabia, beyond Jordan, east of the Batanea, and south of Trachonitis. St. Luke, iii. 1. speaks of Iturea, and 1 Chron. v. 19. mentions the Itureans, or descendants of Jethur according to the Hebrew.

Jethur was one of the sons of Ishmael, Gen. xxv. 15; and 1 Chron. i. 31. Iturea is included in Arabia Petrea.

Aristobulus, king or prince of the Jews, and son of Hircanus, early in his reign made war with the Itureans; subdued the greater part of them, and obliged them to embrace Judaism, as Hircanus his father had some years before obliged the Idumeans; he gave them their choice, either to be circumcised, and embrace the Jewish religion, or, to leave the country, and seek for a settlement elsewhere. They chose to stay. We infer therefore, that they, though they descended from Ishmael, had not continued circumcision among them; or, perhaps, Aristobulus might compel them to receive it on the eighth day, whereas before they delayed it till the age of twelve or thirteen, [as is now the custom in Arabia.] Philip, one of Herod's sons, was tetrarch, or prince, of Iturea, when St. John Baptist entered on his ministry. Luke iii. 1.

IVAH, יבה *ivah*, 2 Kings, xviii. 34. It seems to be the same as Ava, though differently written.

JUBAL, יובל *jubal*, he that runs: otherwise, he that produces: or the Jubilee, or the trumpet of the Jubilee.

JUBAL, son of Lamech and Adah, he invented instruments of music: or he was the father, i. e. head, chief, perhaps the great improver, of the Art of Music, Gen. iv. 21.

JUBILEE, in Hebrew, *Jobel*. The Jubilee year was the fiftieth year which occurred after seven weeks of years, or seven times seven years; And ye shall hallow the fiftieth year; and it shall be a Jubilee unto you, Lev. xxv. 10. Notwithstanding the clearness of this text, several commentators maintain that the Jubilee was celebrated in the forty-ninth year, the last year of the seventh week of years. Moses favours this opinion, Lev. xxv. 8. Thou shalt number seven sabbaths of years, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. They who maintain this, shew the inconveniency of celebrating the Jubilee in the fiftieth year, immediately after the sabbatical rest of the forty ninth year. These two years of rest following one the other, might be attended with dangerous consequences in any country, and might produce a famine.

The Hebrew *Jobel* signifies, according to some Rabbins, a ram's horn, with which the Jubilee year was proclaimed. But how could a ram's horn, which is crooked, solid, and not hollow, be used as a trumpet? It was therefore in all probability a brazen trumpet in the form of a ram's horn. Others derive *Jobel*, from *Jubal*, which formerly signified, they say, to play on instruments. We are of opinion, that it comes

from the verb *Hobil*, to bring or call back; because then every thing was restored to its first possessor.

The Jubilee year began on the first day of Tizri, (the first month of the civil year, and answered our September, O.S.) and about the autumnal equinox. In this year no one either sowed or reaped: but all were satisfied with what the earth and the trees produced of themselves. Each took possession again of his inheritance, whether it had been sold, mortgaged, or alienated. Hebrew slaves were set free, with their wives and children; even they who had renounced that privilege which the sabbatical year gave them of recovering their liberty. Even all foreign slaves enjoyed the right of the jubilee. For other particulars, see Lev. xxv.

To reconcile the two opinions, whether the jubilee was celebrated in the fiftieth year (as Moses requires, Lev. xxv. 10. and as Philo, Josephus, Eusebius, St. Jerom, St. Austin, St. Gregory the Great, St. Isidore, all the Jews, both Talmudists and Caraites, and a great number of commentators understand it) or in the forty-ninth year, as Moses mentions pretty clearly in Lev. xxv. 8. and as several good commentators and chronologists explain it. To reconcile these two opinions, it may be said, I think, that the fiftieth year is set down for the forty-ninth, for the sake only of making a round number; as we say every day, that there are thirty days to a month, though rigorously speaking there are sometimes twenty-eight, twenty-nine, or thirty days in a month. Besides, if the Jubilee year began after the forty-ninth year, and at the beginning of the fiftieth, it might be called indifferently the forty-ninth or fiftieth year.

[If the civil year began at a different time from the ecclesiastical year, will not that solve this difficulty? *i. e.* the fiftieth year, by one account, might *begin* before the forty-ninth year, by the other account was *fully completed*. Besides which, I suspect that any part of a year, was customarily reckoned for a whole year among the Jews, as it was, and still is, among some of the eastern nations.]

The greatest difficulty consists, in knowing whether in both these years the sabbath was observed, and the earth remained untilld, or only in the forty-ninth year. One would think there should be too many inconveniences in observing the sabbatical rest two years successively; the intention of the legislator was complied with, by the rest of one year only. The seventh of the sabbatical years had only more privileges annexed to it, and was more celebrated than the two preceding. By this expedient every thing is reconciled.

The Jubilee year began on the first day of the month Tizri: the nine first days were spent in festivity, almost like that of the Romans in their Saturnalia. During these nine days the slaves did not work, but ate, drank, and were merry, and every one put a crown on his head. No sooner was the day of solemn expiation come, (the tenth of Tizri,) but the counsellors of the Sanhedrim ordered the trumpets to sound, and at that instant the slaves were declared free, and the lands returned to their old owners. Maimonid. Halaca Schemitta Vejobel.

This law was designed to hinder the rich from oppressing the poor, and reducing them to perpetual slavery, and that they should not get possession of all the lands of the whole nation, by purchase, mortgage, or usurpation; that debts should not be multiplied too much; and that slaves with their wives and children, should not continue always in servitude. Besides, Moses intended to preserve, as much as possible, the liberty of persons, equality of fortunes, and the order of families. Also, that the people should be attached both by enjoyment and prejudice, to their country, their lands, and inheritances; that they should have an affection for them, as estates descended to them from their ancestors, and designed for their posterity.

Something like this Lyeurgus established among the Lacedemonians, by instituting an equality of fortunes; banishing slavery, and preventing, as far as he could, any one's becoming too powerful and too rich. For this reason he appointed the ostracism, which consisted in banishing those citizens, whose too great riches or power gave umbrage to the state. Stolo was desirous of putting a check on the greediness and avarice of the old Romans, by making a law, which forbade any particular person from having more than five hundred acres of land; but fraud soon crept in among them, and destroyed this wise constitution. Stolo himself was the first who violated his own law, and was condemned for possessing a thousand acres, jointly with his son, whom he had emancipated expressly for this purpose.

There were several privileges, says Maimonides, belonging to the Jubilee year, which did not belong to the sabbatical year; and the sabbatical year had likewise some small advantages above the Jubilee year: the sabbatical year annulled debts, which the Jubilee did not, but the Jubilee restored slaves to their liberty, and lands to their owners; besides, it made restitution of the lands immediately on the beginning of the Jubilee, whereas in the sabbatical year the debts were not discharged till the end of the year. Estates which had been purchased, or given, returned to their former masters; those which came by

right of succession continued with those who enjoyed them. Contracts of sale, wherein a certain number of years was expressed, subsisted during all those years, notwithstanding the Jubilee. But absolute and unlimited contracts were voided by the Jubilee. Houses and other edifices built in walled towns did not return to the proprietor in the Jubilee year. Selden. de succession. in bona, lib. iii. cap. 24.

After the captivity of Babylon the Jews continued to observe the sabbatical year, but not the Jubilee year. Alexander the Great granted the Jews an exemption from tribute every seventh year, on account of the rest which they then observed. But as to the Jubilee, since it was instituted with a design only to prevent the utter destruction of that partition which had been made by Joshua, and the confusion of tribes and families, it was no longer practicable, as before the dispersion of the tribes; those Jews which returned from the captivity settling as they could, and where they could, and a great number of families, and perhaps whole tribes, continuing in the place of their captivity. Maimonid. Halacha Schemitta Vejobel. Cunnæus de Rep. Heb. lib. i. cap. 6. Joseph. Antiq. lib. xi. cap. ult.

Usher places the first Jubilee after the promulgation of the law by Moses, A.M. 2609; ante A.D. 1395.

The second Jubilee, A.M. 2658; ante A.D. 1346.

The third Jubilee, A.M. 2707; ante A.D. 1297; and so on. See the Chronological Tables, and reckon, as, if you please, you may, nine and forty years from Jubilee to Jubilee.

JUDAH, יהודה, *the praise of the Lord*; from יהא, *to praise*, and יה, *the Lord*.

JUDAS, 'Ιδδας, the same as Judah.

JUDAH, when named in opposition to Israel, or the kingdom of the ten tribes, or Samaria, denotes the government and country of Judah, and of David's descendants. One of the principal prerogatives of this tribe was, that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple of Jerusalem; while the ten tribes gave themselves up to idolatry, and the worship of the golden calves.

JUDAH, *Kings of*. See KINGS.

JUDAH, or JEHUDA, or JUDAS.

I. JUDA, or Judas, or Jehuda, fourth son of Jacob and Leah, born in Mesopotamia, A.M. 2249; ante A.D. 1755. He advised his brethren to sell Joseph to the Ishmaelite merchants, rather than to imbrue their hands in his blood. He married Shuah, the daughter of a Canaanite, whose name was Hirah, and had by her three sons, Er, Onan, and Shelah, Gen. xxxvii. 26. He married Er to a young Canaanitess, named Tamar. Er

behaved wickedly, and God slew him. Judah required Onan his second son to marry his brother's widow, and to raise up seed to him: but Onan eluded the purpose of this connection. Wherefore the Lord punished him also with death. Judah being afraid to give Shelah his third son to Tamar, amused her with promises, without performing them. Wherefore Tamar disguised herself and placed herself in the way which Judah was to pass. Judah went in unto her, and she had by him two sons, Pharez and Zarah, Gen. xxxviii. 27, 28, 29.

Judah was always considered as the chief of Jacob's children. His tribe was the most powerful and numerous. The privileges of the first-born seem to have been transferred from Reuben to him, after the incest of Reuben with Bilhah his father's wife. The blessing given by Jacob on his death bled to Judah is as follows. *Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp, from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.* This place contains a promise that the regal power should not go out of his family, and that the Messiah should derive his birth from it.

The southern part of Palestine fell to Judah's lot; and the tribes of Simeon and Dan possessed many cities, which at first were given to Judah. This tribe at the Exodus contained 74,600 men, capable of bearing arms. The crown passed from Benjamin, (from Saul and Ishbosheth) into Judah, which was David's tribe, and that of the kings his successors, until the Babylonish captivity. And after the return from that captivity, although this tribe did not reign, it gave the sceptre to those who did reign, and in some sort combined in itself the whole Hebrew nation, who from that time were known only as Judæi, Jews, descendants of Judah.

II. JUDAS MACCABEUS, son of Mattathias, succeeded his father as captain of the Jewish people, during the persecution by Antiochus Epiphanes. He had before given marks of his valour, conduct, and zeal for God's law, by opposing those who forsook the Lord, and sacrificed to idols. One of the first expeditions of Judas Maccabeus was against Apollonius general of the Syrian troops in Palestine. Judas killed him, and destroyed his army; he took Apollonius' sword, and generally used it to fight with, during the remainder of his life.

Antiochus, king of Syria, surprised at the valour of Judas, sent three generals against him, Nicanor, Gorgias, and Ptolemy. Judas attacked Nicanor alone, and routed his army. Gorgias coming afterward, and seeing Nicanor's camp on fire, made haste back again, without engaging. The year following, Lysias, regent of the kingdom, came into Judea with 60,000 men, and 5000 horse. Judas went to meet them at Bethoron, and defeated them.

Judas being thus master of the field, went up to Jerusalem, where he found the holy places deserted, the altar profaned, the courts filled with briars, and the chambers adjoining the temple destroyed. Judas employed part of his people in cleansing the holy places. They laid by the stones of the old altar, which had been profaned, built a new one of rough stones, rebuilt the holy place and the sanctuary, made new sacred vessels, and on the 25th of Casleu, in the year 148 of the Greeks, A.M. 3840; *ante* A.D. 164, they offered the morning sacrifice on the altar of burnt-offerings, and restored public worship in the temple, which had been interrupted three years. They made a new dedication of the temple, with all the pomp they could, according to the present state of their affairs, and celebrated this feast during eight days. 1 Macc. iv. 53, 54, 55, &c. The memorial of this dedication is spoken of, John x. 22. where it is said, that Jesus came to the temple of Jerusalem, at the feast of the dedication, in winter.

In a little time after, and probably the same year, Judas again defeated two Syrian generals, Timotheus and Bacchides. Bethsura likewise was fortified by his order, being a sort of barrier, which covered Jerusalem on the side of Idumea. Judas attacked the Idumeans, the inhabitants of the Acrabatene, the sons of Bean, the Ammonites, and Timotheus; and dispersed all his enemies.

Judas afterward made war against the Idumeans, took Hebron, entered the country of the Philistines, took Azotus, overrun Samaria, and returned, loaded with booty, into the land of Judah.

In the mean time, Lysias came a second time into Judea, at the head of a powerful army, but was forced to save himself with dishonour, and to make peace with Judas. Eupator, who succeeded Antiochus Epiphanes, permitted the Jews to live according to their own laws, and to perform all their offices in the temple at Jerusalem.

This treaty having been concluded, Lysias returned to Antioch. But Timotheus, Apollonius, Hieronymus, Demophon, and Nicanor, who stayed in the country, sought all opportunities of

interrupting the peace. The inhabitants of Joppa having invited the Jews of their city, to come on board their vessels, as if to divert themselves on the sea, drowned all of them, together with their wives and children. Judas, to revenge this perfidiousness, burnt their ships and their harbour; he had done the same to their city, if he had not received the news, that the people of Jamnia designed likewise to extirpate the Jews of their city. Judas prevented them, burnt their harbours and their vessels. From thence he went beyond Jordan, attacked Caspis or Esebon, took it, sacked it, and there was so great a number slain, that the water of a neighbouring lake was dyed with their blood. He advanced as far as Characa, in the land of the Tubienians, but not finding Timotheus there, whom he was in pursuit of, he met him soon after at the head of 120,000 foot, and 2,500 horse. Although Judas had but 6000 soldiers, he dispersed this army, and killed 30,000 men.

After Pentecost, he marched against Gorgias, who escaped with great difficulty. Judas gathered his people together at Odollam, to celebrate the sabbath; and the day after, when they came to bury the Jews who had been killed in the battle, they found under the clothes of the dead, some things which had been consecrated to idols in Jamnia. All imputed their death to their concealing what was so impure and profane. Judas made a gathering of twelve thousand drachms of silver, which he sent to Jerusalem, that sacrifices might be offered for the sins of the dead.

Antiochus Eupator came himself into Judea, attended by Lysias, with an army of 100,000 foot, 20,000 horse, and thirty-two elephants. He besieged Bethsura, and the small number of troops which Judas had with him, being unable to make head against the king's forces, retired to Jerusalem. Eupator followed them, and besieged the city, particularly the temple, which Judas had fortified, and retreated to. The siege continuing a long time, and Lysias fearing lest Philip, who had been declared regent of the kingdom, by Antiochus Epiphanes, might make himself master of Antioch, he concluded a peace with Judas, and returned speedily to Syria.

Demetrius, son of Seleucus, Eupator's uncle, and lawful heir to the kingdom of Syria, having put to death Eupator and Lysias, and procured himself to be acknowledged king of Syria, gave the high priesthood of the Jews to Alcimus, and sent Bacchides with him into Judea, to establish him.

Demetrius sent Nicanor with troops into Judea, who despatched to Judas proposals of peace.

which Judas laid before the people and senators, and all were of opinion to accept them. Nicanor continued afterward at Jerusalem, in the citadel, and Judas in the city. Nicanor conceived a very great esteem for Judas, and they lived together with familiarity.

But Alcimus observing this good understanding between them, told Demetrius that Nicanor betrayed his interests. The king, exasperated by these calumnies, wrote to Nicanor, that he took very ill his friendship with Judas, and commanded him to send him instantly in chains to Antioch. Nicanor sought an opportunity for this purpose, but Judas perceiving his familiarity to be grown cold, distrusted him; and gathering troops, stole away privately from Nicanor, who attacked him at Caphar-Salama: but was repulsed with loss, and obliged to retreat to Jerusalem. He threatened to destroy the temple, if Judas was not put into his hands; and departed to Bethoron, where the Syrian army joined him, but Judas attacked him with so much impetuosity, that he routed his troops, and Nicanor himself, was one of the first who were killed. Nicanor's head and right hand were hung up over against Jerusalem, and a feast was instituted on the 13th of Adar, to celebrate the memory of this victory.

Demetrius being informed that Nicanor was killed, and his army defeated, sent again Bacchides and Alcimus into Judea, with the right wing of his troops. They came first to Jerusalem, from thence to Berea or Beroth, a city of Benjamin. Judas was at Laish, or Bethel, with three thousand chosen men. His people were terrified at so great an army, and many fled; so that not above eight hundred remained with him. Judas, finding himself forsaken, was discouraged, and said, "Let us go, and, if we can, engage the enemy!" His people remonstrated, that he should wait for reinforcements. He said, "God forbid that we should do so. If our hour is come, let us die courageously." After a long and obstinate fight, Judas himself fell, and the rest fled. Jonathan and Simon carried off their brother's body, and laid it in their sepulchre at Modin. All Israel made great lamentation at his death. Joseph ben Gorion, says, that Judas had children, but that they died young. The Maccabees says nothing of them; and Judas dying the same year he was married, it is very credible, that he left no issue. This great man was among the most express figures of the Messiah, the true Saviour of Israel; and it is our opinion, that the encomium recorded in Isaiah, is to be referred to him, as a figure of Jesus

Christ, chap. lxiii. *Who is he that cometh from Edom, with dyed garments from Bozrah, &c.*

III. JUDAS. This name is given to the fourth of the seven Maccabees, who suffered martyrdom under Antiochus Epiphanes. But is not in any authentic writer.

IV. JUDAS ISCARIOT, being chosen by Jesus Christ into the number of his apostles, and appointed their treasurer, was so wicked as to betray his Lord, into the hands of his enemies. Mary, sister of Lazarus, having poured a precious perfume on our Saviour's feet, Judas was one who murmured most at it. He went soon after to the chief priests, undertaking to deliver Jesus Christ to them. They promised him thirty shekels, [about 3*l.* 8*s.* or 4*l.* 10*s.* if, with Dr. Prideaux, we value a shekel at three shillings.] Before the last supper was ended, he left the room, to inform the priests, that he would that night give up Jesus to them, because he knew the place whither he designed to retire.

Several questions are proposed relating to Judas: as 1. Why he was named Iscariot? Eusebius and St. Jerom, think he was of Ephraim, and native of the town of Iscariot, in that tribe. Others, that he was of the tribe of Issachar; from whence was formed the word Issachariothes. Others derive this name from the town of Carioth in Judah, Josh. xv. 25. Isch-Carioth, signifies in Hebrew, the man of Carioth.

2. Whether he partook of the Eucharist in the last supper? Several of the ancients, as the author of the Apostolic Constitutions, St. Hilary, Innocent III. Victor of Antioch, abbot Rupert, Theophylact, and some others, are of opinion, that he was not present at the Eucharist, but that as soon as Jesus Christ had described him as the person who should betray him, he went away. But the generality of both ancients and moderns assert, that he was present at the Eucharist; which is confirmed by St. Luke, who having related our Saviour's words at the institution of this sacrament, says, that Jesus observed, *The hand of him that betrayeth me, is with me on the table.* Some have thought, that a piece of bread, dipped in sauce, and presented by Jesus to Judas, was the Eucharist; others, that by so dipping the piece of bread, it was unconsecrated. Luke xxii. 21.

3. How he came to bring back the money to the priests, which he had received from them? Some think, this did not happen till after the death of Jesus Christ; others, that it was before he was condemned by Pilate, and when the priests and scribes insisted with the governor, that he should

be crucified; others suppose that he did not carry back this money to the priests till after he had heard of the sentence of death against his master. Hereupon he threw the money into the temple, went away, and hanged himself. Some of the fathers seem to speak in commendation of Judas' repentance; others look on it as very defective and unprofitable, since he despaired of God's mercy. Origen, and Theophylact, writing on St. Matthew say, that Judas, seeing his master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, to wait for him in the other world, in order to beg mercy of him there.

4. There are difficulties concerning the manner wherein Judas died. St. Matthew says simply, he hanged himself. St. Luke, Acts i. 18. says farther, that *falling headlong, he burst asunder in the midst, and all his bowels gushed out.* Theophylact affirms, that having first hanged himself, as St. Matthew relates, the weight of his body made the tree bend on which he hung, and that being assisted, he lived some time; but that falling into a dropsy, he burst and died. Euthymius says, that just as Judas had hanged himself, some person took him down, and that he lived awhile; but that afterward he fell from some high place, burst asunder in the fall, and his bowels dropped out. Papias, cited in Oecumenius on the Acts, said, that the halter by which he was fastened to the tree breaking, he lived for some time, and at last fell and burst in the middle. Others think, that being thrown into a common sewer after his death, he burst there, as is usual with carcases which are abandoned in that manner, and all his bowels fell out. Several of the moderns are of opinion, that the Greek text of St. Matthew may signify only, that Judas was suffocated with grief, despair, or even a quinsy, and that in the extremity of his disease he fell upon his face, burst, and expired; or that, being tormented with despair, he threw himself headlong and burst. See ACELDAMA.

The ancient fathers notice a spurious gospel, under the name of the Gospel of Judas, composed by the Cainites, to countenance their extravagant opinions. See CAINITES.

V. JUDAS, or Jude, surnamed Barsabas, was sent from Jerusalem, with Paul and Barnabas, to the church of Antioch, to acquaint that community with the resolution of the council of Jerusalem, concerning the observance of the law, Acts xv. 22, 23. A.D. 54. Some are of opinion, that this Jude was the brother of Joseph, surnamed also Barsabas, who was proposed, together with Mat-

thias, to fill up the place of the traitor Judas. St. Luke tells us, that Jude Barsabas was a prophet, and one of the first among the brethren, Acts i. 23. It is believed that he was one of the seventy disciples. After he had been some time at Antioch, he returned to Jerusalem. Acts xv. 32, 33.

VI. JUDAS or Jude, surnamed Thaddeus, or Leb-beus, also the Zealot, Zelotes, is likewise called the Lord's brother, Matth. xiii. 55. because he was, as is believed, a son of Mary, sister to the blessed Virgin, and brother to St. James the Less, bishop of Jerusalem. He was married and had children; for Hegesippus speaks of two martyrs, who were his grandsons. Nicephorus says, his wife's name was Mary. In the last supper, he asked Jesus, "how he was to manifest himself to his apostles, and not to the world?" St. Paulinus, carm. 26. tells us, that he preached in Lybia, and seems to say, that his body remained there. St. Jerom on Matth. x. 4. says, that after the ascension he was sent to Edessa, to king Abgarus. The modern Greeks affirm likewise that he preached in the city of Edessa, throughout all Mesopotamia. Some will have it, that he preached likewise in Judea, Samaria, Idumea, Syria, and principally in Armenia and Persia. But we know no particulars of his life, with certainty.

We have a canonical epistle written by him, which is addressed to all the faithful who are beloved by the Father, and called by the Son, our Lord. It appears in the 17th verse, where he cites the second epistle of St. Peter, and throughout the whole letter, wherein he intimates that the expressions of that apostle, were already known by those whom he addresses, that he designed to write to the converted Jews, who were scattered throughout the provinces of the East, in Asia Minor, and beyond the Euphrates. He contends against false teachers, the Gnostics, Nicolaitans, and Simonians, who corrupted the doctrine, and disturbed the peace, of the church.

We do not know at what time this epistle was written, but St. Jude speaks of the apostles, as of persons who had been dead some time. He quotes the second epistle of St. Peter, and alludes to St. Paul's second epistle to Timothy. From whence we determine, that it was not written till after the death of the apostles St. Peter and St. Paul; consequently after A.D. 66. It is pretty credible that he did not write it till after the destruction of Jerusalem. Jude 17. compared with 2 Peter. ii. &c. and 2 Tim. iii. 1. compared with Jude 18.

Some of the ancients have questioned whether this epistle was canonical and authentic. Eusebius, lib. ii. cap. 23. testifies, that it was very seldom quoted by ecclesiastical writers : but he observes, at the same time, that it was publicly read in many churches. What has contributed most to its being rejected by many is, that the apostle cites the book of Enoch, or at least his prophecy. He cites also a particular fact of Moses' life, which is not in the canonical books of the Old Testament, and is thought to have been taken out of an apocryphal work entitled, *The Assumption of Moses*. St. Jude might know from other sources the truth of what he quotes from these apocryphal writings; or, being inspired by the Holy Ghost, he might distinguish the several truths which in these books were blended with many errors. [Certainly his quoting these works was never meant to give them any authority; and his quotation "the Lord rebuke thee Satan," occurs Zach. iii. 2. The book of Enoch is not unknown to the learned, but the materials used in composing it might contain sundry traditional truths. Did the apostle rather quote those materials than the book now extant?]

Grotius was of opinion, that this epistle was not of St. Jude the apostle, but of Judas, the fifteenth bishop of Jerusalem, who lived in the reign of Adrian; a little before the appearance of Barchochebas. He believes that these words, *the brother of James*, in the beginning of this epistle, have been added by transcribers; and that St. Jude would never have forgotten to style himself apostle, which he does not. Lastly, that if it had been believed that this epistle had been written by an apostle, it would have been received from the beginning. But, 1. This author produces no proof of this supposed addition of the words, *the brother of James*. 2. St. Peter, St. Paul, and St. John, do not always insert their quality of apostles in the front of their epistles. Lastly, 3. The doubts of some churches concerning the genuineness and authority of this book, ought no more to prejudice it, than the same suspicions against other canonical books. 4. The ultimate reception of it is much more operative in its favour, than former doubts are against it.

There has been a spurious gospel ascribed to St. Jude, which was condemned by pope Gelasius. We have already observed, that St. Jude had two grandsons who were martyred in the reign of Domitian. They were accused and carried to Rome, as persons descended from David, and related to Christ. Euseb. Hist. lib. iii. cap. 19, 21. They who have said our St. Jude preached at Edessa, and in Mesopotamia, seem to have

confounded him with Thaddeus, one of the seventy disciples, who was indeed sent to Abgarus by St. Thomas, as Eusebius testifies, Hist. Eccles. lib. i. cap. 13; lib. ii. cap. 1.

Abdias, Fortunatus, Bede, and the Latin martyrologists inform us, that St. Jude suffered martyrdom, and was buried in Persia. Some of the Greeks say, that he died peaceably at Berytus. Their menologies, which place his festival June 19, declare, that he was shot to death with arrows at Arara: probably in Armenia, where is mount Ararat, and the city of Ariaratha. The Armenians by tradition maintain, that he suffered martyrdom in their country.

VII. JUDAS, or Joiada, high-priest of the Jews after the Babylonish captivity; son of Eliashib, and father of Jonathan, Neh. xii. 10.

VIII. JUDAS, 2 Macc. i. 10. was perhaps Judas the Essenian, or Judas, son of Hircanus, and surnamed Aristobulus. *Vide X. below*. We have no other knowledge of him, than as we read his name in the beginning of a letter from the senate of Jerusalem to Aristobulus, king Ptolemy's preceptor, written about A.M. 3880; *ante A.D. 124.*

IX. JUDAS, surnamed the Essenian, is noticed for the gift of prophecy. Joseph. Antiq. lib. xiii. cap. 19. He foretold that Antigonus the Asmonean, brother to king Aristobulus, should be killed on a certain day in Strato's tower, which accordingly happened. *Vide ANTIGONUS.*

X. JUDAS, otherwise called Aristobulus, eldest son to John Hircanus. See III. ARISTOBULUS.

XI. JUDAS, son of Sarifeus joining with Matthias, son of Margalothus, persuaded his scholars to pull down a golden eagle, which Herod the Great had ordered to be fixed on a gate of the temple. Joseph. Antiq. lib. xvii. cap. 8, 11.

XII. JUDAS of Gaulan, or the Gaulanite, opposed the enrollment of the people made by Cyrenius in Judea, (*vide CYRENIUS*), and raised a very great rebellion; pretending that the Jews were free, and ought to acknowledge no dominion besides that of God. His followers chose rather to suffer all sorts of torments than to call any power on earth lord or master. The same Judas is named Judas the Galilean, Acts v. 37. Judas was a Galilean, a native of the city of Gamala, in the Gaulanitis; whence he is indifferently called Judas the Galilean, or Judas Gaulanites. And as this country was under the dominion of Herod, whereas Judea was subject to the Romans, the Jews called the followers of Judas the Gaulanite, Herodians. See HERODIANS.

The sect, or party, which held the opinions of Judas, subsisted long after Judas, and long after Gamaliel himself. The sect of the Herodians did

not differ much from that of the Pharisees : but was distinguished by its excessive love of liberty. It produced the two factions of the Sicarii or murderers; and the Zealots, who having kindled the flame of rebellion throughout Judea, were the cause of the destruction of Jerusalem, and of the whole country. Joseph. Antiq. lib. xviii. cap. 1, 2. We do not know either the time or manner of Judas the Gaulanite's death.

XIII. JUDAS, St. Paul's host at Damascus, Acts ix. 9, 11. We know nothing of his life.

JUDEA, a province of Asia called anciently *the Land of Canaan*, or *Palestine*, *the land of Promise*, *the land of Israel*. It was not named Judea till after the Jews had returned from the Babylonish captivity; because then the tribe of Judah was the principal; the territories belonging to the other tribes being possessed by the Samaritans, Idumeans, Arabians, and Philistines. The Jews, after the captivity, settled again about Jerusalem, and in Judah, from whence they spread over the whole country.

Judea, before the arrival of the Hebrews, was governed by Canaanitish kings, each in his respective city. When Joshua had conquered it, he governed it as the Lord's vicegerent. The elders succeeded Joshua about fifteen years. After which the Israelites fell into a kind of anarchy for seven or eight years. They were governed by judges three hundred and seventeen years; then by kings, from Saul to the Babylonish captivity, five hundred and seven years. After the captivity, Judah continued subject to the kings of Persia, then to Alexander the Great, and his successors. Sometimes to the kings of Syria, sometimes to the kings of Egypt; paying nevertheless great deference, in matters of private government, to the high-priest, and to princes of David's family. From the time of the Maccabees they continued in possession of the sovereign authority till the reign of Herod the Great, about an hundred and thirty-five years. See JEWS, PRIESTS, GOVERNORS, JUDGES, &c.

JUDGMENT, *Judicium*, in Hebrew משפט *Mischpat*; in Greek, *Krisis*. These terms have different significations in Scripture.

1. For the power of judging absolutely. *Judicium est Dei*, Deut. i. 17. the power of judging belongs to God; judges are only his vicegerents; God hath given his Son authority to execute judgment, because he is the Son of Man, John v. 27. *Judicium datum est illis* (apostolis,) judgment was given to the apostles.
2. *Judicium* is taken for rectitude, equity, and the other good qualities of a judge. *Deus, judicium tuum regi da, & justitiam tuam filio regis*; Give

the king thy judgments, and thy righteousness to the king's son, Psalm lxxii. 1. *Honor regis judicium diligit*; The honour and glory of a king shine forth in the rectitude of his judgments, and in his love for equity, Psalm xcix. 4. *Justitia & judicium præparatio sedis tue*; Justice and equity are the support of thy throne, Psalm lxxxix. 14.

3. *Judicium* often signifies the vindictive justice and rigour of God's judgments. For example, *In cunctis Diis Egypti faciam judicia*; I will exercise my vengeance, my judgments on all the gods of Egypt, Exod. xii. 12. *Quando facies de persequentibus me judicium?* When wilt thou avenge me of my persecutors? When wilt thou exercise thy judgments against them? Psalm exix. 84. *Cum feceris judicia tua, in terra, justitiam dicent habitatores orbis*; When thou shalt exercise thy judgments, thy severities upon the earth, men will learn to practise righteousness. Isaiah xxvi. 9.

4. *Facere judicium & justiciam*, denotes the exercise of all virtues, justice, equity, truth, and fidelity. *Scio quod Abraham præcepturus sit filiis suis ut faciant judicium & justitiam*; I know that Abraham will charge his children to act according to equity and justice, Gen. xviii. 19. *Feci judicium, & justitiam*; I have practised justice and equity, Psalm exix. 121. *Expectari ut facerent judicium, & ecce iniquitas*; & *justitiam, & ecce clamor*; I expected that my vineyard, my inheritance, my people, would exercise judgment and equity, and I see none but unjust actions; that they should practise righteousness, and I hear only the cries of their iniquities, Isai. v. 7.

5. *Judicium* is put for the laws of God, particularly for judicial laws. *Hec sunt judicia, quæ proponis eis*; These are the ordinances which thou shalt propose to them, Exod. xxi. 1. *Narravit Moyses populo omnia verba Domini, atque judicia*; Moses proposed to the people all that the Lord had said to him, and all his commandments, Exod. xxiv. 3. *Non fecit taliter omni nationi, & judicia sua non manifestavit eis*; he has not treated all nations in this manner, nor hath he made them acquainted with his judgments, his ordinances, &c. Psalm cxlvii. 20.

6. *Judicium* is likewise put for custom, usage. *Miserere mei secundum judicium diligentium nomen tuum*; Have pity upon me, and treat me, as thou art wont to treat those who love thee, Psalm exix. 132.

7. *Judicium* is put for discretion, wisdom, prudence. *Disponet sermones suos in judicio*; he shall regulate his discourses with wisdom, Psalm cxii. 5. *Jurabis: vivit Dominus—in veritate, & in*

judicio, & in justitia: Thou shalt swear: the Lord liveth—in truth, in judgment, and in righteousness, Jer. iv. 2. that is to say, in truth, so as to say nothing false; in judgment, so as to discern when it is proper to swear; in righteousness, so as to avoid doing wrong to thy neighbour. But in this passage, in *judicio*, may very well mean equity, justice, &c.

8. The high-priest's pectoral was called *pectoral judicii*, and sometimes simply *judicium*. *Aaron gestabit judicium filiorum Israel*; Aaron shall wear the judgment of the children of Israel; i. e. the pectoral, the sign of his authority over the children of Israel. The high-priest was the chief person concerned in the administration of justice among the Hebrews, Exod. xxviii. 15, 29, 36.

9. *Judicium* is taken for the last judgment. *Statutum est hominibus semel mori: post hoc autem judicium*; It is appointed that all men should die at one time or other, and that the judgment should follow, Heb. ix. 27. In Joel, iii. 2. the Lord says, that he will gather together all the nations in the valley of Jehoshaphat, and will enter into judgment with them, in order to avenge his people, whom they have oppressed. See JEHOSEPHAT; and the following article, THE VALLEY OF JEHOSEPHAT. Solomon says, Know that for all these things God will bring thee into judgment, Eccles. xi. 9. Enter not into judgment with thy servant; for in thy sight shall no man living be justified, Psalm cxliii. 2. *Judicium post mortem veniet, quando iterum reviviscemus*; judgment shall come after death, when we shall rise again. & Esdr. xiv. 35. *Vide* Dan. chap. ult.

JUDGMENT OF ZEAL. The Jews pretend, that in particular circumstances, where any one sees a Jew offending against God, violating the law, blaspheming God, his temple, or legislator; or even if any one sees an heathen, seducing the people into irregularities, to idolatry, or the breach of God's law, they might with impunity kill such an one, and without any form of justice remove this scandal from among the people. They found this law on the instance of Phinehas, son of Eleazar, who having seen an Israelite enter the tent of a Midianitish woman, took a javelin, followed them, and killed them both, Numb. xxv. 6, &c. They cite likewise the example of Mattathias the father of the Maccabees, who in his transport of zeal killed an Israelite, who was sacrificing to false gods, 1 Macc. ii. 24, 25.

The inconveniencies of this sort of judgment are very evident,—an inconsiderate multitude, a provoked Israelite, or a fanatic, shall believe themselves allowed to kill any man whom they shall think an enemy to the interests of God and religion. Examples of this are but too frequent in history. With this mistaken zeal they stoned St. Stephen, they laid hands on St. Paul, resolving to put him to death, and, more than forty men made a vow, neither to eat nor drink till they had killed him. St. James, bishop of Jerusalem, was executed in this manner, and Jesus Christ had not escaped death in the temple, when they imagined he uttered blasphemy, if he had not, perhaps miraculously, concealed himself, and retired. John viii. 59.

FOUNTAIN OF JUDGMENT, the same as the *Fountain of Kadesh*, south of the land of promise. The waters of Kadesh were called the *waters of Strife*, because Moses was there contradicted and provoked by the murmurs of the Israelites; and they were called the *Fountain of Judgment*, because God displayed his wrath against Moses, and declared to him that he should not enter the promised land, because he had not honoured him before the children of Israel. The Rabbins will have it, that the name of *Fountain of Judgment* came from the neighbouring people's assembling in this place, to receive justice, and to terminate their differences.

JUDGES, Heb. *Shophetim*. These officers governed the Israelites from Joshua to Saul. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called *Suffetes*, or *Sophetim*, with authority like those of the Hebrews, almost equal to that of kings. T. Liv. Decad. iii. lib. 7. *Suffetes summus erat Panis Magistratus*. Some are of opinion, that the Archontes among the Athenians, and the Dictators among the Romans, were the same almost as the judges among the Hebrews. Grotius compares the government of the Hebrews under the judges, to that of Gaul, Germany, and Britain, before the Romans changed it. The office of judge was not hereditary in Israel. These governors were no more than God's vicegerents, for he was their only true monarch. When the Hebrews desired a king, God said to Samuel, *They have not rejected thee, but they have rejected me, that I should not reign over them*, 1 Sam. viii. 7. When the crown was offered to Gideon, and his posterity after him, his answer was, *I will not rule over you, neither shall my son rule over you; the Lord shall rule over you*, Judg. viii. 23.

The dignity of judges was for life, but their succession was not always constant. There were anarchies, or intervals, during which the commonwealth was without rulers and judges. There were likewise pretty long intervals of servitude and oppression, under which the Hebrews groaned, and during which they were without either judges or governors. Although God himself did regularly appoint the judges of the Israelites: nevertheless, the people, on some occasions, chose him who appeared to them most proper to deliver them from their immediate oppression. So the Israelites beyond Jordan chose Jephthah. As it often happened, that the oppressions, which occasioned a recourse to the assistance of judges, were not felt equally over all Israel, so the power of those judges, who were chosen to procure deliverance from such servitudes, did not extend over all the people, but over that district only which they had delivered; as we do not find that Jephthah exercised his authority on this side Jordan; or that Barak exercised his authority beyond that river.

The verb *to judge*, and the noun *judge*, sometimes signify in Scripture to reign, to exercise sovereign authority over a people. *Make us a king to judge us*, said the Israelites to Samuel, 1 Sam. viii. 5, 6. Solomon, 1 Kings, iii. 9. begs of God such a measure of understanding as was necessary to judge Israel. Jotham, son of Azariah, king of Judah, governed the palace in his father's room, who was a leper, and *judged the people of the land*, 2 Kings, xv. 5. And Absalom, when he was making interest for the crown, said, *Oh that I were made judge in the land!* Moreover, the authority of judges was not inferior to that of kings; it extended to peace and war. They decided causes with absolute authority; but they had no power to make new laws, nor to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendour, without guards, train, or equipage, unless their own wealth might enable them to make an appearance answerable to their dignity. The revenue of their employment consisted in presents; they had no regular profits, and levied nothing on the people.

The period of the Judges from Joshua to Saul is three hundred thirty-nine years. For the succession of the Judges, *vide* the CHRONOLOGICAL TABLES.

THE BOOK OF JUDGES, is by some ascribed to Phinehas, by others to Ezra, or Hezekiah, by others to Samuel, or to all the Judges, each of

whom wrote the history of his time and judicature. But it appears to be the work of one author, who lived after the time of the Judges. A sensible proof of this opinion is, that in the second chapter, the tenth and following verses, he makes a short abridgment of the whole book, and gives a general idea of it.

There is something to be said for the opinion which attributes it to Samuel. 1. The author lived at a time when the Jebusites were masters of Jerusalem; consequently before David, Judg. i. 21. 2. It appears that the Hebrew Commonwealth was then governed by kings, since the author observes, in several places, that at such a time—there was no king in Israel.

Notwithstanding, there are some considerable difficulties against this opinion, as Judges, chap. xviii. 30, 31. *And the children of Dan made Jonathan and his sons priests in the tribe of Dan, until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.* The tabernacle or house of God was not at Shiloh till about the time of Samuel's first appearance as a prophet; for then it was brought from Shiloh and carried to the camp, where it was taken by the Philistines; and after this time it was sent back to Kirjath-jearim, 1 Sam. iv. 4, 5, &c. vi. 21. As to the captivity of the tribe of Dan, it can scarce, one would think, be understood of any other than that which happened under Tiglath-pileser many hundred years after Samuel; and consequently that prophet could not write this book; unless it be acknowledged that this passage was since added; which is no way incredible. *Vide* EZRA.

Ordinary JUDGES for civil and religious affairs. In Deut. xvi. 18, and xvii. 8, 9. See likewise Ezek. xliv. 24. and Joseph. Antiq. lib. x. cap. ult. Moses ordained, that judges and magistrates should be appointed in every city, to terminate differences among the people, and that affairs of greater consequence should be removed to the place which the Lord should choose, in order to lay the difficulty before the priest of Aaron's family, and before the judge (or prince of the people) at that time established by the Lord; and he requires all to acquiesce in their judgment on pain of death. When Jehoshaphat, king of Judah, resolved on reforming his dominions, 2 Chron. xix. 5, 8, &c. he settled judges in all the cities, to whom he recommended vigilance and justice, as exercising the authority of God himself. He likewise set up two courts at Jerusalem, one consisting of priests and Levites, the other of the heads of the families of Israel. The

first had cognisance of the affairs which related to the law and religion; the second *of the king's matters*, i. e. of civil affairs, and private interests. Such was the polity of the Hebrews before the captivity, as far as we can judge from the sacred books.

But the Jewish doctors give us a very different idea of these judges. They maintain, that there was an assembly at Jerusalem, consisting of seventy-two judges. This assembly they call the Sanhedrim, which is a word formed with some variation from the Greek *Synedrion*. They believe that this council has always subsisted in their nation, ever since the establishment of it by Moses, when he appointed seventy-two elders, to whom God communicated his spirit, in order to assist him in the government of the people. Numb. xi. 16, 17. But we are of opinion, that this settlement continued no longer than the time of Joshua's dividing the land, and that it was not restored till after the Maccabees. It was in being in our Saviour's time, and lasted, probably, till the destruction of the temple, but not always with equal authority; for after the banishment of Archelaus, the Romans, having reduced Judea into a province, assumed the right of life and death to themselves. See SANHEDRIM.

As for the inferior courts, we have the following account of what they were in our Saviour's time, from the Rabbins and interpreters. 1. There were three judges in every city, who had cognisance of lesser faults, such as theft, and the like. 2. There was another court of twenty-three judges, who decided matters of importance, and of a more criminal nature, and their sentences were such as generally affected the lives of persons, no causes being brought before them but such as deserved death. 3. The great Sanhedrim was at Jerusalem, and had the cognisance of the most important affairs of the state and religion. Our Saviour is thought to have alluded to these two last courts, Matth. v. 21, 22. *Who-soever shall be angry with his brother without a cause shall be in danger of the judgment*, i. e. of the twenty-three judges. *And whosoever shall say to his brother, Raca, shall be in danger of the council*, i. e. of the great Sanhedrim. The common place where the judges assembled was the city gate. See GATE. The Sanhedrim met in one of the chambers of the temple.

I shall here add some remarks taken from the Mishna, and the commentators on it, relating to the different judges which were in Palestine, and their jurisdiction. The Rabbins agree, that in every city, containing at least an hundred persons, there was to be a court, consisting of three

judges, before whom causes of lesser consequence were pleaded, concerning *loss, gain, and restitution*. These three judges had a right only to condemn criminals to be whipped. This tribunal was consulted about the intercalation of months. The three judges might confer imposition of hands, and receive doctors: they might install judges, with these words: "Thou Rabbi, such an one, hast been honoured with the power of judging and instituting penalties." But for the enjoyment of this privilege, it was necessary that at least one of the three judges had received ordination, that he might have power to give it unto others. The parties who pleaded named their judges: one of the parties chose his judge; the other named a second, and these two judges took a third, with whom they decided the cause.

Josephus gives a different idea of the polity of the Jews; he says that Moses ordained that seven judges of known virtue should be established in every city, or a body of senators composed of seven judges, and to these seven judges two ministers were added out of the tribe of Levi; so that, according to this author, there were in every city seven lay judges, and two ministers added, of the Levites. Now Josephus certainly is more to be credited in matters of this nature than the Rabbins, because he is much more ancient, and was better acquainted with things than the Jewish doctors. Josephus saw the commonwealth of the Hebrews in being, and flourishing; whereas the Rabbins are long after the destruction of the temple, and the dispersion of their nation.

The second tribunal was composed of twenty-three judges, who gave sentence in capital causes, and condemned men to death, also beasts that had wounded any man. I do not find this number of judges either in Moses or in the sacred authors. Josephus speaks nothing of them: he says only, that if the seven judges above mentioned found themselves not sufficient to decide any cause brought before them, they referred it to the high-priest in the holy city.

It may not be improper to represent the manner wherein the judges of this court were seated, because having some relation to that of the great Sanhedrim, this may be of use, to give a more exact idea of it, and explain the opinion of the Jewish doctors.

The twenty-three judges made a semi-circle, the president was seated in the midst, whom they called the prince of the senate; his merit and wisdom raised him to this dignity. The father of the senate was seated at his right hand, and

held the second rank ; but this charge has been imagined by the Talmudist doctors. Every one of the twenty-three judges took his place at right and left according to his rank : some say there were three secretaries, one for collecting the votes of those who *absolved* : the second, to gather the votes of those who *condemned* ; and the third received both the one and the other. The three orders of disciples were placed on forms at the bottom of the hall, every one according to his age and capacity. They brought thither the ablest men from all parts of Judea, removing them from other courts to this of Jerusalem, composed of twenty-three judges ; they were placed at first in the lowest class, and the scholars rose afterward by degrees to the quality of judges. By this description it appears, that the Rabbins designed to give a high idea of their magistracy and magistrates. Notwithstanding, people seem not inclinable to prefer their authority to that Josephus, who quite oversets all these ideas.

JUDITH, יְהוּדִית, *who praises God* : or *Judea*.

JUDITH, of the tribe of Reuben, daughter of Merari, and widow of Manassch, celebrated for the deliverance of Bethulia, besieged by Holofernes. See **HOLOFERNES** and **BETHULIA**. Judith after she became a widow, made a private chamber for herself on the top of her house, where she remained shut up with the young woman who attended her. She was of uncommon beauty, and great riches ; and was much esteemed.

Being informed that Ozias, who was the chief of Bethulia, had promised to deliver it up within five days to Holofernes, she sent for Chabris and Carmis, elders of the people, and said to them, Who are you that have tempted God this day ? adding, I am resolved to depart this night out of the city with my maid-servant ; you shall stand at the city gate, and let me go, without inquiring my design, and some days hence I will return.

Judith after this prayed, dressed herself in her best attire, and, pretending to have fled from the city, went over to the camp of Holofernes. When that general saw her, he was captivated ; and his officers said, certainly the Hebrews are not so contemptible a people, since they have such beautiful women. Judith fell prostrate at the feet of Holofernes, who, ordering her to be raised, said, " Be of good courage, and fear not, for I never did any prejudice to any one who was willing to submit to king Nebuchadonosar." Judith continued with Holofernes, but had the liberty of going out of the camp every night. On the fourth day, Holofernes sent Bagoas his eunuch to invite her to pass the night with him.

Judith went decked with all her ornaments. She ate and drank, not from Holofernes' table, but what her maid had prepared for her ; and Holofernes was so transported with joy at the sight of her, that he drank more wine than he had ever done at any entertainment in his life. Evening being come, his servants retired, and Bagoas shut the chamber doors and departed. Judith was left there with her maid, and Holofernes through excess of wine slept very soundly. Judith, therefore, appointed her maid to stand without and watch, then having put up her prayer to God, she took down Holofernes' sabre, which hung on a pillar at his bed's head, and having drawn it out of the scabbard, she seized him by the hair of his head, and said, Strengthen me this day, O Lord. Then she struck him twice upon the neck, cut off his head, wrapped him up in the curtains of the bed, gave Holofernes' head to her maid, and directed her to put it in her bag. After which they both went out of the camp according to their custom.

Judith and her maid returned to Bethulia, and displaying the head of Holofernes over the walls of the city struck his army with dismay. Their consequent defeat was extraordinary, and the whole country was enriched with their spoils. The high-priest Jehoiakim came from Jerusalem to Bethulia, to compliment Judith. Every thing which they thought belonged to Holofernes they gathered together, his clothes, gold, silver, and precious stones, and gave them to Judith, who sung an hymn to the honour of God, and taking the arms of Holofernes, and the curtain of his bed, consecrated all of them to the Lord. After having lived an hundred and five years at Bethulia, and made her maid free, she died, and was buried with her husband at Bethulia ; and all the people lamented her seven days. The day on which this victory was obtained, was placed by the Hebrews among their festivals. Nevertheless, several learned men are of opinion, that there is no other festival to be met with in commemoration of Judith's victory, besides that which is celebrated for the dedication or renovation of the temple by Judas Maccabeus, on the 25th of Casleu. Leo of Modena, and the Jewish calendar published by Sigonius, place it on this day.

The greatest difficulty relating to the book of Judith is the time of her history. The Greek and Syriac seem to prove, that it was after the captivity of Babylon. The Vulgate may be explained as referring to a time preceding that captivity. Great difficulties embarrass us in what manner soever we understand it, and in what time soever we place it.

To remove all difficulties, and answer perfectly all objections which may be formed against this story, seems impossible. Neither sacred nor profane history, in the time of Manasseh, or in that of Zedekiah, either before or after the captivity, say any thing of a king of Nineveh named Nabuchadonosar, who in the twelfth and seventeenth year of his reign conquered a king of the Medes called Arphaxad. It would be very hard to find at this particular time an high-priest of the Jews, whose name was Joachim or Eliakim. Lastly, we should constantly meet with almost invincible difficulties, whenever we would reconcile the Greek text and the Syriac with the Latin of St. Jerom, and would scan every thing relating to the geography and other circumstances of this recital. Nor would there be, perhaps, fewer perplexities, were we to adhere to the Vulgate only, and to reject the Greek, Syriac, and old Italic versions.

If the names and persons were granted, there is another thing of more consequence, and that is, to know which text to adopt, whether the Greek or the Latin; as to the Syriac, no one doubts but it was taken from the Greek, and I confess sincerely, that were I to read the Greek only, I should believe that the story of Judith was translated and written after the captivity; but if we follow the Latin, it may be placed before the captivity. The Greek text is very ancient, some suppose it to be of Theodotion, who lived under Commodus, A.D. 180: but it is of greater antiquity; being cited by Clemens Romanus, in his epistle to the Corinthians, written above an hundred and twenty years before Theodotion. The Syriac is likewise very ancient, and is translated from some Greek text more correct than that we have at present, but the same as to substance.

The Latin Italic version, or the old Vulgate, is made likewise from the Greek; but is very defective. St. Jerom's Vulgate was translated from a Chaldee text, which St. Jerom took to be the genuine original of Judith, but he leaves us in much perplexity, when he says in his preface, that he rendered the sense without adhering to the letter, and that he suppressed the faulty variations which were found in different copies. *Magis sensum è sensu, quam ex verbo verbum transferens, multorum codicum varietatem rutilosissimam amputavi, sola a. quæ intelligentiâ integrâ in verbis Chaldaeis invenire potui, Latinis expressi.* He had therefore the old Latin version before him; from this he pared off what was superfluous, and left all that he found agreeing with the Chaldee; in all probability he added likewise what was wanting; so that his version is rather a reform of the old translation, than a translation altogether new; and in real-

ity we still observe some words in it, which are taken from the old Italic.

They who maintain, that the history of Judith contains what passed before the captivity, and in Manasseh's time, believe it sufficient to demonstrate, that there is nothing in the history repugnant to this assertion. Now supposing the Nabuchadonosar in Judith to be the Saosduchinus of Ptolemy, that Arphaxad is the Phraartes, of Herodotus; that these two princes made war with one another in the twelfth year of Saosduchinus; that Arphaxad being overcome, Saosduchinus sent Holofernes at the head of his armies, to reduce by force those who refused to acknowledge him for sovereign: that at this time Manasseh, who had been lately delivered from captivity, in Babylon, now dwelt at Jerusalem, concerning himself little with the government, and not daring to declare openly against the Chaldeans, and leaving the care of public affairs mostly to Joachim or Eliakim the high-priest:—

Now supposing all this, I say, there is nothing in it contradictory to the laws of history, or chronology. The war between Nabuchadonosar and Arphaxad, we place A.M. 3347, the expedition and death of Holofernes, in 3348. Manasseh was carried to Babylon in 3329. He returned some years after, and died in 3361.

There are some expressions a little perplexing, taken from the Greek text of Judith, which however are very capable of being set right; for example: Achior says, *that the temple of the Lord was cast to the ground: that after the return of the Jews from their dispersion, they took possession again of Jerusalem, where their sanctuary is; and again, that they were newly returned from the captivity, and all the people of Judah were lately gathered together.* To all this, I say, there may be a reply made, by distinguishing particular captivities and dispersions in Israel from other general dispersions. Under Manasseh the temple was profaned, and part of the people was carried away into captivity; that prince and his people both returned from this short dispersion, and the temple was purified; which happened but a little before. Here therefore you have what is alleged for the support of that system which we have followed in our comment.

The opinion which places the history of Judith after the captivity of Babylon, is founded principally on the authority of the Greek version. This translation is certainly very ancient, the Italic version, which was the only one in use among the Latins before St. Jerom and the Syriac, were both made from it. It may pass for an original, there being nothing more ancient and authentic; for it is dubious whether

St. Jerom's Chaldee were the original text of this work.

If any one would maintain that Chaldee text to be the original, it will follow, that this work was written after the captivity. Besides, there was no king at that time in the country; there is no mention of a king in this history; there is no application made to any but the high-priest, in an affair wherein the king directly was concerned, and to say that Manasseh, out of fear or policy, dissembled, and left the management of affairs to the high-priest, is to advance a thing almost incredible; besides, it were to attempt imposing on the king of Chaldee with child's play, as if that prince could be ignorant, that there was a king in Judah, who was subject to him, &c.

Moreover, where is an high-priest in Manasseh's time, named Eliakim? Neither the chronicles in Josephus or in Scripture, furnish us with any of that name about this time. We find Hilkiah under Hezekiah, and another under Josiah. It is true Hilkiah comes pretty near Eliakim, and the Hebrews took great liberties in changing names, particularly when there was little or no difference as to their meaning; and there is scarce any between Hilkiah and Eliakim. I am very willing not to insist much on this argument, and to confess that the same Hilkiah or Eliakim might live under Manasseh and Josiah.

But what seems demonstrative for the opinion which places this history after the return from the Babylonian captivity, is the import of the Greek, chap. iv. ver. 2. *that the Israelites were newly returned from the captivity, and all the people of Judea, were lately gathered together, and the vessels and the altar, and the house, were sanctified after the profanation.* Achior, general of the Ammonites, says the same thing to Holofernes: *They were destroyed in many battles very sore, and were led captives into a land that was not theirs; but now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is.* And observe, that this last passage is taken from the Vulgate; but the Greek adds, *And the temple of their God was overthrown, (literally) reduced to the pavement, or trampled under foot, and their cities were taken by the enemies.—and they dwell again in the mountains which were not inhabited.* It is in vain to endeavour to correct the sense of these passages, the bare reading of them naturally leads us to say, that this history was translated after the return from the captivity; and thus almost all the ancients, and many of the moderns, have believed.

Besides, some assert, that Phraartes, whom they

suppose to be the Arphaxad in Judith, long survived Saosduchinus, whom they think to be Nabuchadonosar, who, in Judith's account, shot his adversary Arphaxad, and killed him. Saosduchinus died, according to Petavius, in the year of the Julian period 4067, and Phraartes, not till the year 4074. If this be true, we must of necessity place this history after the return from Babylon.

Lastly, it is said, to support this opinion, that the text of the Vulgate, as well as the Greek text, implies, that *Judith lived an hundred and five years, and that during her life time, and many years after her death, no enemy disturbed Israel.* Let them suppose, if they please, that Judith was fifty years of age when she appeared before Holofernes, with a design of rendering him enamoured with her beauty, nay, that she was fifty-five, how can any one maintain, that for the last fifty years of her life, and *for many years after*, the Jews were not molested? since we know, that from A.M. 3347, in which this war with Holofernes is dated, to sixty years beyond that time, there was nothing but a chain of evils in Judea, and a succession of almost continual misfortunes.

It must be acknowledged, therefore, say they, that this history was not transacted till after the captivity of Babylon. David Ganz, a Jewish historian, tells us, that a certain poet, who wrote the history of the dedication of the temple, refers this event to the time of the Asmoneans; another refers it to the time of Cambyses, son of Cyrus. Eusebius places it in the reign of Cambyses, Syncellus in that of Xerxes, Sulpitius Severus in that of Oehus: others under Antiochus Epiphanes, and in the time of the Maccabees.

And this last opinion doubtless is the most easy to maintain, if they will acknowledge, that a feast was instituted in memory of this event, as we read in the Vulgate, but not in the Greek, nor in the Syriac, nor in the old Italic, which imply nothing like it. The generality of commentators believe, that this festival of Judith, is the same with that of the renovation of the sacred fire, and the rededication of the temple by Judas Maccabeus. Leo of Modena is of this opinion, as well as Salianus, Bellarmin, Torneille, Cornelius a Lapide, Grotius, &c.

Whether the book of Judith be authentic and canonical, has been very much disputed. There are an hundred difficulties concerning the persons, and circumstances of this history. The Jews read it in St. Jerom's time, St. Clement hath cited it in Ep. 1. ad Corinth, p. 177. as well as the apostolical constitutions written in the same St. Clement's name, Constit. Apost.

lib. viii. cap. 2. can. 85; Clemens Alexandrinus, Strom. lib. iv. Origen. homil. 19. on Jeremiah; and tom. 3. on St. John; Tertullian lib. de monogamia, cap. 17; St. Ambrose, lib. iii. de Officiis, & lib. de viduis. St. Jerom quotes it in his epistle to Furia; and in his preface to the book of Judith, he says, that the council of Nice received this among the canonical books; not that any canon was made on purpose to approve it; for we know of none wherein it is mentioned; and St. Jerom himself does not produce any; but he knew, perhaps, that the fathers of that council had approved it, since after that council the fathers acknowledged it, and have cited it. St. Athanasius, or the author of the synopsis, which is ascribed to him, gives a summary account of it, as of the other sacred books. St. Austin and the whole African church received it. Pope Innocent I. in his epistle to Exuperus, and pope Gelasius in the council of Rome, acknowledged it. It is quoted in Fulgentius, and by two ancient authors, whose sermons are printed in the appendix to the fifth volume of St. Austin. I say nothing of the more modern ecclesiastical writers, who are very numerous and very favourable to Judith. The council of Trent hath confirmed the book of Judith.

[Grotius, and many other learned protestants, are of opinion, that this book is rather a parabolical than a real history. See Grotius in Præfatione ad Annotationes in Librum Judith, and Dr. Prideaux's Connection, &c. In the judgment of this last mentioned author, this book seems to carry with it the air of a true history in most particulars, except that of the long continued peace, which is said to be procured by Judith. For, according to the account given of it in this book, it must have lasted eighty years, which is what the Jews never enjoyed, from the time they were a nation, and what scarce any other people ever did enjoy; which therefore he allows to be a fiction, though otherwise he inclines to think the book contains true history.]

The author of the book of Judith is unknown. St. Jerom seems to think, that Judith wrote it herself; others, that the high-priest Joakim, or Eliakim, mentioned in this book, was the author of it, which is all mere conjecture.

They who believe that the history of Judith happened in the time of Cambyzes, and after the captivity of Babylon, suppose that Joshua, son of Josedek, then high-priest, wrote it. The author, whoever he was, does not appear to have been contemporary, with the transactions which he relates. He says, that Achior's family was still in his time subsisting in Israel, Judith xiv. 6. and that the festival instituted in memory

of Judith's victory, was still celebrated, Judith xvi. 31.

The Jews in Origen's time, had the history of Judith in Hebrew, *i. e.* they might have it probably in Chaldee, which is often confounded with Hebrew. St. Jerom says, that in his time they read it in Chaldee, as among the Hagiographa. Sebastian Munster thinks, that the Jews of Constantinople, have it at present in that language. But hitherto we have seen no part of Judith printed in it. The Syriac version which we have, is from the Greek, but from some copy more correct than what we have at present. St. Jerom made his Latin version from the Chaldee, and this translation is so different from the Greek, that no one can think they both came from the same original. St. Jerom complains very much, of the variety observable among the Latin copies in his time, and we may be easily convinced, that his complaints were just, by comparing the several fragments of those translations, which have been handed down to us, and the citations from them in the fathers.

JULIA, Ἰουλία, *downy*; from the Greek, ἰσλός, *down*, *soft and tender hair*. Vide JUNIA.

JULIAS, otherwise Livia; for Josephus generally calls Livia, the wife of Augustus, Julia. There were two cities of this name in Judea; one built by Herod Antipas at the mouth of the river Jordan, on the lake of Tiberias; which in the gospels is called Bethsaida. See BETHSAIDA.

JULIUS, Ἰούλιος; from the same as Julia.

JULIUS CÆSAR. The name of Cæsar became appropriate to the Roman emperors after Julius Cæsar, who changed the Roman commonwealth from an aristocracy to a monarchy. Scripture speaks frequently of the Cæsars, *i. e.* the emperors, but rarely mentions their proper name: *Is it lawful to pay tribute to Cæsar?* Matth. xxii. 17. *i. e.* to Tiberius the emperor, who then reigned; and St. Paul, Acts xxv. 11, 12. *I appeal unto Cæsar.*—*Hast thou appealed unto Cæsar?* unto Cæsar thou shalt go—*i. e.* to Nero. And elsewhere, Philipp. iv. 22. *they of Cæsar's*, *i. e.* of Nero's household salute you. St. Luke names Cæsar Augustus, Luke ii. 1. Tiberius Cæsar, chap. iii. 1. and Claudius Cæsar, Acts xi. 28.

Julius Cæsar, or Caius Julius Cæsar, the first Roman emperor, had some share in Jewish affairs. He was son of Lucius Cæsar and Aurelia, the daughter of Cotta, and was born in the year of Rome 654, 98 years before Jesus Christ. At the age of sixteen he lost his father, and the year after was appointed high-priest of Jupiter. The dictator Sylla resolved to destroy him, and Cæsar was forced to hide himself, and to gain

by money those who were ordered to seize him. Sylla at last forgave him, being overpowered by the entreaties of his friends: but foretold, that this young man would one day ruin the state.

After having passed through the offices of tribune, quaestor, ædile, high-priest, and prætor or governor of Spain, he obtained the consulship in the year of Rome 695, and chose the government of Gaul, which he reduced into the form of a province, after nine or ten years of government. His daughter Julia dying, the good understanding between him and his son-in-law Pompey, husband to Julia, was destroyed, because Cæsar was unable to endure a master, and Pompey a rival. Pompey, at Rome, opposed all the demands made by Cæsar in his absence; and Cæsar entered Italy with his victorious army, and so terrified his enemies that they fled.

He set at liberty Aristobulus king of Judea, and sent him with two legions, to support his interests in Syria, Phœnicia, and Arabia. But Pompey's party found means to poison him by the way. Alexander son of Aristobulus had already levied troops in Syria, to join his father, but Pompey sent orders to Scipio in Syria, to have him killed, which was done. Cæsar went into Spain, where he defeated Pompey's army. He afterward returned to Rome: then passed into Macedonia, where he beat Pompey at Pharsalia.

Cæsar pursued Pompey to Alexandria, where being informed that he had been killed, he turned his arms against Ptolemy king of Egypt. Cæsar was shut up in Alexandria, with some troops, where he was very much embarrassed, and pressed by the Egyptian army. He sent Mithridates into Syria and Cilicia, to procure succours. Antipater, father to Herod the Great, who governed the high-priest Hircanus prince of the Jews, engaged assistance for Cæsar. He himself marched into Egypt with 3000 men, and joined Mithridates. They both together attacked Pelusium, which they carried; then they advanced toward Alexandria, and Antipater by his own credit, and by letters which he carried from Hircanus, obliged the Jews in the canton of Onion, to open the passages and to declare for Cæsar. Those of Memphis did the same. Ptolemy sent a flying camp against Mithridates and Antipater, to dispute the passage of the Nile, but the king's troops were beaten. Ptolemy followed in person with his whole army: Cæsar did the same. They soon came to a battle, wherein Cæsar obtained a complete victory, which made him master of all Egypt.

He always preserved a very grateful remembrance of the important service which Antipater had done him; he confirmed all the privileges of the Jews in Egypt, and caused a pillar to be erected, on which he ordered all these privileges to be engraved, with the decree which confirmed them: as he passed through Palestine, Antigonos, son of Aristobulus, threw himself at his feet, representing to him in a very affecting manner the death of his father and brother, the first of whom was poisoned, the second beheaded at Antioch, for supporting his interests; and desired to be restored to his father's principality. He likewise complained of the wrong done him by Antipater and Hircanus; but Antipater, who was still in Cæsar's retinue, justified his conduct, and that of Hircanus.

Some years afterward, in his fifth and last consulship, Cæsar at the request of Hircanus, permitted him to rebuild the walls of Jerusalem, which Pompey had demolished. There was a decree made at Rome to this purpose, which was no sooner brought to Jerusalem, but Antipater began the work, and the city was very speedily fortified. Cæsar was killed shortly after, March 15. A.M. 3960; ante A.D. 44.

JULIUS, a centurion of the cohort called Augusta, to whom Festus, governor of Judea, committed St. Paul, to convey him to Rome. Julius had great regard for St. Paul, Acts xxvii. 1, 2, 3, &c.

JUNIA, יוניא, from the goddess Juno, or from *juventus*, youth.

JUNIA, or as some copies read Julia, is joined with Andronicus, Rom. xvi. 7. *Salute Andronicus and Junia my kinsmen and fellow-prisoners, who are of note among the apostles.* These words, *who are of note among the apostles*, persuade many that the right name is Junias, i. e. of a man as well as Andronicus. [So Eng. Trans.] But St. Chrysostom, Theophylact, and several others take Andronicus for a man, and Junia for a woman, perhaps his wife. The Greeks and Latins keep their festival May 17. as husband and wife.

JUNIPER-TREE, ירעם *Rethem*. This is a common tree. It is mentioned in the Latin, in two places. Elisha flying from Jezebel, toward Beersheba; being overwhelmed by fatigue, laid down under a juniper-tree, 1 Kings, xix. 4, 5. The Hebrew *rethem*, which St. Jerom, after Aquila, translates a *juniper-tree*, is rendered by the Syriac, a *turpentine-tree*, by the Chaldee, *broom*. The LXX keep the Hebrew word *rethem*; Symmachus explains it only by a *covert* or *shelter*. In the Vulgate of Job, a juniper-tree is mentioned; *the root of the juniper-tree was their*

meat. But as the root of the juniper-tree is by no means fit to eat, no more than that of the turpentine-tree, or that of broom, this translation is very questionable. Perhaps the Hebrew, *relem*, may signify any wild shrub, or plant.

The Greek *Radhamnos*, which comes from the Hebrew *ratom*, signifies in general a young plant, a sucker, a shoot, &c.

IVORY, Heb. *שן* *Schen*, a tooth; ivory being an elephant's tusk. Ezekiel, xxvii. 15. calls it *horn of teeth*, because it is rather a horn than a tooth, being a natural weapon for defence, and, like horn, easily worked. In 1 Kings, x. 22. it is said, elephant's teeth were brought to Solomon from Ophir: in Heb. *Schen-habbim*. Bochart is of opinion, that *Schen-habbim* is put for *Schen-kahabim*, affirming that *kahabim* signifies elephants; whereof he produces no proof. In our opinion, these words should be read separately *Schen habenim* "teeth and Ebony," as *habenim* signifies, Ezek. xxvii. 15. There was an ascent of six steps to Solomon's ivory throne, and at each of these steps a lion. The *ivory palaces*, Psalm xlv. are boxes made of ivory in the form of houses. The *houses of ivory* built in Samaria, Amos iii. 15. and 1 Kings, xxii. 39. are palaces replete with ornaments in ivory.

Amos, vi. 4. speaks of ivory beds. St. John discoursing of the fall of Rome, Rev. xviii. 12. under the name of Babylon, says, vessels of gold, silver, and ivory, formerly seen there, shall be seen no more. Ezekiel, xxvii. 6. says, the Tyrians carried their magnificence to such an height, as to make the seats on which their rowers sat of Indian ivory. *Transtra tua fecerunt tibi ex ebore Indico*. This seems to be a very ill judged piece of costliness; and the Hebrew is differently translated; by some, *They have made thy hatches of ivory well trodden* (literally of ivory the daughter of steps) and brought from the isles of Chittim. But what can be the meaning of ivory trodden under feet? It is a custom with elephants to hide their teeth under ground, when either by chance or old age they drop them. *Dentes deciduos casu aliquo vel senectâ defodiunt*, Plin. lib. viii. Others translate this passage, *They have made thy branches of ivory wrought in Assyria, and brought from the isles of Chittim, or Macedonia*. But Macedonia we know is not a country where elephant's teeth are to be found. There are others who translate it, *They have made thy seats of ivory set in box, brought from the isles of Macedonia*. The Hebrews called peninsulas and maritime countries, islands, as well as the places which properly go by this name; and Macedonia

produced box which was much valued. That ivory was sometimes set in box may be seen from Virgil.

Quale per artem
Inclusum buxo, aut oriciâ therebintho
Luacet ebur.

ÆNEID X.

[See a very different rendering of this passage in FRAGMENT, No. 214.]

JUPITER, Ζεύς, as if it were *juvans pater, the father that helpeth*, Acts xiv. 12.

JUSHABHESED, יושב־חסד, *the return, the dwelling, or the seat of mercy*; from *שב* *jashab*, or from *שוב* *shub*, *conversion, return, seat, &c.* and from *חסד* *chesed*, *goodness, mercy*.

JUSTICE, is generally put for goodness, equity, that virtue which renders to every man his due; often, for virtue and piety in general; lastly, for the conjunction of all those virtues which make an honest man. See Ezek. xviii. 5—9. *Vide JUDGMENT*.

2. *Justice* is placed in opposition to *mercy*; as a virtue which severely avenges the dishonour offered to God by sin.
3. For the clemency, mercy, and indulgence which God shews to sinners. It is frequently taken in this sense in Isaiah. It is used sometimes when we are speaking of a good natured, mild, indulgent man. Thus St. Matthew tells us, i. 19. that Joseph being a just man, was not willing to defame Mary. But *vide ANNUNCIATION*.
4. For alms. *Redeem thy sins by justice*, says Daniel to Nebuchadnezzar, Dan. iv. 27. See Prov. xxi. 26; xi. 18. [rather *RESTITUTION*.]
5. For the justice of God, and his vengeance against our enemies. *Judgment is far from us, neither doth justice overtake us*, Isaiah lix. 9. We expected that God would deliver us from oppression, and avenge us on our enemies; but we see no change in our condition.
6. *To do judgment and justice* is a common expression, describing the duties of man toward God and his neighbour; particularly the being just and equitable to all the world.
7. *To justify any one*, often signifies to declare him to be just, to absolve him. God condemns the judge who justifies the wicked, Prov. xvii. 15. *To justify* signifies likewise to instruct, to shew the ways of justice, Isa. v. 23; liii. 11.
8. *To justify*, is to demonstrate another to be less culpable than ourselves. Jerusalem by its errors justified Sodom and Samaria; it evidenced, that people may exceed those cities in dissoluteness, Ezek. xvi. 51, 52. or, in justifying its own crime, it justified the errors of others less favoured than itself.

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- I. JUSTUS**, Joseph, surnamed Barsabas, had likewise the surname of Justus. See **JOSEPH** and **BAR SABAS**. He was proposed with St. Matthias, to be chosen in the room of the traitor Judas.
- II. JUSTUS**, a Jew, otherwise called Jesus, and surnamed Justus: he was at Rome with St. Paul, A.D. 62. when he wrote to the Colossians. The apostle says, that Jesus, called Justus, and Marcus, were his only *fellow-workers unto the kingdom of God*, Col. iv. 11.
- JUTTAH**, יוטה, יוטה, *to turn away, to be weak*; from מוט *mul*: or rather, *inclining*; from נטה *natah*, *to spread, to incline*.
- JUTTAH**, a city of Judah, Josh. xv. 55. Bonfrenus is of opinion, that it is the Ashan of Josh. xix. 7; 1 Chron. vi. 59. But more probably it is the Ithnam of Joshua, xv. 23. Eusebius places Ithnam eight miles from Hebron, east.
- IVY-FREE**, Hedera; an ever-green shrub, which clings to walls and trees for support. The ivy was consecrated to Bacchus, and the figure of an ivy leaf was impressed with a hot iron on

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- those who were devoted to that God. We have observed in the article **Jonah**, that what the old Greek interpreters translated *gourd, cucurbita*, St. Jerom translated *hedera*. We cannot tell how the Hebrews called ivy; for it is certain, that the Kikajon, of Jonah, does not signify this shrub.
- IZEHAR**, or Izhar, son of Kohath, and father to Korah, head of a family, Numb. iii. 19—27; Exod. vi. 18—22; 1 Chron. vi. 18.
- IZHAR**, יצהר, *oil*: from יצהר *itsar*: otherwise, *light*; from צהר *tzahar*.
- IZHAR**, יעזר, יעזר, *he that assists*; from עזר *hazar*.
- IZHAR**, a city of the Amorites.
- IZHARI**, יצרי, יצרי, *my light, my oil*.
- IZLALAH**, יזליאה, יזליאה, *sprinkling, or painful distillation*; from נזה *nazah*, *to distil*, and לאה *laah*, *difficult, laborious*.
- IZRAHAIAH**, יזרחיה, יזרחיה, *the rising of the Lord, or the brightness of the Lord*; from ירח *zarach*, *to arise*, and יה *jah*, *the Lord*.
- IZRI**, יצרי, יצרי, *my affliction, formation, he that is in a strait*; from יצר *jatzar*, or צר *tzur*.

ERRATA TO VOLUME I.

[The reader is reminded that the errors in the following Errata are those of the English Copy. Ed.]

| Article. | Col. | Line. | Article. | Col. | Line. |
|-------------------------|------|--|--------------------|------|------------------------------------|
| <i>Abarim</i> | 11 | for xxxii. 19, read xxxii. 49. | <i>Ahoban</i> | 2 | for xi. 29, read ii. 29. |
| <i>Abaroon</i> | 6 | for vi. 43, read vi. 46. | <i>Air</i> | 6 | for 1 Kings, read 2 Kings. |
| <i>Abba</i> | 2 | 15 for ch. v, read viii. 4. | <i>Akan</i> | 1 | for py read py. |
| <i>Abel-Mehooleh</i> | 2 | for vii. 13, read vii. 22. | <i>Alcimus</i> | 2 | 23 for xxv. 26, &c. read vii. 25. |
| <i>Abel-Mitzraim</i> | 2 | for l. 2, read l. 11. | | | 26, &c. |
| <i>Abhor</i> | 3 | for xxxix. 28, read xxxix. 38. | <i>Alexandria</i> | 4 | 6 for vii. 9, read vi. 9. |
| <i>Abiathar</i> | 2 | 15 for xi. 26, read ii. 26. | <i>Almond-tree</i> | 19 | for xiii. 5, read xii. 5. |
| <i>Abimelech I.</i> | 21 | for Gen. xxv. 17, read xx. 17. | <i>Almugim</i> | 1 | for xi. 7, read ix. 10, 11. |
| <i>Abimelech III.</i> | 4 | for ix. 9, read ix. 6. | <i>Ambushes</i> | 2 | 2 for Sam. read 1 Sam. |
| <i>Abishag</i> | 14 | for xi. 17, read ii. 17. | <i>Ammiel</i> | 15 | for 2 Sam. read 1 Chron. |
| <i>Abishua</i> | 6 | for Judg. v. read Judg. iii. | <i>Amnon</i> | 16 | for 1 Chron. xiii. 9, read 2 Sam. |
| <i>Abram</i> | 5 | 10 for xii. 2, read xii. 1. | | | xiii. 6. |
| | 12 | 19 for v. 23, read v. 22. | <i>Amorites</i> | 2 | 6 for xiii. 30, read xiii. 29. |
| <i>Absalom</i> | 2 | 53 for 2 Sam. xvi. read 2 Sam. | <i>Anah</i> | 2 | 21 for xix. 12, read xix. 13. |
| | | xv. | <i>Ananias</i> | 2 | 21 for 23, 24, read 25, 26. |
| <i>Abstinence</i> | 2 | 11 for 1 Thess. 21, read 1 Thess. | <i>Anarchy</i> | 5 | for 1 Sam. read Judges. |
| | | v. 22 | | 5 | for xix. 31, read xix. 1. |
| <i>Abys</i> | 20 | for ix. 12, read ix. 11. | | 5 | for xxi. 24, read xxi. 25. |
| | 22 | for xxxiii. 2, read xxiv. 2. | <i>Anathema</i> | 14 | for xxii. 19, read xxii. 20. |
| | 22 | for xxxv. 6, read xxxii. 6. | | 3 | 8 for v. read xvi. 22. |
| <i>Addan</i> | 3 | for xi. 59, read vii. 61. | | 3 | 45 for xvii. 27, read xvii. 17. |
| <i>Ader</i> | 5 | for xi. 8, 9, read ii. 8, 9. | <i>Andrew</i> | 18 | for i. 39, read i. 29. |
| <i>Adnah</i> | 7 | for xvii. 15, read xvii. 14. | | 31 | dele John vi. 9. |
| <i>Adoni-Bezek</i> | 7 | for i. 4; vi. 7, read i. 4, 6, 7. | <i>Anem</i> | 1 | for Anem, read Aner. |
| <i>Ador</i> | 5 | for 2 Macc. xiii. 20, read 1 | <i>Angel</i> | 23 | for xi. 14, read xi. 2, 7. |
| | | Macc. xiii. 20. | | 3 | 29 for xxxiii. 8, read xxxiv. 7. |
| <i>Adora or Adoraim</i> | 5 | for ii. 9, read xi. 9. | | 5 | 15 for lxvii. 17, read lxviii. 17. |
| <i>Adoram</i> | 2 | 20 for iv. 5, read iv. 6. | | 6 | 35 for ii. 2, read iii. 2. |
| <i>Adrammytium</i> | 1 | for xxvii. 12, read xxvii. 2. | | 8 | 48 after 2 Sam. add xxiv. 16. |
| <i>Affinity</i> | 2 | 5 for No. 157, read No. 153. | | 10 | 6 for xxxiii. 22, read xxxiii. 23. |
| <i>Ages of the</i> | | for Gen. ii. read Gen. xi. through | | 10 | 31 for xii. 16, read xii. 26. |
| <i>World</i> | 4 | 25 this column. | | 14 | 2 after Matth. xxv. add 31, 34. |
| | 5 | 25 for xxvii. 28, read xlvi. 28. | | 15 | 18 after Matth. xxviii. add 2—4. |
| | 5 | 41 for xv. 23, read xv. 13. | | 17 | 9 for xvi. 15, read xvii. 15. |
| | 5 | 9 for 215 years, read 645 years. | <i>Anna</i> | 2 | for chanar, read chaneh. |
| | 6 | 13 for v. 32, read v. 31. | <i>Antiochus</i> | 2 | 14 for ix. 6, read xi. 6. |
| | 6 | 21 for Sam. xii. 11, read 1 Sam. | | 5 | 12 for v. 29, read v. 27. |
| | | xii. 11. | <i>Aphses</i> | 4 | dele ii. 53. |
| | 7 | 3 for 2 Sam. iii. 4, read 1 Kings | <i>Apocalypsis</i> | 3 | 38 for xi. 9, read ii. 9. |
| | | ii. 11. | <i>Apollonius</i> | 2 | 1 for 1 Macc. read 2 Macc. |
| <i>Ahasuerus</i> | 4 | 12 for viii. 1, 2, &c. read vii. 1, 2, | | 2 | 20 for i. 30, 31, read iii. 10—12. |
| | | &c. | | | 24 for iii. 7, read iii. 4. |
| <i>Ahava</i> | 3 | for vii. 15, read viii. 15. | <i>Apollo</i> | 3 | for xxvii. read xviii. |
| <i>Ahaz</i> | 22 | for No. 3, read No. 2. | <i>Arabia</i> | 2 | 5 for xvii. 1, read xvii. 11. |
| <i>Aher</i> | 2 | for viii. 12, read vii. 12. | | 2 | 7 for 1 Chron. read 2 Chron. |
| <i>Ahijah</i> | 5 | for 1 Chron. read 1 Kings. | <i>Araceans</i> | 15 | for Baariah, read Baanah. |
| | 3 | 11 for son of Baasha, read father | <i>Aram</i> | 2 | 12 for i. 34, read i. 3, 4. |
| | | of Baasha. | <i>Ararat</i> | 9 | for xiii. 4, read viii. 4. |
| <i>Ahlai</i> | 5 | for xi. 31, read ii. 31. | <i>Arcturus</i> | 8 | for xi. 9, read ix. 9. |

| Article. | col. line. |
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| <i>Aretas</i> | 3 30 for xi. 13, read xi. 32. |
| <i>Areth</i> | 32 for xii. 5, read xxii. 5. |
| <i>Arial</i> | 9 dele Ezek. xl. 15, 16. |
| <i>Arimathea</i> | 3 for xxiii. 50, read xxiii. 51. |
| | 2 16 for 1 Kings, read 1 Sam. |
| <i>Arioch</i> | 20 for xxxvii. 1, 2, read xxxvii. 12. |
| <i>Aristarchus</i> | 6 for xx. 5, read xx. 4. |
| <i>Armies</i> | 6 for iv. 3, read vi. 3. |
| <i>Arms of the }
Hebrews }</i> | 12 for viii. 22, read xiii. 22. |
| | 27 for xvii. 35, read xviii. 34. |
| | 2 2 for xx. 36, read xx. 16. |
| | 2 45 dele 1 Thess. v. 8, and insert
Eph. vi. 13, &c. |
| | 2 51 dele 1 Cor. ix. 25, and insert
1 Thess. v. 8. |
| <i>Aroer</i> | 3 3 for xi. 5, read ii. 5. |
| | 16 for xxiii. 25, read xiii. 25. |
| <i>Arpad</i> | 17 for ii. 33, read xi. 33. |
| <i>Arphaxad</i> | 4 for lxix. 23, read xlix. 23. |
| | 31 for Tobit i. 16; iii. 7; iv. 11,
read Judith i. 2, 5, 13, 15. |
| <i>Artaba</i> | 6 for xiv. 3, read xiv. 2. |
| <i>Artaxerxes</i> | 21 for i. 11, read ii. 1, &c. |
| <i>Asaiah</i> | 3 13 for i. 11, read ii. 1, &c. |
| | 3 for 2 Sam. iii. 26, 27, read 2
Kings, xxii. 14. |
| <i>Asaph</i> | 3 for Joab read Joah. |
| | 4 dele 2 Chron. xxxiv. 20, 31, and
insert 2 Kings, xviii. 18. |
| <i>Ashpenaz</i> | 3 for i. 3, read i. 3, 7. |
| <i>Asmodeus</i> | 2 for vi. 14, read iii. 8. |
| <i>Ass</i> | 11 for xxi. 4, read xxi. 5. |
| | 2 7 for v. 15, read v. 22. |
| | 2 25 for ix. 41, read ix. 42. |
| | 4 11 after Fragment, insert No. 258. |
| | 5 8 for ciii. 12, read civ. 11. |
| <i>Astarte</i> | 4 for Deut. xii. 13, read Judg. ii.
13. |
| <i>Avim</i> | 6 for xi. 23, read vii. 1. |
| | 9 for xxxiv. 29, read xxxiv. 2. |
| <i>Aza</i> | 2 dele Eccles. vi. 6. and Ezek.
xl. 24, &c. |
| <i>Azar</i> | for Azar read Azaz. |
| <i>Azariah</i> | 9 for v. 10, read vi. 9, 10. |
| | 20 for 2 Chron. read 1 Chron. |
| | 2 32 Not to be found. But see 1
Chron. ii. 38, 39. |
| | 2 34 for Uriel, read Joel. |
| | 2 57 after Abednego, insert Dan. i.
7. |
| <i>Azmaveth</i> | 12 for viii. 30, read viii. 36. |
| <i>Azoth</i> | 2 4 for iii. 2, read ii. 18. |
| <i>Azrikam</i> | for ἐπιδάμ, read ἐξοδάμ. |
| <i>Baal</i> | 3 35 for xvii. 30, read xxvi. 30. |
| <i>Baalath</i> | 2 for xix. 32, read xix. 3. |
| | 3 for iv. 28, read iv. 29, Vulgate. |
| <i>Baal-Zephon</i> | 3 for xix. 2, 9, read xiv. 2, 9. |
| <i>Baasha</i> | 15 for xv. 1, read xvi. 1. |
| <i>Balaam</i> | 2 54 for Mich. vi. 7, read Mich. vi. 5. |
| | 2 54 for ii. 5, read ii. 15. |

| Article. | col. line. |
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| <i>Baptism</i> | 3 19 for iii. 1, read iii. 5. |
| <i>Baris</i> | 2 9 for xlv. 10, read xlv. 8. |
| | 2 15 for xlvii. 14, read xlviii. 13. |
| <i>Barnabas</i> | 18 for ix. 22, 24, read xi. 22, 24. |
| <i>Basiothia</i> | 2 for xv. 21, read xv. 28. |
| <i>Bathsheba</i> | 2 50 for xi. 12, read ii. 13, &c. |
| <i>Bea</i> | 8 for xi. 23, 24, read ii. 23, 24. |
| <i>Beast</i> | 2 15 for Isai. xx. 10, read Exod. xx.
10. |
| <i>Beauty</i> | 2 1 for lxiii. 12, read lxviii. 12. |
| <i>Becah</i> | 8 for xvii. 23, read xvii. 24. |
| <i>Becher</i> | 5 for xxiv. 35, read xxvi. 35. |
| <i>Bedad</i> | 7 for xxxv. 35, read xxxvi. 35. |
| <i>Beersheba</i> | 9 for xx. 31, read xxi. 31. |
| <i>Begging</i> | 11 for v. 11, read xv. 11. |
| <i>Behemoth</i> | for xl. 10, read xl. 15. |
| <i>Bell</i> | 46 for xiv. 8, 9, read xiv. 14. |
| | 2 8 Hebrew transposed. |
| <i>Benediction</i> | 2 15 for cxiv. 16, read cxv. 16. |
| <i>Berea</i> | 7 for xviii. 10, read xvii. 10. |
| <i>Beryl</i> | 2 for xxviii. 10, read xxviii. 20. |
| <i>Beth-Baal-Meon</i> | 2 for xxxii. 37, read xxxii. 38. |
| <i>Beth-Dagon</i> | 6 for xv. 51, read xv. 41. |
| <i>Beth-Lehem</i> | 5 for Josh. xvii. 7, read Judg.
xvii. 7. |
| <i>Beth-Shemesh</i> | 12 for xiv. 41, read xix. 41. |
| | 13 for iv. 7, read iv. 9. |
| | 2 12 for xix. 58, read xix. 38. |
| <i>Bethulia</i> | 5 for vi. 7, read vi. 10. |
| | 2 2 for iv. 3, read iv. 6. |
| <i>Beth-Zur</i> | 18 for xv. 38, read xv. 58. |
| <i>Bible</i> | 3 15 for 1 Sam. xvii. 18, read 2 Sam.
i. 18. |
| | 4 6 for i. 1, read ii. 24. |
| <i>Bigvai</i> | 6 for ii. 2, 24, read ii. 2, 14. |
| <i>Bird</i> | 3 12 for iii. 38, read ii. 38. |
| <i>Bitter</i> | 4 for xviii. 15, read xviii. 25. |
| | 13 for iv. 29, read iv. 27. |
| <i>Blind</i> | 2 16 for iii. 1, read iv. 12. |
| <i>Book</i> | 4 38 for i. 1, read v. 1. |
| <i>Booz</i> | 2 23 for iii. 21, read lii. 21. |
| <i>Bow</i> | 8 for xvii. 35, read xviii. 34. |
| <i>Bread</i> | 46 for ix. 9, 10, read iv. 9, 10. |
| | 4 47 for xli. 4, read xlii. 3. |
| <i>Brook</i> | 3 6 for xviii. 3, read xvii. 3. |
| | 3 15 for cxxv. 11, read cxxvi. 4. |
| | 3 23 for lxxiii. 15, read lxxiv. 15. |
| <i>Brother</i> | 7 for xxvii. 56, read xlii. 55. |
| | 2 15 for vi. 5, read viii. 1. |
| <i>Bull</i> | 24 for xvii. 13, read xxii. 12. |
| | 25 for lxviii. 31, read lxviii. 30. |
| <i>Buz</i> | 3 for xii. 21, read xxii. 21. |
| <i>Cabbala</i> | 27 for שילה, read שילה. |
| <i>Calcol</i> | 5 for iv. 3, read iv. 31. |
| <i>Call</i> | 9 for ix. 1, read ix. 6. |
| <i>Canticles</i> | 2 2 for vide the continuation of the
Fragments, read vide Frag-
ments, No. 345, &c. |
| <i>Capitation</i> | 2 for xxx. 30, read xxx. 12. |
| <i>Captivity</i> | 45 for xi. 13, 14, read xi. 12. |
| <i>Caspian</i> | 4 for xiii. 17, read viii. 17. |

| Article. | col. line. |
|---------------------|---|
| <i>Cassia</i> | 3 for xlv. 9, read xlv. 8. |
| <i>Cerastes</i> | 6 for xlix. 27, read xlix. 17. |
| <i>Chedorlaomer</i> | 2 7 read Ammonites; Deut. ii. 20,
21. Moses says the Zuzim.
2 15 for ii. 20, 21, read ii. 10, 11. |
| <i>Chenani</i> | 4 for Ezra, read Nehem. |
| <i>Cherub</i> | 2 35 for iii. 14, read iii. 24. |
| <i>Chilion</i> | 9 for i. 1, 29, read i. 1, 2. |
| <i>Choreba</i> | read Chozeba. |
| <i>Chrysolite</i> | 3 for xxxix. 19, read xxxix. 13. |
| <i>Church</i> | 15 for xxiii. 1, 23, read xxiii. 1,
2, 3. |
| <i>Cicer</i> | 18 dele 2 Kings, vi. 25. |
| <i>Cinnereth</i> | 17 for ii. 67, read xi. 67. |
| <i>Cloud</i> | 2 13 for xxi. 5, read xii. 5. |
| <i>Colhoseh</i> | 1 for בלחזה, read בלחזה. |
| <i>Convert</i> | 3 for xl. 11, read xxx. 11. |
| <i>Corban</i> | 2 20 for xxxii. 2, 3, read xxvii. 2, 3. |
| <i>Crown</i> | 47 for xiii. 33, read xiii. 37. |
| <i>Cyprus</i> | 2 13 for v. 39, read xv. 39. |
| <i>Cyrus</i> | 6 11 for 1 Chron. read Isaiah. |
| <i>Dabbasheth</i> | 6 for Josh. xix. 2, read Josh. xix.
11. |
| <i>Dadan</i> | 4 for Ezek. xvii. 15, read Ezek.
xxvii. 15.
13 for 19, read 13. |
| <i>Dagon</i> | 2 11 for No. 160, read No. 145. |
| <i>Damascus</i> | 2 11 for Judith ii. 17, read Judith ii.
27.
11 for third, read ninth. |
| <i>Darkness</i> | 11 for third, read ninth. |
| <i>Dathan</i> | 6 for Ps. cv. 17, read Ps. cvi. 17. |
| <i>David</i> | 18 for xvi. 15, 16, read xvi. 1. |
| <i>Dead</i> | 10 for Tob. i. 20, read Tob. i. 17.
11 for ii. 10, read ii. 1.
11 for vi. 18, read vi. 14.
2 26 for John xix. 29, read John
xix. 40. |
| <i>Death</i> | 11 for iii. 24, read ii. 24. |
| <i>Debir</i> | 2 for xv. 17, read xv. 15. |
| <i>Deborah</i> | 13 for chap. iv. read chap. v. |
| <i>Delaiah</i> | 12 for xxix. 18, read xxiv. 18. |
| <i>Deluge</i> | 7 for xxviii. 10, read xxix. 10.
7 for xxxi. 6, read xxxii. 6. |
| <i>Demon</i> | 3 2 for xxv. 14, read xxv. 41.
22 for 17, read 37. |
| <i>Denarius</i> | 8 for xxi. 19, read xxii. 19. |
| <i>Desert</i> | 6 for lxiv. 13, read lxx. 12.
36 for 1 Kings, read 1 Sam.
45 for xxi. 11, read xxi. 21.
2 10 for Exod. ix. 2, read Numb. xiii.
21. |
| <i>Diabolus</i> | 2 9 for xxi. 30, read xxi. 27. |
| <i>Dibon</i> | 7 for דבון, read דבון. |
| | 2 2 for xxii. 3, read xxxii. 3. |
| <i>Didrachma</i> | 1 for xvii. 23, read xvii. 24. |
| <i>Dinah</i> | 9 for xiv. 1, 2, read xxxiv. 1, 2. |
| <i>Divorce</i> | 4 36 after Prov. xviii. 22, add [LXX
and Vulg.]
4 40 for 2 Cor. read 1 Cor.
2 15 for xxvi. 1, read xxvi. 11.
2 15 for 1 Pet. ii. 21, read 2 Pet. ii.
22. |

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| <i>Double</i> | 2 11 for xii. 7, read xii. 5. |
| <i>Dove</i> | 11 for ii. 14, read ii. 24. |
| <i>Dream</i> | 2 18 for xviii. 2, 3, read xviii. 12, 13.
2 55 for lxxii. 20, read lxxiii. 20.
2 56 for v. 2, 6, read v. 3, 7. |
| <i>Dromedary</i> | 10 dele xlv. 20.
13 for בקרה, read בכרה. |
| <i>Drunk</i> | 16 for xi. 10, read ii. 10. |
| <i>Ears</i> | 3 for xx. 13, read xx. 12.
20 for x. 6, read x. 5. |
| <i>Earth</i> | 2 7 for xxxix. 31, read xxxix. 26. |
| <i>Earthquake</i> | 17 for iv. 1, read i. 1. |
| <i>Eating</i> | 2 23 for xxiii. 47, read xxiii. 41.
3 12 for xxiv. 9, 10, read xxxiv. 9, 10. |
| <i>Ebal</i> | 5 for xxvi. 23, read xxxvi. 23.
2 29 for ver. 2, 3, read ver. 31, 32. |
| <i>Ecclesiasticus</i> | 15 for i. 29, read i. 29. |
| <i>Egypt</i> | 2 15 for lxxxix. 11, read lxxxix. 10. |
| <i>Elders</i> | 9 for xii. 16, 21; iv. 29, read iii.
16; iv. 29; xii. 21.
2 17 for xxiv. 32, read xxiv. 31.
3 21 for xxiii. 24, read xxiii. 21. |
| <i>Eleazar</i> | 2 16 for xl. 10, read xl. 15. |
| <i>Elephant</i> | 2 25 for lxxxii. 51; civ. 36, read
lxxxviii. 51; cv. 36. |
| <i>Eliab</i> | 12 for vi. 33, read xl. 33. |
| <i>Eliel</i> | 6 for v. 34, read v. 24. |
| <i>Eliezer</i> | 30 for ii. 18, 22, read ii. 18—22;
xviii. 4. |
| <i>Elioenai</i> | 7 for 2 Sam. v. 16, read 1 Chron.
iii. 23. |
| <i>Elizaphan</i> | 11 for 15, read 25. |
| <i>Emmanuel</i> | 3 for xi. read vii. |
| <i>Enaim</i> | 7 Hebrew transposed. |
| <i>Endor</i> | 1 for ען דור, read ען דור.
8 for xxviii. 12, read xxviii. 7.
8 for xx. 29, read xxi. 29. |
| <i>Engannim</i> | 35 for xv. xviii. read v. xviii. |
| <i>Ephah</i> | 2 25 for iii. 5, read iii. 4. |
| <i>Ephod</i> | 4 10 for xi. 1, read xiii. 1. |
| <i>Ethiopia</i> | 2 4 for xxiv. 36, read xxiv. 26. |
| <i>Euphrates</i> | 2 4 for xxiv. 36, read xxiv. 26. |
| <i>Excommu-
nication</i> | 2 10 for xviii. 7, read xviii. 17. |
| <i>Eye</i> | 2 45 dele Eccles. ii. 10. |
| <i>Eyelids</i> | 16 for Jer. ix. read Jer. iv. |
| <i>Ezekiel</i> | 4 45 for xxxviii. 1, read xxxvii. 1. |
| <i>Ezion-gaber</i> | 2 for עץ, read עץ. |
| <i>Father</i> | 43 for lxviii. 6, read lxviii. 5. |
| <i>Fig</i> | 2 6 for 272, read 260. |
| <i>Finger</i> | 15 for lix. 8, read lviii. 9. |
| <i>Fire</i> | 4 7 for iii. 2, read iii. 11. |
| <i>First fruits</i> | 2 54 for ii. 12, read ii. 13. |
| <i>Fish</i> | 2 42 for No. 160, read No. 145. |
| <i>Flesh</i> | 2 29 for xxxviii. 27, read xxxvii. 27. |
| <i>Foot</i> | 30 for ii. 2, read ii. 25. |
| <i>Foreskin</i> | 30 for i. 16, read i. 15. |
| <i>Fountain</i> | 21 for iv. 13, read iv. 12.
2 4 for lxviii. 27, read lxviii. 26. |
| <i>Friend</i> | 15 for Gen. xxvi. 24, read 2 Chron.
xx. 7. |
| <i>Fruit</i> | 5 for cxxxii. 12, read cxxxii. 11. |
| <i>Furrows</i> | 2 2 for iv. 7, read vi. 7. |

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| <i>Gall</i> | 32 for ix. 8, 13, read xi. 8, 13.
2 3 for v. 19, read iii. 19. |
| <i>Gate</i> | 2 14 for xvi. 1, read xvi. 18.
2 21 for v. 7, read v. 5.
2 45 for cviii. read cvii. |
| <i>Gath</i> | 5 for 1 Sam. xviii. 4. read 1 Chr. xviii. 1.
25 for xx. 20, 22, read xxi. 20, 22.
2 2 for vii. 1, 4, read vii. 14.
2 1 for xviii. 18, read xviii. 17.
2 19 for xxix. 37, read xxiv. 27. |
| <i>Geliloth</i> | 2 21 for xliii. 2, read xliii. 11. |
| <i>Gihon</i> | 2 5 for xl. 11, read xii. 11. |
| <i>Gilead</i> | 7 for No. 240, read No. 247. |
| <i>Gilgal</i> | 30 for cviii. 3, read lvii. 8; cviii. 1.
52 for ix. 14, read ix. 24.
9 for 1 Tim. read 2 Tim. |
| <i>Gison</i> | 2 2 for xxix. 22, read xxix. 23. |
| <i>Glory</i> | 2 4 for 1 Kings, read 1 Sam. |
| <i>Gnostics</i> | 3 for ix. 34, read vii. 37. |
| <i>Go in and out</i> | 11 for xvi. 6, read xvi. 10. |
| <i>Gods</i> | 6 for No. 107, read No. 108. |
| <i>Hadid</i> | 4 for Josh. xix. read Josh. xxi.
7 for xix. 3, read xix. 35.
2 for xiv. 8, read xiv. 10. |
| <i>Haman</i> | 2 38 for lv. 11, read lv. 21. Vulg. |
| <i>Hammon</i> | 32 for xxvii. 45, read xxvii. 43. |
| <i>Hammoth-dor</i> | 2 19 for No. 103, read No. 108.
9 for x. 14, read xi. 34.
20 for ψυχῆς, read ψυχῆν. |
| <i>Hananiel</i> | 10 for vii. 7, read viii. 13. |
| <i>Hand</i> | 17 for xxxii. 1, read xxxiii. 17. |
| <i>Haran</i> | 13 for No. 146, read No. 166. |
| <i>Hashem</i> | 26 for xxxiii. read xxviii. |
| <i>Hate</i> | 2 15 for xxxii. 4, read xxvii. 4. |
| <i>Hazeael</i> | 2 29 for 3, 4, read 34. |
| <i>Hazerim</i> | 3 for xxxi. 30, read xxvi. 30. |
| <i>Hand</i> | 25 for xvi. 2, read xvi. 23. |
| <i>Heart</i> | 3 50 for lxxxviiith read lxxxviiiith.
4 40 for xxxi. 10, read xxxi. 14.
4 41 for lxiii. 16, read lxiii. 9.
6 9 for ii. 3, read ii. 2.
4 for xlii. 4, read lxii. 4. |
| <i>Heifer</i> | 2 13 for No. 165, read No. 145. |
| <i>Helek</i> | 19 after xxxii. 6, add Philip. iii. 5. |
| <i>Hell</i> | 21 dele Philip. iii. 5.
2 for xli. 7, read xlii. 6.
8 for vii. 2, read xii. 2.
15 for xxiv. read xxxiv. |
| <i>Hephzibah</i> | 5 for xlv. 46, read xlv. 24. |
| <i>Hercules</i> | 4 for xl. 10, read xl. 15. |
| <i>Heresy</i> | 2 1 for li. 13, read l. 13.
2 2 for xxviii. 36, read xxvii. 36.
21 for xvi. 18, 19, read xvi. 13, 19. |
| <i>Hermoniim</i> | 16 for 1 Chron. read 2 Chron. |
| <i>Hieronymus</i> | 6 for xxxiii. 50, read xxxii. 50. |
| <i>Hilkiah</i> | 11 for xxiii. 2, read xxxiii. 2. |
| <i>Hin</i> | 1 for Hosea, read חושע. |
| <i>Hippopotamus</i> | 16 for iv. 16, read iv. 19. |
| <i>To Hiss</i> | 3 8 for xxvii. 15, 20, read xxxvii. 15, 20. |
| <i>Honey</i> | |
| <i>Hophras</i> | |
| <i>Hor</i> | |
| <i>Horites</i> | |
| <i>Hosea</i> | |
| <i>Hours</i> | |
| <i>House</i> | |

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| <i>House</i> | 3 43 for ii. 52, read ii. 5. |
| <i>Hymenæus</i> | 2 5 for 1 Tim. read 2 Tim. |
| <i>Hypocrite</i> | 8 for כנפ, read כנפ. |
| <i>Jaalam</i> | 1 for ἰεργόμ, read ἰεργόμ. |
| <i>Jabez</i> | 3 for ix. 9, 10, read iv. 9, 10. |
| <i>Jacob</i> | 6 43 for xlv. 25, 26, read xlv. 25, 26.
6 Hebrew transposed. |
| <i>Jahazah</i> | 7 for xv. 4, read xv. 46. |
| <i>Jamnia</i> | 1 for יהוה read יהוה. |
| <i>Janohah</i> | 16 for 2 Macc. read 1 Macc. |
| <i>Jar</i> | 1 for יהוה read יהוה. |
| <i>Jara</i> | 8 for xxi. 20, read xxi. 29. |
| <i>Jaramoth</i> | 1 for יהוה read יהוה. |
| <i>Jasha</i> | 17 for ix. 2, read ix. 29. |
| <i>Iddo</i> | 10 for xxviii. read xxxix. |
| <i>Jeduthun</i> | 6 for עבדך, read אבדך. |
| <i>Jeezer</i> | 2 22 for 1 Chron. read 2 Chron. |
| <i>Jehoshaphat</i> | 8 for viii. 2, read v. 2. |
| <i>Jehozadak</i> | 2 54 for x. 1, 2, 3, read ix. 30, 31. |
| <i>Jehu</i> | 39 dele 2 Kings, xxiii. 4, 5, 6. |
| <i>Jeremiah</i> | 2 39 for chap. xxiii, read xxii. 24. |
| <i>Jeremoth</i> | 3 for vii. 7, 18, read vii. 7, 8.
3 for xxxiii. 13, read xxxiii. 23. |
| <i>Jerusalem</i> | 2 41 for xxiv. 22, read xxxiv. 22.
3 29 for Joash, read Amaziah.
3 30 for Amaziah, read Joash.
4 51 for ii. 21, 22, read iv. 21, 22.
5 14 for i. 62, read i. 59.
1 for σμολ, read σουλ. |
| <i>Jeshishai</i> | 5 54 for viii. 23, read viii. 2, 3. |
| <i>Jesus</i> | 7 34 for No. 115, read No. 145.
15 34 for xv. 29—44, read xx. 29—34. |
| <i>Jesus II.</i> | 2 6 for iv. 3, 8, read iii. 8, 8.
2 27 for vi. 11, read iv. 11.
2 31 for xlix. 14, read xlix. 11, 12.
5 49 for xxi. 24, read xix. 22. |
| <i>Jews</i> | 15 for ix. 22, read iv. 4, 15, 24. |
| <i>Imposition, &c.</i> | 2 11 for Numb. read Lev. |
| <i>Incense</i> | 17 for xvii. 11, read xviii. 11. |
| <i>Inchantments</i> | 2 29 for xiii. 12, read xiii. 1, 2.
2 47 after xl. 25, add vide Hebrew. |
| <i>Iniquity</i> | 2 26 for xvi. 31, read xv. 31. |
| <i>Joanna</i> | 1 for יהוננה, read יהוננה. |
| <i>Joel</i> | 19 for xvii. 20, read xxvii. 20.
2 38 for ii. 6, read ii. 16.
22 for xxiv. 11, read xxiv. 2. |
| <i>Johannan</i> | 2 7 for xi. 13, read xi. 18. |
| <i>John</i> | 4 33 for xix. 36, read xix. 26.
5 16 for iii. 5—14, read viii. 5—14.
3 15 for xii. 32, read xi. 32. |
| <i>Jonah</i> | 10 dele Vide FRAGMENT, No. 288. |
| <i>Jonia</i> | 4 2 for No. 155, read No. 154. |
| <i>Joshua</i> | 2 7 for 1 Kings, viii. 51, read Deut. xxxviii. 48. |
| <i>Iron</i> | 1 for יצחק or שחק read יצחק or שחק.
1 for שחק, read שחק.
2 for צחק read צחק. |
| <i>Isaac</i> | 1 for ιεσοι, read ιεσβι. |
| <i>Ishbi-benob</i> | 8 for xxxvii. 26, read xxxviii. 2—5. |
| <i>Juda I.</i> | 16 for xlv. read xlv. 8. |
| <i>Ivory</i> | 2 8 for No. 214, read No. 217. |

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